

ADVENT



Luke 9: 28-30.

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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The Gospel Echo.

True faith, producing love to God in man,
Say, echo, is not this the Gospel plan?
Echo—The Gospel plan!

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe.

When men conspire to hate and treat me ill,
Must I return them good, and love them still?
Echo—And love them still!

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo—As carefully conceal!

But if my name and character they tear,
And cruel malice, too, too plain appear;
And when I sorrow, and affliction know,
They smile, and add unto my cup of woe,
Say, echo, say, in such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless!

Why, echo, how is that? thou'rt sure a dove;
Thy voice will leave me nothing else but love!
Echo—Nothing else but love!

Amen, with all my heart, then be it so!
And now to practice I'll directly go!
Echo—Directly go!

The path be mine, and let who will reject,
My gracious God me surely will protect!
Echo—Surely will protect!

Henceforth on Him I'll cast my every care,
And friends and foes embrace them all in prayer.
Echo—Embrace them all in prayer.

Journal of Commerce.

The Unbelieving.

BY REV. JOHN CUMMING, D. D.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—REV. 21:8.

I SELECT unbelief as the root and fountain to which all other sins are traced in Scripture.—Unbelief prevented the entrance of the Israelites into Canaan. Paul, as one who was taught its heinousness by the Holy Spirit of God, addresses his Hebrew converts thus,—“Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God.” It is a heart disease. Disease in the finger, the eye, the ear, is not fatal; but disease at the heart is not only fatal itself, but morally it is the prolific parent of the dark progeny enumerated in this verse.

It has been made matter of complaint by persons of a sceptical mind, that heaven and hell should be made contingent on belief or unbelief; as if mere belief were the highest virtue, and want of it the greatest sin. Faith in Scripture, however, is not mere intellectual credence, it is, properly, confidence in God, or accepting His truth and promises, and all He is, as real, and placing implicit and unwavering confidence in His word, more than in the works of men. Is it no injury to human institutions to be denuded of all confidence? What becomes of a bank, or insurance office, if confidence in their stability and substance be removed?—Ruin lights on all. Destroy confidence between husband and wife, patient and physician, client and lawyer, and you paralyze every possibility of good. Exhaust from our social and commercial world all confidence, and you will soon find the whole system a rope of sand, destitute of cohesive power, and ready to fall to pieces.

This unbelief, or, as I have called it, want of confidence, while it is so mischievous, is at the same time the most subtle, evasive, and secret. It lurks under the affections like a caterpillar amid leaves, or a worm in a rosebud, and gnaws and wastes them. Other sins are easily seen—i. is not so; but its existence can be detected by its effects—it always develops itself—the sins, in fact, in this very verse, exclude from it, and appear upon the surface.

It shows itself in the least subtle, and there-

fore most easily detected shape—viz., in positive rejection of Christianity; this is vulgar infidelity, according to which the Bible is a fable, and Christ crucified folly. It gazes on the Christian firmament, and sees no sun or stars; or on the earth, the ocean, and the forest, and the landscape, and sees in none of these the footprints of Deity as upon the sands of time: or in its more recent, and perhaps perilous formula, American and German Pantheism, it rushes to the opposite pole, and sees everything so overflowing with Deity that it calls the proof of God's existence God, and everything part and parcel of God. It is thus that the Pantheist, in his blasphemy, undesignedly praises God, by acknowledging everything a vessel full of Divinity. But in all its shapes, extravagances, and pretensions, its air is that of the dungeon—its dogmas, icicles—its element, the night—and its doom, dissolution before that warm tide of light and life which shall overflow the earth.

This unbelief develops itself also in practical unbelief, combined with theoretical acceptance of every truth. Such persons profess to believe every truth of Christianity; they assail nothing, they dispute nothing; they are married, and their children are baptized according to the rites of Christianity; they enter the sanctuary full of apathy, and they retire, having lost none of it. These are the most unmanageable of all persons; they are not to be laid hold of—there is no handle about them; they present perfectly smooth surfaces, and all appeals glide off, like water off the wing of a water-fowl. One longs to hear them contradict, or dispute, or deny, but they are incapable of this; and yet if you say they are unbelievers, they will repeat the Apostle's Creed, and the Ten Commandments, without a single omission. But the Gospel has no hold of their hearts, no control over their affections—no echo in their conscience—its great voice has no music for their ear; and its sublime hopes no attraction; they remain just what they would be if Christianity never had been proclaimed in the world. On them it has left no evidence of its presence. Disguise it as they like, they are unbelievers.

There is another class, who like much in the Bible, and are mightily pleased with a great deal of its theology, and so far think it inspired. But there are certain parts they do not like—great exceptions, they think; and they insist on it, that their acceptance of the Gospel of St. John does not imply their belief in the Pentateuch, or their reception of the Apocalypse. They want, as they say, to weed the Bible; that is, really and truly, to make their taste, or convenience, or conscience, the Procrustes bed to which the Bible is to be fitted. These seem to forget, that if this be admitted, every transgressor will fit the Bible to his case; and when each has cut off from the Bible what he dislikes, or what rebukes his sin, there will be found a very small residue of influential or useful matter. This cannot be. We must receive the whole Bible, or none of it. It is God's truth, or Satan's lie—it is nothing between. It all rests on one basis; it assumes for all the same original; it is the highest truth, or the greatest blasphemy; it must remain un mutilated and unaltered. Our life must be brought up to its pitch—in short, we must be evangelical Christians, or cold sceptics.

They, too, evince this spirit of unbelief, who reject particular truths of Christianity, because they cannot comprehend them. Some reject the Atonement and Incarnation, because they cannot comprehend them; forgetting that they receive as facts and truths a thousand things in this world which they cannot comprehend. Every man acts, for instance, upon the princi-

ple, that by the volition of the will he can move his arm up or down, right or left, just as he pleases. Can you, for instance, explain this wonderful mystery—that Thought—a thing which cannot be detected, which the chemist cannot analyze, which the anatomist cannot hold on his scalpel, which you cannot touch, weigh, or measure—that this imponderable, and intangible, and mysterious thing, Thought, can make all the nerves and muscles of the hand cross and intertwine, without delay, in any direction it may prescribe; or how it can move all the fingers of the hand upon the keys of a piano-forte, or on the strings of a violin, with such amazing precision, that it is the nearest possible approach to a miracle! Can you comprehend this mystery? And will you tell me you cannot receive the truths of the Bible because you cannot comprehend them, while you receive many equally as incomprehensible things in every-day life? It will be quite time enough to reject God's word, or its doctrines, because they are incomprehensible, when you have rejected everything in creation, and every day's experience, because it is no less so.

Another form of this unbelief is—the dislike of a simplet spiritual worship. I do not wonder that so many people become Roman Catholics, nor is it any matter of surprise to me that so many clergymen have become priests. My only surprise is, that every unregenerate and unconverted man does not become a Roman Catholic; and I declare, if I were not a Christian, I would become a Catholic myself. It is an externally beautiful and convenient form of religion. You can sin on one side of the street, and procure absolution on the other; its ritual services are fascinating to the senses, its incense fragrant to the smell, its music attractive to the ear, its architecture most gorgeous, its ceremonial grand, its robes splendid. If you are poor, your poverty will get you to heaven; if you are rich, your riches will help you to heaven; if you are fond of solitude, you may meritoriously retire to the cell or the convent; if you prefer splendid society, you can mingle with cardinals, popes, prelates, and other high occupants of power. I confess, I wonder that every unconverted man is not allured and charmed into becoming a Catholic. But it is impossible that any man who knows what spiritual Christianity is—in whose heart there are throbs of the new life—should ever become a Roman Catholic. He knows in his heart, not by information, but by in-wrought and sensible experience, that “God is a Spirit, and that they who worship him must worship him in spirit and in truth.” It is their merely outside Christianity that explains the fact, that many of our people, our Scottish people, when they come to London, are the first to follow the attractions of a more ritual worship; and not infrequently, they who have been the most staunch supporters of a severe but Scriptural form, have subsequently become the most *outré* Tractarians. So it will be: the most unsanctified must have elaborate gratification of the senses. But the spiritual heart, while it is delighted with the best music, the best architecture, and the best forms, provided there is no interruption to that true spiritual worship which seems to me to be the grandest worship, feels that God himself, and God's word, and God's worship, need but to be seen just as they are, to be presented in their greatest beauty. Such is another instance, then, of this unbelief. It also robs itself in pride and presumption, rushing irreverently where angels veil their faces; or if not, it falls into despair. The eye of pride scarcely sees God at all; the eye of presumption looks at his mercy alone; the eye of despair, at his justice alone.

I must now notice unbelief in its special attitude of departing from the living God. God was, and is now, the great centre of the universe; and before sin was introduced into this universe, everything—every living and inanimate thing (if I may use the expression) had the Deity for its centre of attraction. Everything came from God; everything moved onward to God, and found in Him its repose, its happiness, its peace. Sin entered the world, and smote all the springs of things; and everything has since this intrusion received a centrifugal tendency. At first all things were centripetal, that is, seeking the centre; now all are centrifugal, that is, flying from the centre; and every object, therefore, which *once* carried man to God, *now*, through sin in it and in man, carries him from God; or he rests in the object, instead of upon God, or he has gone with the object to a distance from God. If man had never fallen, the rich man would have been led by his wealth up to Him who is enthroned on the riches of the universe; and the man of great intellect would have been led by that intellect to seek more and more for light to enable him to decipher the inscriptions upon all things written by God's finger, and thus to be brought nearer and nearer to God; and the man of great rank would have felt his station but the reflection of the dignity of God, and have seen God in it, and by it;—now all these things, through man's sin, carry him away from God, or become to him substitutes for God. The wealthy worship their wealth; the intellectual worship intellect; the great worship greatness; and all things, smitten by sin, have lost their original centripetal tendency, and by their acquired centrifugal force carry all they are and have away from God, or plunge man into departure from the living and true God. Now the great tendency of the Gospel is just the reverse of all this: it brings man back again to God. All religion lies in this: “nearness to God.” All irreligion, whatever be its shape, name, or form, lies in this: “departure from God.”

To be with, or to approach to God, is real religion; to be with God, is happiness; and to be in God, is safety. To depart from God, this is sin; to be without God, this is irreligion and misery. We approach God on the wings of faith and love: we depart from God by the leaden weights of unbelief, sensuality, and sin. And strange it is that man, though he thus departs from the living and true God, yet ceases not to have a god. There is no such thing as atheism in the world: there may be atheism, certainly, in the sense of being without the true and living God; but there is no such thing as atheism in the sense of being without a god. As soon as a man has lost the living God, that moment he begins to set up a dead god. And is not this attested by the history of the whole world? Athens, though without the true God, was yet not without a god; for she had her Minerva. Rome, too, could not do without a god, and therefore she had her Mars. The Romanist, having lost the true God by the intervention of priestly darkness and corruptions, cannot do without his god, and therefore he adores the saints, his guardian angel, the host, &c.

The rich irreligious man, too, has his god. True, he may not bow his body before it—that is a mere form; he may not speak the very words, “O, save me, my wealth!” that is mere lip; but his heart bows, his heart speaks: it is the heart that worships; and the heart of that wealthy man really says to his gold, “Gold, thou art my god!—I worship and adore thee!” That which a man draws his main happiness from, is his god; and whenever he loses the living God, he must have another

god in his stead, because man's soul was made to be a shrine and temple of the Deity. You may as well try to produce a vacuum that will be permanently so in the midst of our atmosphere, as to produce a moral vacuum in a man's mind, that is to expel all religion. He *must* have a god within: some other god he must have, if he depart from the living God: he deserts a great, glorious, eternal, omniscient, and omnipotent God, but he is not therefore without a god, he admits another—an idol.

And you will find, that just in proportion as a man departs from the true God, in the same ratio does the god he makes become monstrous and degrading: there is a progressive descent. Take, for instance, the first departure from the living God—the poor, superstitious member of the Church of Rome. The moment he has lost the true God, our Father, that moment he begins to project from himself a god, or to form a god out of his own dark, superstitious mind; and that god a very terrible and vindictive one. He lacerates his flesh, mutilates his body, pines in poverty, lives in solitude, wretchedness, cold, and hunger; wears a painful dress; and all this he does in order to propitiate a god that he has made for himself. Just as if you go, while the bright sun shines high in the firmament, into those deep dens and caverns of the earth into which its rays never penetrate, you there find all sorts of poisonous and sickly weeds growing rankly up; so, just in the same proportion as you depart from the sense and presence of the true God, do the poisonous weeds and offshoots of fanaticism and superstition grow and luxuriate in the heart of man. Let me explain what are the symptoms of this departure from God, this unbelief, this mother-sin, and endeavor to speak what may be practical and profitable to you. And first there is the suspicion, whether God has actually spoken what the preacher proves unequivocally to be the word of God. Do you recollect the earliest commencement of Eve's departure from God? this will afford you an illustration of what I mean. When Satan came to Eve, he did not dare to say, "God never said so, or pronounced this;" but he put it in the shape of an interrogation: "Hath God said so? Are you quite sure that these were God's words? May you not have mistaken his meaning? May it not be a misapprehension of yours?" And then again, he taught her to look at it in the light of expediency, as if he said, "Is it likely that God, who made so beautiful a being, Eve, as you are, would visit you with death merely for touching a tree—that beautiful tree, the rich fruit of which diffuses so grateful a perfume through Eden, and the taste of which is you know not how sweet? Is it possible? do you not mistake? have you no doubt?" And she, thus tempted, looked upon the fruit, and saw it was fair to the eye, and pleasant to the senses; and regarding its fruit as a fruit that would make her wise, (there was yielding to expediency!) plucked an apple, broke the commandment of God, and so brought death upon herself and all her posterity.

Whenever a suspicion of the truth of God's declarations is injected into your minds, remember it is your only safety to resist, repel, and protest against it. Open the Bible: what you find plainly written there; what you do not find there, reject as unessential.—(To be continued.)

Dorcas,

A PATTERN FOR CHRISTIAN WOMEN.

BY REV. JOHN COX, WOOLWICH.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into an upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed: and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed on the Lord."—Acts 9:36-42.

It is very pleasing to read scripture biography,

and it is very profitable to study prayerfully the characters therein portrayed. We may form a tolerably correct judgment as to what was the general habit and character by so doing, and thus learn what we should avoid, and what we should imitate. Thus, when we read of Mary "that she sat at Jesus' feet, and heard his words," we can but view her as a devout and contemplative believer. Martha, of whom it is said that she was "cumbered with much serving," we regard as very hospitable, though over anxious, and easily moved by trifles. Of Priscilla it is said, that she was able to instruct zealous Apollos "in the way of God more perfectly;" and we feel sure that she was a woman deeply taught of God, and ready of speech, (not full of talk) but of that speech which is "seasoned with salt." After reading the divine testimony respecting Dorcas, we conceive of her as a quiet, unobtrusive, sympathetic, and laborious Christian; one who wept over human misery, and labored to alleviate it. If Christian females have not all the gifts of Priscilla, let them try and imitate Dorcas. It is a disgrace to be idle, or to spend precious time in trifling, while there is so much to do for God, while every spirit of evil is so industriously employed; and while souls are perishing on every side. Dr. Watts has a very cutting sarcasm on such lovers of ease, which they would do well seriously to ponder.

"There are a number of us creep
Into this world to eat and sleep;
And know no reason why they're born,
But merely to consume the corn,
Devour the cattle, fowl, and fish,
And leave behind an empty dish,
Then if their tomb-stones when they die,
Ben't taught to flatter and to lie;
There's nothing better will be said,
Than that they've eat up all their bread,
Drank up their drink and gone to bed."

Still let such remember, "that for all these things God will bring them into judgment."

Dorcas was not such a trifler. She lived to some purpose, she was one of the redeemed and peculiar people who was zealous of good works. She had found salvation in Christ, and she felt a burning zeal for Christ. It may be profitable to meditate a short time upon her useful life—her lamented death—and her miraculous resurrection.

Respecting her usefulness in life; we have it recorded by a pen which never flatters, "that she was full of good works and alms-deeds which she did." She not merely purposed and promised, but she *did*. She not only exhorted others, but she set them an example. Her good works arose out of Christian principle, she was a "disciple," that is a learner from, a believer in, an imitator of that great Redeemer who gave himself for sinners. The love of Christ constrained her. She abode in him, and endeavored to walk as he walked. Her works were not occasional, performed just to satisfy conscience, or to escape the censure of others, to do good was her habit and delight. She was full of good works, she felt that to do good to others was the business of her life; that she was new-born for this express purpose. Her head was full of plans; her heart full of feeling; and her hands full of labor. She was often, no doubt, asking, "what can be done?" "what can I do?" "how may I induce others to assist me?"

But in the midst of her usefulness, death the stern messenger appears, and beckons her away. Would that he found all as well prepared, and as well employed as was Dorcas. For her to live was Christ; to know him, love him, imitate him, and to die will be gain. She has nothing to fear, death cannot hurt her, for she is passed from death to life. All is peace within, for the blood of Christ is there. All is bright above, for the forerunner is waiting to receive her. All is glorious beyond the grave, for death shall soon be swallowed up in victory.

But what an afflictive event is this for others! While the sickness lasts, alternate hopes and fears fill the bosoms of those around her bed, but their worst fears are soon realized, she utters her last farewell—gives a parting exhortation to be "always abounding in the work of the Lord," and then sweetly sleeps in Jesus. The standers by weep and wonder at the mysterious providence, and perhaps some who had been relieved by her bounty and industry said, "why are we left in our poverty, sickness, and helplessness, burdens to ourselves and others, and this useful woman taken away in the midst of her labors?" Peace, peace! troubled mourners, God is wise, and cannot do wrong; God is good, and will not act unkindly; God is a sovereign, and must not be dictated to.

Conclude not hastily, speak not rashly, all will be made plain hereafter. Wait on the Lord!

May we not learn from the unexpected death of Dorcas, not to presume upon the certainty of life, whatever be our condition, relationship, or usefulness. Were God only to take those whom we think could be spared, others in the prime of life, and in the field of usefulness, would think themselves secure, and would want the incentive to watchfulness and labor which they now possess. "I die daily," was the language of one whom the world or the church could ill spare. Oh, to have the lamp always trimmed, and the Lord's glory ever in view, that whether he come in the clouds of glory, or send death as his messenger, we may be found in him, near to his cross, and active in his work.

After the honored dust of Dorcas was prepared for the silent tomb, and while the mourners were sitting round, recalling her character and example to mind, a strange thought thrills through one or more of the company. It soon was uttered and attracted attention, "The name of Jesus is stronger than the arm of death; that name has often robbed death of its prey; one who wields its glorious energies is near at hand; who can tell but the Lord will be gracious unto us!" Hope was soon excited—earnest prayer was offered—messengers were despatched with all haste, and soon Peter stands among the group of mourners. What a scene met his eye! There lay the beloved Dorcas, clasped in the embrace of death, round her silent clay stood those whose widowhood knew the solace of her sympathy; while down those furrows which grief and bereavement had ploughed on their countenances, the tears swiftly chased each other. They hold in their hands the garments which Dorcas had made for them, gifts now doubly dear, these are shown to Peter, and the imploring look says, "can we spare such an one? O, intreat God to give us back our benefactress, our friend, our pattern." This touching scene shows how much she was loved, it proves that the poor have gratitude, and that there is no monument like the testimony, "I was naked and ye clothed me."

Doubtless Peter was deeply affected by the scene, but he kindly and solemnly dismisses the weeping company. The tumultuous wailing of grief is succeeded by an awful silence. Peter is left in company with the dead saint and the living God. There is something very solemn in the spectacle of a dead body. As we look at the prostrate form once animated by the immortal spirit; we almost instinctively ask, what end has been answered by your existence in this world; how have those hands, now so powerless, been employed; where did those now motionless feet love to tread; what theme employed that tongue now so silent; and where is the soul that once inhabited this crumbling tenement? How unsatisfactory the answer—how distressing the conclusion in numbers of instances. How many through life, "yield their members as instruments of unrighteousness unto sin." They live without holiness, and die without hope. How many pass through this world as if it were indeed "a world without souls." If Dorcas had spent her whole life in embroidery work, and had left behind her specimens of skill and industry for succeeding generations to admire—if she had, as some do, devoted most of her thoughts, and nearly every moment's leisure, to the cultivation of her garden—if she had employed herself day after day in reading books of fiction and works of taste, which merely excite useless sensibilities, unfit for every day life, and produce a distaste for holy truth—if she had been one of "the tender and delicate women who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness," (Deut. 28:56.)—If she had been a slave to the foolish fashions of the world, ever delighting in putting on fine and costly apparel; we should never have found her name in the sacred page, or heard of widows weeping over her.

But behold, Peter bows himself before the throne of God, his spirit wrestles mightily. He has ascertained the divine will, he rises, assured that with God, nothing shall be impossible. Strong in the might of him who is the resurrection and the life, he approaches the sleeping saint, he calls her by name and bids her "arise!" His voice penetrates the regions of death, brings back the absent spirit, and unites again for a short time the severed links of humanity. Dorcas opens her eyes, gazes on the countenance of the Lord's apostle, and rises again from the bed of death.

Who can paint the joy of those who again behold the benevolent and animated countenance of their restored friend? They are lost in

astonishment at the prevalency of prayer, the power of faith, the virtue of Jesus' name, and the greatness of God's love. Yes, say they, "He who so loved us as to give his Son for us, has given us again our Dorcas, and now we who sowed in tears reap in joy." The wondrous tidings were circulated through the city, and "many believed in the Lord."

The life of Dorcas was beneficial, but her death and resurrection were much more so. If we strive to honor God in lowly paths, we know not what dignity he may confer upon us: but if we refuse to labor for him, unless we can do something which appears great in the eyes of men, we despise him, and shall be lightly esteemed.

Peter is gone, we have no workers of miracles among us to bring back our loved ones from the arms of death; but Jesus lives, he lives to quicken and comfort our souls, and he is able even by our instrumentality to raise up many from the death of sin, and render them, like Dorcas, ornaments to the Church, and benefactresses to the world. Who would not labor for such a friend!

The Three Gardens.

Sweet associations are connected with a garden, although it be but the little plot in front of some humble, rural dwelling. It was remarked by one not unskilled in reading character, that there must be some goodness in the nature of him who would turn aside to delight in a flower; and there is certainly something akin to holiness in the pure pleasure which the contemplation of a blossoming garden brings to man. When the earth puts on her mantle of green, and crowns herself with clustering roses, the mind naturally reverts to Him who formed the tender petals, painted them with delicately-shaded hues, and breathed into the rose's heart its mysterious fragrance. We feel that God was good in not only providing the herb bearing seed, and the tree yielding fruit, but in beautifying man's dwelling-place with the bloom and loveliness of flowers. When God had created man, with everything that was necessary for his sustenance and enjoyment, Scripture tells us that "He planted a garden eastward in Eden, and there put the man whom He had formed." We are further told, that "Out of the ground the Lord made to grow every tree that is pleasant to the sight, and good for food; and that a river went out of Eden to water the garden." Throughout the Old Testament, whenever the inspired writers would convey an idea of the beauty or desirableness of a locality, they speak of it as a "watered garden," or "a garden by the rivers of water." So that God undoubtedly surrounded our first parents with all those beauties of natural scenery, which give pleasure to the eye, and regale the senses. The birds of the air, and the beasts of the field, offered their tribute of willing obedience; and no sound of discord rose upon the balmy air. In Eden's beautiful garden, so lavishly furnished with all that could contribute to the pure happiness of man, God placed the two beings he had formed, with but one restriction upon their unbounded liberty, and that, not militating in the least degree against their welfare or enjoyment. The fatal consequences of infringing this restriction were set before them; but in defiance of God's threats and prohibitions, they rebelled against His authority, and trampled upon His commands. The trusting confidence of love gave way in their hearts to the guilty fear of retribution; and from that moment a cloud of moral darkness settled upon the world. The scene of their transgression—the garden—was also the scene of their solemn trial and condemnation. There, amid the cool walks and pleasant shade, with a carpet of verdure beneath their feet, and the pure blue sky above them,—with everything around to remind them of the bountiful goodness of Him who created them, and with everything within to fill them with apprehension and dismay, they heard the voice of the Lord God calling unto Adam, "Where art thou?" Then followed the judicial trial, with "the everlasting hills" as witnesses. Then were uttered the evasive attempts at extenuation on the part of man; and then were thundered forth the crushing, overwhelming denunciations of wrath on the part of God. But in the midst of His wrath He remembered mercy; and while yet the words of doom fell with horror upon their souls, one ray of hope glanced through the darkness, and a promise dimly shadowed forth, caused them to pierce into futurity, and to feel that the bitterest part of the threatened penalty had been averted,—there was still hope left for the soul of man. And Adam and Eve went weeping

out of the Garden of Eden, driven thence by the hand of their angry God; to find in the altered features of creation, and in the still more altered lineaments of their own nature, that a curse had been brought upon the world, as illimitable in its extension, as it was fearful in its consequences.

Let us turn to another garden. In a valley at the foot of the Mount of Olives, near unto a place called Gethsemane, was a garden. It was not destined to be the scene of happiness and enjoyment. No! It was the scene of a humiliation deep and terrible. In a garden man had presumptuously sinned, and in a garden did our blessed Lord in man's nature commence the expiation of that sin. Where the curse was first pronounced, there the foundation for obtaining the blessing was to be laid. In a garden sin first entered into the world, and there also was it first to be expiated. It was not probably a matter of chance, our Saviour's selecting this spot for the scene of the internal sufferings He was to pass through. To the garden in this lowly valley He had hitherto frequently resorted, when He would pour out his soul in prayer to His Father; and it is not improbable that He had long before intended that the preparation for the last and bitter struggle of His spirit on behalf of man, should be accomplished here. He was to prepare for the pangs of an excruciating death, and to suffer in the nature which had sinned, under the frown of an incensed God, who had laid upon Him the iniquity of us all. His soul experienced all the horrors of accumulated agony. Falling on His face to the ground, He implored with "strong crying and tears," that the hour might pass from Him—that the flood of God's wrath might cease to flow in upon His soul—and that the continuance of His spiritual anguish might be shortened, or its intensity abated. Nevertheless, He deprecated the thought of abridging one jot or one tittle of the sacrifice He came into the world to make; and added, with all the devotedness of a perfect resignation, "Not my will, O Father, but thine be done." Where were the trellised bowers and flower-enamelled haunts that decorated Eden? Not here. Where the pervading atmosphere of purity and innocence that rendered Paradise a sanctuary? Alas! not here. The very ground was cursed for man's sake. God in human form was suffering in that lonely garden; and as thought reverted to the Eden He had created for man, how could He but feel that He "had been wounded in the house of His friends?" Yet in love He suffered—in love He offered His life a ransom for humanity—in love He tasted death for every man. As our first parents went weeping out of Paradise, so our blessed Saviour went weeping in spirit out of the garden of Gethsemane, to feel in all its bitterness the curse of God's wrath, and to bear in His own person the accumulated guilt of the wretched world.

Let us turn to yet one more. "In the place where Jesus was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus, for the sepulchre was nigh at hand." Night had thrown her dusky veil over the world; and the throbbing earth yet heaved with the tumultuous throes which announced the completion of the tremendous sacrifice which had just been consummated upon Calvary. Slowly and sadly was borne along the bruised body of Him who had drunk to the dregs the cup of trembling. Through the lonely walks of this garden of burial, the sorrowing friends proceeded until they reached an open sepulchre, hewn out of solid rock. Here they reverently deposited the mangled, but precious remains; and, rolling a huge stone to the mouth of the sepulchre, they departed, leaving Jesus to the loneliness and quiet of the grave. Legions of angels perchance guarded the inanimate form in which Deity had for a season veiled itself. Bright spirits may have chanted an unearthly requiem over the clay which could no longer know the bondage of the tomb. The heavenly Dove, which had in life visibly hovered over the well-beloved Son, may have kept a tender vigil with the dead remains. A few dark hours—and the soul of Jesus re-entered its earthly tabernacle, and came forth from the dim recesses of the sepulchre in all the sublimity of Divine power and energy. Angels gazed with awe upon the spot where He had lain! Angels announced to man His glorious resurrection! Angels bore the joyful tidings up to Heaven! O, grave! by the remembrance of those hours when thou didst hold captive the Lord of glory—by the remembrance of that power which rent asunder thy cerements, never before unloosened—by the remembrance of the risen Saviour who shed a

dazzling light into thy gloomiest depths—man need no longer dread thy dark and dismal domain. The bodies of those who have believed in Jesus, shall only rest within thy cold bosom until He shall come again to claim them as His own, and to clothe them in the garments of immortality. Then shall be brought to pass the saying that is written—"O, death, I will be thy plagues; O, grave, I will be thy destruction!"

During this holy Lenten season, let us often retire in spirit to the garden of Gethsemane, there to ponder over the sins that called for so terrible an expiation. We shall find it good to be there. The Church invites us to partake of her solemn services—her peculiar privileges. In public, as well as in private prayer, let a stream of incense arise to the Throne of the King eternal, immortal, and invisible, from hearts burthened with a sense of guilt, and yearning for pardon and acceptance with Him. Let us stand, but not "afar off," to contemplate the progressive steps of our blessed Saviour's humiliation and suffering. Let us be with Him in His fastings and temptations—in His watchings and prayers—in His agonies of the garden and the Cross—and we shall find that He will be favorable unto His people, and send a choice blessing upon his heritage.—*Prot. Churchman.*

Second Coming of Christ.

NO. V.

It is gratifying, that the series of articles of which this is one, are not entirely unappreciated, but that there is here and there one who feels a sufficient interest in the subject—not only to read and examine the evidence set forth in favor of the pre-millennial coming of the Lord to reign personally upon earth for a thousand years, but that there is a disposition to receive as truth all that is manifestly sustained by the best of evidence, viz.: "the Word of God." Such expressions we have had from several quarters, and it encourages us to persevere, praying that a like spirit may influence others.

This is all we seek after in inditing these numbers. It is to set forth what the Scriptures really do teach upon so momentous a subject. We are aware that the position we occupy upon this topic, is not the generally-received view of the Christian Church, and that if it is the true one, much that has been written by able and distinguished theologians are grounded upon a misconceived view of the prophetic Scriptures. This we readily admit, and therefore, while we feel compelled to differ with what is called standard theology, we do it with a spirit of deference, and regret that any doctrine of so important a character should have been so misconstrued, and so universally produced a system of interpretation that will not, we humbly conceive, stand the test of Scripture investigation.

It is almost constantly said, when this topic is introduced, that it is not essential to salvation, and therefore why agitate it? We might with equal propriety answer, by asking, Why read the Bible at all? because the most ignorant Christian that can be found, understands the simple and essential doctrine of justification by faith. To intelligent Christians such an argument would appear preposterous. God has given us a revelation of his will concerning us, and commanded us to search the Scriptures, that the man of God may be thoroughly furnished, &c. In thus obeying him, if we adopt what is called a spiritual view of them, it leads to one conclusion. If, on the other hand, we adopt the literal, it leads to an entirely opposite one; hence if we follow a false interpretation, the entire chain of Scripture prophecy is misapplied, and gross error is the inevitable result.

We will now continue the evidence of the nature of the kingdom which our Lord Jesus Christ has promised to set up on the earth, and we humbly ask the reader to read; as the testimony of inspiration in its own simple language.

Our first appeal will be to Job. 19:25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy my body, yet in my flesh shall I see God," &c. In Psa. 22:27: "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Psa. 102:13: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." By the term Zion the general construction is, the Church. We ask any candid reader to examine the connection, and see if it is not a wrong one.

Vs. 15, 16, 21: "So the heathen shall fear the name of the Lord, and all the kings of the earth

thy glory. When the Lord shall build up Zion, he shall appear in his glory. . . . To declare the name of the Lord in Zion, and his praise in Jerusalem." Psa. 72:11: "Yea, all kings shall fall down before him; all nations shall serve him."

Now read the glowing account of the kingdom of Christ to be established upon the earth, in Isa. 2:2, 3, &c. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law; and the word of the Lord from Jerusalem."

The same prophet, in the 24th chapter, 23d verse, says, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," &c. Let me enjoin upon the reader to examine the 25th chapter, also the 65th, of the same book.

In Jer. 3:17 is the following: "At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord to Jerusalem."

V. 18: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I gave for an inheritance unto your fathers."

The prophet Ezekiel is still more explicit. In the 43d chapter, 2d verse: "And behold, the glory of the God of Israel came from the way of the east; and his voice was like the voice of many waters; and the earth shined with his glory."

V. 4: "And the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east."

Vs. 5-7: "So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

Dan. 7:13, 14, 18: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . The saints of the Most High shall take the kingdom, and possess it forever, even forever and ever."

These quotations we deem amply sufficient to show the nature of Christ's kingdom to be set up on the earth; but as men are slow to believe all the prophets have written concerning the glorious coming and kingdom of our Lord Jesus Christ, we intend to confine another number mainly to this subject, and no one, we are sure, will complain at our mode of proof, for the Bible is so full of internal evidence of it, and the world so full of the external, that he who reads the one, and observes the other, it appears to us, must be convinced of its truth.

In conclusion, we would remark, that we notice that the editor of the "Advent Herald," published at Boston, is reviewing our articles, and in a spirit, too, deserving of all commendation. At the first opportunity we can find to do them justice, we shall notice them, so far as to show what we deem both the writer's misconception of our views, and the discrepancies in his, and especially that which refers to God's ancient heritage, Israel. Controversy conducted in a Christian spirit, and a desire to elicit truth, cannot do harm, but may do much good.—*Chris. Repos.*

[The foregoing texts give abundant evidence, that the period referred to, when the Lord shall appear in glory to build up Zion, is the commencement of an eternal state; for it is to continue "forever and ever." Consequently, it cannot be a preparatory state, introductory to a subsequent one.—ED.]

Last Appeal;

A HOME FOR THE PERSECUTED PORTUGUESE.

It will be gratifying to the friends of the Portuguese to learn, that arrangements have been entered into, and are in process of completion,

by which a home is secured for these exiles upon our soil. The place selected is in the State of Illinois, at a point about equi-distant between Springfield and Jacksonville, on the Meredosia and Springfield railroad. By these arrangements, the American Hemp Company, which is composed of gentlemen at the West and in this city, is to give both the Portuguese, who are here, and also those who are in Trinidad, immediate employment and good wages on their arrival there. They are also to furnish them with houses and everything necessary for their comfort, for one year without charge. Besides this, the company have engaged to give every family of the colony, in all one hundred and thirty-one families, ten acres of land in fee and unincumbered, on which a house can be built where they can have a permanent home. These ten acre lots are to be on the same tract of land, contiguous to each other, and by the terms of the arrangement, to be located by a committee consisting of the Hon. Augustus C. French, Governor of Illinois, Rev. J. M. Sturtevant, President of Illinois College, at Jacksonville, and Rev. Albert Hale, of Springfield.

Great care has also been taken that these advantages, so secured to this interesting people, should be rendered available to themselves and their families.

The writings have been drawn, sealed, and delivered, in which the parties are under bonds of ten thousand dollars each, to fulfil their engagement.

It is now incumbent on the American Protestant Society to supply the expenses necessary for the transportation, not only of the Portuguese who are here, but also of those who are on the Island of Trinidad. The benevolent community will see that the expense of the transportation of six hundred persons must be great. Had many of these exiles the property which they rightfully claim in their own country, they could very easily meet this expense. There are individuals among them who could in that case defray the expenses of all to their new home. But they are stripped of all their earthly possessions.

The Society have not the means, but trusting in God for them, and relying upon the known benevolence of our countrymen, they have embarked fearlessly into these preliminary arrangements. The cordial and prompt response of the community, a few months since, to the appeal for clothing for the destitute Portuguese, has encouraged this renewed reliance on the same community in the great effort now to be made. We do not expect to be disappointed. The pulse of freedom and benevolence in this country beats so quick and strong, that we do not anticipate a disappointment.—Yet we must receive much more liberal donations than we have received, or these exiles cannot reach their home. Is not the object worthy of greater donations? What are six hundred beings worth? How much ought we to expend to give so many wandering exiles a home and shelter from persecution? Suppose we call for ten thousand dollars, and it should all be expended in providing for the wants of these suffering people, their children, and their posterity. Would this be extravagant? Who will believe it in that great day of account, when money and souls will be weighed in the balance of righteousness?

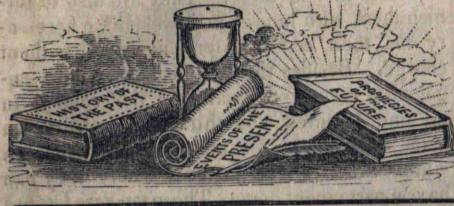
We make our appeal to the friends of the persecuted, the friends of freedom in our land. Here is a home provided for six hundred persons, who are driven from their own country by the ruthless hand of persecution. But they have not the means of reaching it. Suppose your family were starving to death, and you should hear of a beautiful country, and abundance of food, on the other side of the Atlantic, but you could not go there. Would the knowledge of it relieve the pains of hunger? Suppose there were those who had an abundance, and could easily put you in possession of that land.—What think you *ought they to do?*

There is no time for delay. The Society desire to send the Portuguese who are here immediately to the West, where employment and a comfortable home is prepared, and they are very anxious to go. Then we wish to send, as soon as possible, for those in Trinidad. To them, every hour's delay is an hour of suffering. The inhabitants of the island, having heard there was a prospect of the Portuguese coming to the United States, have recently turned many of them out of employment, and thus increased their distress.

We make our appeal with the deepest solicitude, (involving as it does the happiness for life of so many families,) to all, to send your contributions without delay. Let the rich give

of their abundance, and the poor of their poverty. Let all send their largest donations, and rejoice that they can have one such privilege of aiding in the relief of so many; for God loveth the cheerful giver.

Donations for the Portuguese should be sent to the American Protestant Society, 150 Nassau-street, N. Y. HERMAN NORTON, Corresponding Secretary. March, 1849.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, MARCH 24, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

In Ezek. 5:1-4 we read: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel."

These symbols are thus explained:—

His hair and beard—were symbolical of Jerusalem; for, "thus saith the Lord, This is Jerusalem."—V. 5.

The individual hairs, consequently, symbolized individual persons.

His weighing and dividing the hair—of the assorting and dividing Israel into the parts that were to be separately punished.

The third part that he burnt in the fire, in the midst of the city—of a third part of the inhabitants, who should perish in the city: "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee."—V. 12.

The third part that he smote with a knife—of a third part slain with the sword: "and a third part shall fall by the sword round about thee."—V. 12.

The third part scattered to the wind—of the third part who should go into captivity: "and I will scatter a third part into all the winds [or directions], and I will draw out a sword after them."—V. 12.

In the 6th and 7th chapters there are no symbols, but figures of another order. In the 8th chapter he beholds the same likeness as the appearance of fire, (v. 2.) which in the first chapter is explained to be "the likeness of the glory of the Lord." This likeness puts forth the form of a hand to a lock of his hair, and the Spirit lifts him up and bears him in the visions of God to Jerusalem, to the door of the inner northern gate, where was the seat of the image of jealousy. And there he saw the glory of the God of Israel according to the vision he had seen in the plain, as described in the 1st chapter. And there he also saw the abominations of Jerusalem—the men, even the ancients of the house of Israel, offering incense in secret to idols, creeping things, and abominable beasts; worshipping the sun, &c.; and "the women weeping for TAMMUZ."* These abominations being shown, God gives them, as a reason why he should not spare the city, and says: "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in my ears with a loud voice, yet will I not hear them."—V. 18.

The symbols there may be in that chapter are all symbols of themselves.

In the 9th chapter he beholds six men, each with a slaughter weapon in his hand; and one among them was clothed in linen, with a writer's ink-horn by his side; and they stood beside the brazen altar. And

the glory of the God of Israel said to the one clothed in linen: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations which be done in the midst thereof."

"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary."

"Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."—Ezek. 9:4-7.

As the sprinkling of the blood of the Paschal lamb on the lintels and door-posts of the Israelites was a notice to the destroying angel that their houses were to be spared; so here a mark was to be placed on the children of God, that they might be spared in the coming destruction. We learn that God makes a distinction between the innocent and the guilty.—This vision symbolized the distinction God would make between the righteous and the wicked in the coming judgment on Jerusalem.

In the 10th chapter he describes a repetition of the vision that he describes in the first; and in the eleventh he is taken to the Temple, where he prophesies against Jerusalem; after which he is taken back in vision into Chaldea, to them of the captivity.

In the 12th chapter he says: "The word of the Lord came unto me, saying: Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight, it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight."—Ezek. 12:1-7.

These symbolical acts are thus interpreted:—"Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his hands; and I will draw out the sword after them.—And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."—Vs. 10-15.

The symbolical acts of the prophet, are too apparent, to need being individually specified.

After this we find allegories, metaphors, &c.; but no more symbols till we come to the 37th chapter of this prophecy. In this chapter, the prophet says: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest."

"Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking,

and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind; prophecy, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—Vs. 1-10.

This vision is thus interpreted: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Vs. 11-14.

By this explanation we learn, that the dry bones—symbolized the whole house of Israel. A part of the house of Israel were dead, and a part living. As the wicked Jews are denied any inheritance in the house of JACOB, it follows that the whole house of Israel includes all the pious of that nation, whether deceased or living, and those only. Consequently, the open valley symbolized the world—the habitable globe.

The dryness of the bones was symbolical of the deadness of Israel.

The revivification of the bones—of the resurrection of Israel: of the opening of their graves and the bringing of them up out of their graves, and their restoration to their own land.

In this vision, symbols of an order are taken to represent agents of their own order. Those who explain this vision as only predicting the restoration of the unregenerated Jews, it appears to us, lose sight of the Divine interpretation which God has given of it.—(To be continued.)

Religious Controversy.

"If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12:18.

The duty of all Christians is to "follow after the things which make for peace, and things whereby one may edify another."—Rom. 14:19. But it is a mistaken idea, that peace can always be easily enjoyed. If all men were perfect, as the angels are perfect, their peace would flow like a river, and extend like an overflowing stream. But, alas! the race has as yet shown no manifestations of approaching perfection; and the Christian, like Lot of old, still finds his righteous soul vexed from day to day with the filthy conversation of the wicked.

The apostle saw full well, that to live in peace with all men would be an impossibility. Therefore he enjoined that we should thus live *as far as it lieth in us*. We are to do the things which make for peace, and not those which mar it. And having done all that one can do, if peace does not follow, the blame will not rest on those who "make for it."

There are those "who bite with their teeth," and at the same time cry "Peace."—Mic. 3:5. With such we cannot hope for peace; but even then, the flame of war should not be needlessly fanned. With true-hearted, whole-souled brethren, there will never be much opportunity for contention and strife. They will as naturally flow together as the drops of falling water mingle into one. When there is not this harmony of feeling, if they desire peace, they will separate, like Lot and ABRAHAM, when their herdmen strove together, the one going to the right hand, and the other to the left.—Gen. 13:7. Very seldom will there be any contention among brethren. There may be exceptions to this rule; for sometimes it will be necessary for a faithful PAUL to withstand an erring PETER to his face, who is to be blamed, (Gal. 2:11); and the contention may be so sharp that, like PAUL and BARNABAS, they may "depart asunder one from the other," (Acts 15:39); but rebuke a wise man and he will love thee, so that no permanent estrangement will result from such faithfulness. Nor is it necessary often for prolonged contention with avowed opponents: when such are once understood by the community, they can safely be *let alone*.

There are, however, times when *silence* would be a *sin*—times when error and iniquity are to be rebuked with stern and decided *reproof*—when offending parties are to be discountenanced with all the unbending

decision of virtuous indignation. It is at *such times* that the Christian is liable to be misunderstood, and his motives maligned. The guilty parties, as a matter of course, would regard reproof as unpalatable, and would wish to be *fraternized* with in all their sin. Silence in such cases would be conniving at and countenancing their misdemeanors; but reprobating them would be merely taking the side of the Lord against his adversaries.

In all ages the people of God have been called to disconnect themselves from such entanglements. When MOSES tarried in the mount, and the people persuaded AARON to make a golden calf for them to worship, the offending multitude would doubtless have been pleased to have been countenanced in their idolatry by those who continued "on the Lord's side." But so heinous a transgression required that "the sons of LEVI" should "put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."—Ex. 32:27. After so terrible a crime, the people could not be recognized by God, until all who had sinned were blotted out of his book.

When KORAH, with certain of the children of Israel, rose up before MOSES, and "gathered themselves together against him and AARON, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them," and accused him, saying, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us?" (Num. 16:2-13); they doubtless thought they were doing God service. And they did not in the least hesitate to take every man his censer, and put fire in them, and lay incense thereon, and stand in the door of the tabernacle of the congregation, with MOSES and AARON, for the Lord to make manifest who were his, and whom he had chosen to come near unto him. And the Lord held not only KORAH and his company as guilty, but also the whole body of Israel, had they not separated themselves from them; for, excepting MOSES and AARON, the Lord would have consumed the entire congregation in a moment, had they not fallen "upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" To escape being punished with them, they had to depart from the tents of those "wicked men," those "sinners against their own souls," under whom "the ground clave asunder;" and "the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto KORAH, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation."

On the morrow, when the children of Israel murmured against MOSES and against AARON, saying, Ye have killed the people of the Lord; the plague would have consumed their entire body had not MOSES run into the midst of the congregation, and stood between the dead and the living till the plague was stayed, though not till after more than fourteen thousand had been smitten by it. They had doubtless supposed they were justifiable in heaping such censure on MOSES; but the wrath of the Lord fell more or less heavy on them for their presumption. And even MOSES, the meekest of men, was "very wroth" against them.

When ACHAN "committed a trespass in the accursed thing," by taking "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight" from among the spoils of Jericho, the curse fell on all Israel; and all the tribes were as guilty concerning it, until they disconnected themselves from all countenance of his sin, by stoning him, and all that pertained to him, with stones in the valley of Achor.—Josh. 7:26.

In no age has there been any work, however good, that the servants of the Lord were permitted to perform in peace. NEHEMIAH even could not thus obey the command of the Lord to rebuild Jerusalem: "When SANBALLAT the Horonite, and TOBIAH the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."—Neh. 2:10. They, with GESHEM the Arabian, even laughed him to scorn, and accused him of rebellion against the king, by whose command he had gone up. SANBALLAT was wroth, took great indignation, and mocked the Jews, and being conspired with TOBIAH, and the Arabians, and the Ammonites, and the Ashdodites, to fight against Jerusalem, and hinder the building of the wall; so that they which builded

* Tammuz is the same as Adonis, celebrated in heathen mythology as a martyr to the jealousy of Mars. He is called, also, "the dead," and was worshipped by the women of Phœnicia, Assyria, and Judea. His image was "the image of jealousy," to which they sang obscene songs, and amorous ditties. Milton, in his "Paradise Lost," (b. 1. 445), speaking of the daughters of Zion uniting in this lamentation for Tammuz, says:—

"Whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah."

"every one with one of his hands wrought in the work, and with the other hand held a weapon; and every one had his sword girded by his side, and so builded." Seeing the Jews thus on the defensive during their work, the next device of "SANBALLAT, and TOBIAH, and GESHEM the Arabian, and the rest of their enemies," was to assume a very good spirit, and pretend they wished for a reconciliation. So they sent unto NEHEMIAH, "saying, Come, let us meet together in some of the villages of Ono." But NEHEMIAH was what some would call a hard judging man; for he says, "They thought to do me mischief." And he "sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" Yet they sent to him "four times after this sort," and he "answered them after the same manner." Being thus foiled, "SANBALLAT sent his servant" the "fifth time with an open letter in his hand," affirming it was reported that NEHEMIAH had an intention to rebel, &c.; and closing with, "Come now therefore, and let us take counsel together." NEHEMIAH, now indignant at his hypocrisy, sent back to him, "saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart." Their next plan was to hire SHEMATAH to suggest to NEHEMIAH that his life was in danger in the night, make him afraid, and urge him to shut himself within the temple,—hoping to have matter for an evil report, that they might reproach him. But said NEHEMIAH, "Shall such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." The next move was to write letters back and forth, between TOBIAH and many in Judah who were in league with him, to put NEHEMIAH in fear, and they uttered TOBIAH's good deeds before NEHEMIAH, and told his words to TOBIAH; but none of their devices availed them anything against those who "sought the welfare of the children of Israel."

When ANANIAS, with SAPPHIRA his wife, kept back part of the price for which they had sold their possession, pretending that they had laid their all at the apostles' feet, the transaction was of such a nature as to require the most severe reprimand from PETER. "Why hath Satan filled thine heart to lie to the Holy Ghost?" "why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God," was the searching enquiry and reproof.

When SIMON,—who before time had "used sorcery and bewitched the people of Samaria, giving out that himself was some great one"—having believed and received baptism—"wondered, beholding the miracles and signs which were done," and offered the apostles money, "saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost;" it was becoming in PETER to reply, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts 8:9-23.

The rebuke of PAUL to "ELYMAS the sorcerer,"—who sought to turn away the deputy of Cyprus, SERGIUS PAULUS, from the faith—was none the less in keeping with his station: "O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10.

When "certain men came down from Judea" to Antioch, and taught that "except ye be circumcised after the manner of Moses, ye cannot be saved," (15:1) no mantle of Christian charity was large enough to enable the apostles to live in peace with them. Even "PAUL and BARNABAS had no small dissension and disputation with them."

PAUL had no smooth speeches for those who sought to destroy the fruits of the labors of CHRIST's ministers. Said he, (Rom. 16:17, 18,) "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them; for they are such as serve not our Lord JESUS CHRIST, but their own belly; and by good words and fair speeches deceive the hearts of the simple." He was well aware that such characters would creep in; for he saith to the brethren at Ephesus, (Acts 20:29, 30,) "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And to the Corinthians he writes, (1 Cor. 11:19,) "For there must be

heresies among you, that they which are approved may be made manifest among you." PAUL was very jealous of such; for he again writes:—(2 Cor. 11:3,) "I fear, lest by any means, as the serpent beguiled EVE through his subtlety, so your minds should be corrupted from the simplicity that is in CHRIST." There were those who came preaching another JESUS than Him whom PAUL preached,—communicating another spirit, and another gospel. Such he declares "are false apostles, deceitful workers, transforming themselves into the apostles of CHRIST."—V. 13. "And no marvel," says PAUL; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.—Vs. 14:15.

To the Galatians PAUL was compelled by their waywardness to write, (Gal. 1:6-9): "I marvel that ye are so soon removed from him that called you into the grace of CHRIST, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of CHRIST. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Some of the converted Jews dissembled, and refused to eat with the Gentiles, for fear of some of the circumcision, "insomuch that BARNABAS was carried away with their dissimulation."—Gal. 2:13. This stirred the spirit of PAUL to exclaim, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

False teachers he bids the Philippians to shun. He says, (3:2): "Beware of dogs, beware of evil doers, beware of the concision." And he adds, (vs 18, 19); "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

He gives TIMOTHY particular caution not to have fellowship with new fangled teachers; and those who taught other than the doctrines he presented, he pronounced to be "proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such," he says, "withdraw thyself."—Tim. 6:4, 5. And he adds: "But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is HYMNENUS and PHILETUS; who concerning the truth have erred, saying that the resurrection is past already. But foolish and unlearned questions avoid, knowing that they do gender strifes."—2 Tim. 2:16-18, 23.

The labors of the apostles were thus frequently neutralized: as he writes to TIMOTHY, "thou knowest, that all they which are in Asia be turned away from me; of whom are PHYGELLUS and HERMOGENES."—2 Tim. 1:15. "ALEXANDER the coppersmith," he also says, "did me much evil; for he hath greatly withstood our words;" so that "at my first answer, no man stood with me, but all men forsook me."—4: 14-16. Even "DEMAS," he writes, "hath forsaken me, having loved this present world."—v. 10.

To TITUS he writes, that "there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Chap. 1:10, 11, 16. And he commands him to "avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."—Chap. 3:9-11.

The beloved disciple writes of some who, he says, "went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John 2:19.

He warned the early Christians particularly against deceivers: he says: "For many deceivers are entered into the world, who confess not that JESUS CHRIST is come in the flesh. This is a deceiver, and an antichrist. . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."—2 John vs. 7, 10, 11.

He makes particular mention of "DIOTREPES, who loveth to have the pre-eminence among them."—3 John vs. 9, 10. He saith of him that he "receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—V. 10.

And JUDE writes (v. 4), that there had "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord JESUS CHRIST."

By these records of the apostles we learn what things happened to them aforetime; and we are not to suppose that in these days we can claim exemption from similar trials, or think it strange when like things happen as a trial to our faith. Christians, probably, have to encounter no trials, but their parallel can be found in former days; and in the instances above enumerated, we find every variety, and every shade of character.

It is thought by some that the existence of such are incompatible with a body of true Christians, and that to notice such evils is stepping aside from the appropriate sphere of those who seek the peace of Zion. The evils are not to be excused, for, though offences must needs come, woe unto him by whom the offence cometh. Yet we have seen that with the elevated standard of apostolical piety, and their whole-souled devotion to the cause of CHRIST, they were not exempt from such trials, and did not hesitate to take a firm, decided, straightforward position respecting them; and well is it for the cause of Christianity, that they did so. Were the opposers of Christianity able to prove the existence of such evils in the apostolic age, and find no notice of condemnation by the apostles, they might exclaim, See, here is your Christianity! and point to such examples as a sample of what it then was. No doubt the opposers of the cross of CHRIST,—the bigoted Jew, the refined Greek, and the unlearned barbarian,—opposed the preaching of the apostles by reference to the conduct of some of the professed believers. They could point to the hypocrisy and falsehood of ANANIAS and SAPPHIRA, the covetousness of DEMAS, the attempt of SIMON to buy the Holy Ghost with money, the heresy of HYMNENUS and PHYLETUS, the backsliding of PHYGELLUS and HERMOGENES, the evil of ALEXANDER the coppersmith, &c. But the fact that the apostles and early Christians took a faithful stand against all such iniquity—showing that they chose rather to stand alone in the right, than to go with the multitude in the wrong—has forever put to silence all who would adduce those examples as evidence against them. The same bold, decided stand which LUTHER took against the fanatics of his day, has been the only shield for his memory against identification with the mad-caps that came near disgracing the whole Reformation. And without the faithful testimony which is found in our columns against excesses and errors which some would identify with the doctrine of the Advent, the labors of Mr. MILLER, and our own, could not be disconnected from them. But having contended earnestly for the faith once delivered to the saints, and given no countenance to fanatical excesses, and erroneous opinions, we feel the satisfaction, that we have performed our duty, and that while we have endured the same trials the apostles had to encounter, that we have met them with the same weapons that they used to encounter theirs.

To Correspondents.

H. J. S.—If we failed to make ourself understood before, we question whether we can now. SOLOMON says nothing about the resurrection, and to apply the principle to his writings which is applied to those scriptures which are quoted for the cessation of consciousness, would be to make him deny any resurrection. Therefore, when he says that "they no more have a reward," that phrase must be modified by the plain declarations of the reward respecting the righteous in the resurrection. Therefore it cannot have its absolute sense, and must mean, that they no more have a reward in this life. If the spirit at death becomes a part of Deity, then the hope of the heathen is true, who regard such an absorption of being as the highest good they can experience. We have long feared that tendency. We do not make the Rich Man and ABRAHAM to converse together after death,—it is the Lord JESUS CHRIST who does. If their seeing and conversing proves them to have corresponding organs, it is CHRIST, and not we, who necessitates that conclusion. That they must also have flesh, is your conclusion, and not ours; so that we make no contradiction of the SAVIOUR'S declaration,

that a spirit hath not flesh, &c. We shall have something more to say of this in our article on symbols, &c., at the proper time. Your question, how the Rich Man knew of his five brethren on earth, is simple: he knew how wicked they were when he was on the earth, knew they had not arrived at that place of torment, and did not see them afar off, &c. Hence the conclusion was unavoidable. What you say of the Jews using language, and putting a wrong construction on texts, is also answered in the distinction we before made. You are mistaken as to that word being nothing more than "cut off." No man who knows whereof he affirms, will venture such an assertion. The assertion, that the smoke of their torment ascending up forever and ever has nothing to do with their final punishment, is not conclusive of that: we happen to differ widely respecting it. Where the wicked will be, &c., we answer, "in the lake that burneth with fire and brimstone."

We do not see as you touch any points that have not been repeatedly discussed in the *Herald*; and your article would want some fixing up to read properly, which we have not time to do. This was why we supposed the other was not for publication.—While we are writing our articles on the symbols, we cannot go off to foreign questions. Besides, there are several papers devoted to that subject, and kindred ones. Without first agreeing respecting the use of language, no progress can be made in a discussion.

L. CASE—Your view is based entirely on supposition. There is no evidence, even, that the seven days were after the expiration of the hundred and twenty years.

J. SPEAR.—The word rendered soul, in Matt. 10: 28, is ψυχη. That usually rendered spirit is πνευμα. We shall be able to make no use of your MS. It lacks many essentials to fit it for the press.

C.—On "Time."—It lacks point and poetical interest.

H. P. SIKES—The same idea in plain prose would be much better.

PROF. WHITING'S TRANSLATION OF THE NEW TESTAMENT.—We gave last week three specimen pages of the forthcoming translation—showing the size of the page, the type, the nature of the references, and the style of translation. We are in hopes to get the book out in season for distribution at the My meetings in Boston. The work will be a very expensive one to us—the cost of the stereotype plates alone being near \$600. It will be only by a large sale that we can hope to be remunerated for it. We have not yet learned at what price we can afford the book; it will be in the neighborhood of fifty or sixty-two and a half cents—shall put it as low as we can.

We hope brethren will now send in their orders, that we may know how large an edition to publish, and receive the means from its sale to liquidate the debts we shall be obliged to incur in its publication.

NOTICE—Will all those who have notified us of the miscarriage of money within the last two years, and previous to January last, please to write us again, and give us all the particulars—the sums sent, the time when sent, and the Post-office mailed at!

We have noticed that the money lost has all miscarried on a few mail lines; and we want to compare the routes on which losses have been made, and endeavor to trace them.

We are sorry to have to remind those in arrears, their withholding their indebtedness from us, obliges us to be dishonest to our creditors. Last week, when our printer sent in his bill, we had to send it back, unpaid; and we do not now see that we shall be able to meet it this week. With whom lies the blame!

We acknowledge the receipt of a copy of *Vindiciae Horariae*, from the author, the Rev. E. B. ELLIOTT, of England. Also a copy for Bro. BONHAM. It is his reply, in twelve letters, to the Rev. Dr. KEITH, in reply to his strictures of the *Hore Apocalyptica*. We would like to see a reply to the strictures of DAVID LORD, published some months since, on the same work. We forwarded a copy to Mr. ELLIOTT, but have not learned of its reception.

We also acknowledge the receipt of a book and paper from S. CARMONT, Liverpool, Eng. Would thank him for the work he speaks of,—also for the continuation of the articles in the paper sent.

We are also indebted to Rev. JOHN COX, of Woolwich, Eng., for favors by the last steamer.

Bro. D. I. ROBINSON is now in Providence, R. I., where he will labor two or three weeks. Bro. P. HAWKES will supply his place in New York during his absence.

Correspondence.

THE CONTRAST.

I have sought round the verdant earth for unfading joy,
I have tried every source of mirth, but all, all will cloy:
Lord, bestow on me grace to set the Spirit free;
Thine the praise shall be; mine, mine the joy.

I have wandered in mazes dark, of doubt and distress,
I have not had a kindling spark my spirit to bless;
Cheerless unbelief filled my laboring soul with grief:
What shall give relief? what shall give peace?

I then turned to thy gospel, Lord, from folly away,
I then trusted thy Holy Word, that taught me to pray;

Here I found release, weary spirit here found rest—
Hope of endless bliss, eternal day.

I'm a pilgrim and stranger here, in this world of woe,

But my Saviour is always near as onward I go;
Jesus is my friend, he'll be with me to the end,
And from foes defend; my spirit cheer.

I have heard my Redeemer say, his promise is sure,
He has bid me to watch and pray, all hardness endure;

Jesus, be my guide, in thy promise I'll confide,
Keep me near thy side, my Life, my Way.

I will praise now my heavenly King, I'll praise and adore,

The heart's richest tribute bring to thee, God of power;

And in heaven above, saved by thy redeeming love,
Loud the strains shall move, for evermore.

Hallelujah through heaven will ring, salvation the theme,

Glory, honor, and praise we'll sing to God and the Lamb;

Crowns of glory wear, palms of victory we shall bear,

Shouts of triumph there never shall end.

T. O. SMITH.

THE DAY OF THE LORD.

[Written for the "Advent Herald" by J. Litch.]

(Concluded from our last.)

II. THE NEAR APPROACH OF THAT DAY—HOW KNOWN.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." Thus wrote the apostle Paul to the church. But at the same time, he wrote of some on whom it would come as a thief. The reason of the darkness of one class, and the light of the other, is found in themselves. The one, as well as the other, have the word of God within their reach; but the word does not profit sinners, not being mixed with faith in them that hear. The same instruction produces entirely different results on different classes of men. God has variously revealed the period for the coming of that day.

1. *By historical prophecy.* He has done this in a manner so unambiguous, that one must be wilfully blinded not to understand, when once his attention is called to it.

He would teach us that he will set up a kingdom on earth; and he does it by making known to the greatest Gentile monarch who ever lived certain events; and then declaring to him by the mouth of his holy prophet, that it is a revelation of "what shall come to pass in the latter days."—Dan. 2d chap. The medium of communication with the king was by a symbolical vision, divinely interpreted. The symbol was an image bearing the human form; "its head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part of clay and part of iron. These were broken by a stone cut out without hands, which smote, broke in pieces, and destroyed the image. The stone then became a great mountain and filled the whole earth." The God of heaven had given to Nebuchadnezzar a kingdom, extending wherever the children of men dwell, the beasts of the field, or the fowls of heaven; that is, over the entire globe. "Thou," said the prophet, "art this head of gold." How can this symbol be mistaken? No language could be more explicit. The next portion, the silver, is thus defined. "After thee shall arise another kingdom inferior to thee. And another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." And thus the chain of empires has run.—1. Chaldea. 2. Medo-Persia. 3. Grecia. 4. Rome. This is all history, and whoever will may read it. Then follows the mixture of iron and clay, the symbol of strength and weakness, division and unity. This, too, is now matter of fact, and is in the past. The other symbols being exhausted, the stone, the symbol of the kingdom of God, is next in order, and the great day of the Lord will introduce it. That kingdom must be near, even at the door.

2. *A combination of prophetic time and historical prophecy, is another mode of revelation of the period for the introduction of that day.*
An instance of its use is found in Dan. 8th chap. The symbols—a ram and a goat, with their various horns—were thus presented. The ram with two horns—the kings of Media and Persia. The goat—the king of Grecia. The great horn—the first king. The four horns—four kings out of that kingdom.—The little horn—a king of fierce countenance, who should destroy the mighty and the holy people, but who should be broken without hand. The Romans did destroy the Jewish nation, and the Roman government is now abolished and done away without hand, simply by the flight of the Pope. The time

was fixed in v. 14—2300 days. Beginning them with the commandment to restore and build Jerusalem, as directed (Dan. 9:25), and adopting Usher's chronology for the date, B. C. 453, then 1847 years more fill the period, and the year 1848 has witnessed the Roman revolution. We have thus another evidence of the nearness of the day of the Lord. I will refer to one more evidence of its nearness.

3. *The gospel of the kingdom was to be preached in all the world for a witness to all nations; "then shall the end come."*

The gospel of the kingdom, as preached by John the Baptist (Matt. 3:1), by Christ (Mark 1:15), by the twelve apostles (Matt. 10th chap.), and by the seventy (Luke 10th chap.), was, "The kingdom of heaven is at hand." It was restricted entirely to the Jews.—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—Matt. 10:5. When this was done, Jesus came into Jerusalem as King, to fulfil Zech. 9:9, but was rejected, and he took the kingdom of God from the Jews.—Matt. 21st. He then gave as a sign of his second coming, that this gospel of the kingdom shall be preached in all the world for a witness to all nations. Then it was only preached to the Jews, because he was only sent to them at that time. But he is now coming for the benefit of all his people, and to execute judgment on all the ungodly.

We live to witness the spread of the glad tidings of the kingdom in all nations; a movement unknown in the history of the church, for extent of information and distinctness of views on the subject of the kingdom of God on earth. Universal expectation is rife in reference to the events of futurity. We are, therefore, fully authorized,

III. TO SOUND THE ALARM, THAT ALL THE INHABITANTS OF THE LAND MAY TREMBLE.

An alarm is notice of danger, for the purpose of arousing those to whom it is made, either to prevent or escape from the impending evil. A house is on fire; we sound an alarm, that its inmates may either save the house, or escape the flames. But how should this alarm be made?

1. By an appeal to the prophetic Scriptures, as to the events before us, and the signs which shall usher them in, and reference to the past and present state of the world in proof of its nearness.

2. By showing both saint and sinner the impending danger, and by the most earnest and solemn appeals to call on them to escape.

Christians should be awakened to watchfulness and prayer,—holiness of heart and life, even that perfect love which casteth out fear which hath torment.

Backsliders should be alarmed, lest that day should overtake them, and find them fallen from their first love, and their candlestick be removed out of its place. How solemn the warning of Christ to such. Let them beware. Ministers should be alarmed in view of their solemn responsibilities, and the account they must give to God of their stewardship. "So thou, O son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 33:7-9. They are either a savor of life unto life, or of death unto death. "And who is sufficient for these things?"

Sinners should be alarmed by being warned of coming wrath. *Coming*, did I say? It already abideth on them, and will, with indignation, be rendered to them in that great day of wrath. Their secret sins will then find them out; and all their disregard for God and their souls' salvation will stare them in the face. "This," saith the Lord to them, "shall ye have at my hand, to lie down in sorrow." "What shall it profit a man if he gain the whole world, and lose himself, or be cast away?"

The duty of all who have any faith in the nearness of that day, is an exceedingly plain one: earnestly, prayerfully, and affectionately to sound this great alarm. It is God's command that the sound should go forth, and who can object to its accomplishment? Who shall forbid, and say, Not so, Lord; do not disturb the quiet of sinners on the verge of ruin!

THE PRESENT DISPENSATION.

To the Editor of the "Advent Herald."

DEAR SIR:—In my last letter,* I showed that the question, whether the world could be converted before the second advent of the Son of God, had been settled by our Lord himself, more than eighteen hundred years ago, in the *negative*. Our Lord not only shows, that when he shall come the second time, the earth shall be as corrupt as it was in the days of Noah and Lot; but he also shows that partial and growing corruption will characterize its state, without a moment's intermission, from the commencement of his public ministry, down to the very day on which "he shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This truth is considered new and heterodox, and as such is rejected by the generality of professing Christians, as the "Christian Observatory" and the "Family Visitor" unequivocally testify. Well, my dear Sir, but it is the heterodoxy, not of man, not of angels, no; it is the heterodoxy of the Lord Jesus Christ,—of Him who speaketh the words of God,—of Him concerning whom God says, "This is my beloved Son, in whom I am well pleased; hear Him;" and

* The last but one, in the "Herald" of March 3d. The note in connection with the last will explain.—Ed.

whose words shall judge us in the last day. And who are those who, on this subject, reject his sayings, and make him a false teacher? Who are they?—They are not infidels; they are not profligates; they are not scoffers; no; they are followers of the dying Saviour; they are, I believe, subjects of his mercy and his grace,—the purchase of his blood, and sharers of the grace of the Holy Spirit. And not only so, but they are teachers of others in the things of God. From the pulpit, and through the press, they communicate lessons of instruction to their fellow men, intended to promote their eternal welfare. Yet these men publish statements which positively contravene the sayings of their Lord and Saviour, statements which, in their tendency, convict the Son of God, the inspired apostles, and the best writers of the primitive church for three hundred years after Christ, with error and falsehood. By this means they give proof, decided proof, of only partial illumination. The ardent disciple, Peter, confessed his faith in Christ as the Son of the living God; but at the same time, would not hear of his sacrificial death. (Matt. 16:13-17, 22, 23.) In like manner, these Christian brethren believe in Jesus as the Son of God, and as the dying Redeemer of mankind; but they are just as much misled upon the doctrine of our Lord's second advent, as Peter was respecting his Lord's atoning death. They should have tarried at Jerusalem a little longer.

I should be happy in assisting my Christian brethren in the attainment of more accurate views on this important subject; and to do this, if you approve of the project, will endeavor to ascertain the nature of the present dispensation; the work of the Church during this present dispensation; and the Scriptural extent and boundary of the success of that work.

I. The nature of the present dispensation cannot be better defined nor stated, than in the words of Holy Writ. We shall turn to

Acts 15:13-17—"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon* has declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, (or, who are called by my name,) saith the Lord, who doeth these things."†

Rom. 11:17-27—"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not,

* The same as Simon—meaning Simon Peter.—Ed.

† Simeon, or Simon Peter, had just related to the conference assembled at Jerusalem, how the Holy Ghost had been given to Gentile converts, as well as to Jewish, and had put no difference between them, showing that the one should be saved even as the other. Then, after Paul and Barnabas had declared what miracles God had wrought among the Gentiles, James answered, and repeats what Simeon, or Simon Peter, had said, "how God at the first did visit the Gentiles, to take out of them a people for his name," and he adds, "To this agree the words of the prophets." To what Peter had just stated respecting the Gentiles hearing the word of the gospel and believing. What words of the prophets agree with that? That which is written in Amos. By turning to 9:10, it will be seen that "all the sinners of my people shall die with the sword." This brings us to the consummation, when the Lord will be revealed, taking vengeance on them that know not God and obey not the gospel. "In that day," the prophet says, "I will raise up the tabernacle of David that is fallen," &c. Then will the heir to David's throne receive the kingdom. When James says, "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called," Amos has it, "that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord." The residue of men there embrace those from the Gentile nations, on whom the name of God has been called previous to the restoration of the kingdom. They are those, according to Amos, on whom the name of the Lord is called, whom he styles the remnant, because they are the ones who are left when "all the sinners" are destroyed—there being none left but the righteous, and who Paul says will be changed and glorified with the resurrected righteous at Christ's coming. It is then as Amos shows, that Israel is to be restored, to be planted in their own land, and to be no more pulled up out of it.—The inhabitants of earth will then be a nation of priests, an holy nation, free from sin, sorrow, and corruption. God will have accomplished the number of his elect, and they will reign with him forever and ever.—Ed.

‡ That is, if they continue not in unbelief—not otherwise.—Ed.

brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* And so all Israel shall be saved: as it is written, There shall come out of Zion [to Zion] the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.†

Matt. 21:42-44—"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

These passages teach us the nature and genius of the present dispensation; and also what shall take place at the close of its course. We have in them the following particulars:

1. The natural branches broken off, in consequence of unbelief. The gospel of the kingdom was first preached to the Jews by John the Baptist, by our Lord Jesus Christ, and by the apostles. (Matt. 3:2; 5:17; 10:7.) But they did not believe that Jesus was the Son of God; they rejected him, and the gospel which he preached. The consequence was, the offer of the kingdom was withdrawn from them, and made to the Gentiles. These are now visited in mercy; and out from among them God is taking a people for his name. The people thus taken out from among the Gentiles, are intended to be a kind of first fruits of his creatures. They are required to be witnesses for Christ during his absence from the earth; to share His reproach, while He is rejected and despised by men; to suffer with Him and for His sake, while they live; and to secure the high dignity of being not subjects merely, but kings and priests in His glorious kingdom: a dignity to which none were called before the birth of Jesus Christ, and to which none will be called after His second coming, of all the Jews and Gentile nations, which will then be gathered unto Him.† They are appointed to a trying and severe probation; but they are appointed also to a distinguished and high reward—the reward of being joint heirs with Jesus Christ: if we suffer with him, we shall also reign with him. This glory was offered first to the Jews; but they lost it by rejecting the gospel of the kingdom, as preached by Jesus Christ and his apostles, and they have lost it forever. "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in." "The kingdom of God is taken from them." It is true that they will be brought in after the Lord's coming, and after the first resurrection, with the nations that are saved; and who, without being citizens of the heavenly Jerusalem, will walk in the light of the city. They will then enjoy a felicity that eye hath not seen, neither hath ear heard; but to the honor of reigning with Christ in his kingdom—of sitting with him in his throne; of eating and drinking at his table, and of bearing his messages of love, and light, and truth to every part of his dominion, they will never be exalted. They will never rise to a higher character than that of subjects

* The fulness of the Gentiles is literally, "the full number of the Gentiles." When their full number has been completed, not another Gentile can be added; and till that time, blindness has happened to Israel.—Ed.

† By turning to Isa. 59:20, 21, where this is written, we get a more perfect understanding of it. We there read that "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." He comes not to those who do not turn away from their sins. Then God adds: "This is my covenant with them, [with those who have turned from their sins,] my Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." It is thus that all Israel are to be saved: the pious of that nation are ushered into an eternal and immortal inheritance, when God destroys all the sinners from among them; or as Isaiah has it, "when the Lord will repay fury to his adversaries." "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against them;" and after that, all who remain "shall fear the name of the Lord from the west, and his glory from the rising of the sun."—Ed.

‡ In taking the offer from the Jews, we do not understand that they were precluded from any of the blessings conferred on the Gentiles. According to Peter, at the conference of the apostles at Jerusalem, the Holy Ghost was conferred alike on both: each was to be saved like the other. They did not fall below the level of other nations, but to a level with them: thenceforth the offers of mercy were alike to all. Before the birth of Christ, the people taken out for his name had been principally from among the Jews. Now, a people was to be taken from other nations; all of whom—those before as well as those after Christ—are to be exalted to the same dignity in his kingdom,—excepting as one star may differ from another star in glory. And after the advent, as all the sinners are then to be destroyed, and all the righteous to be glorified, none can be added, so that all the saved will then receive their eternal reward.—Ed.

§ We get no evidence that the nations who are saved, embrace any other than those who before the advent have complied with the conditions of salvation. All others, Jew and Gentile, will alike perish before the face of an angry God: their ashes shall be trampled under the feet of the saints. Consequently, we dissent from the inferences which are made respecting the condition and office of such as shall be subsequently added.—Ed.

of his kingdom, for he is to reign over the house of Jacob for ever. The glory which they, by rejecting Christ, have forfeited, is reserved for those whom God is now taking from among the Gentiles, and who shall prove so wise as to secure a part in the first resurrection. And when these people are taken out, who are called by God to his kingdom and glory, the present dispensation ends.

At the end of this dispensation the Lord will return; yes, the Scriptures teach that he will return to a place where he has been before: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Then "He will build again the tabernacle of David, which is fallen down; and he will set it up." And then will be fulfilled, in literal truth, the Divine prediction, "When the Lord shall build up Zion, he shall appear in his glory." Israel will then look upon him whom they have pierced, and mourn. As a nation, they will then be converted to God; and Jerusalem, so long a scene of desolation, shall be re-built, and become a praise in the earth.*

When these things have taken place, and the merciful purposes of God shall have been fulfilled in relation to Israel, then the residue of men, and all the Gentiles, shall seek after the Lord. Then the kingdom of God will be established in the earth, and the knowledge of the Lord shall cover the earth, as the waters cover the sea. Such is the order of the dispensations of Divine Wisdom, in relation to our fallen world. [First: Israel being laid aside through unbelief, God, by the preaching of the gospel, takes out from the Gentiles a people for himself, who are intended to reign as kings and priests in the heavenly kingdom. When this is done, Christ returns to raise and reward his waiting people. Secondly: The Lord manifests himself to Israel, delivers them out of their last state of suffering, and restores them to the Divine favor. Thirdly: The remaining Gentiles are brought to the knowledge of the truth; the Spirit is poured out upon all flesh; and the kingdom of God is established among men.†—(To be continued.)

OMICRON.

LETTER FROM H. BURSSELL.

DEAR BRO. HIMES:—Through the medium of the *Advent Herald*, I have become somewhat familiar with your inflexible adherence to the truth, which I hope you will still maintain with the same fortitude as you have done to the present. I feel induced to drop a line to you, because I feel a measure of that freedom which centres in the truth, and ye shall know the truth, and the truth shall make you free.

Dear brother, my object is not to dictate, but rather to encourage you, in the great and glorious work which you are engaged in, and in viewing the aspect of the times I see a need of brother strengthening the hand of his brother, while upholding the truth before a wicked and a gainsaying generation. Early the present aspect bespeak we are in a dark age of the world, though this view on the subject no doubt will be threatened with general contempt. I heard a minister, a few days ago, state to the congregation, that the world never stood so high in point of Christianity as at present; he furthermore stated, that Christianity stood ten-fold better now than it did twenty years ago. I was astonished to hear such a statement from a learned minister, and more so when such evident proofs are made manifest that the works of darkness are prevailing. While he was making this statement, the saying of the prophet rushed into my mind, "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness."—Isa. 5:20. Again, "Behold, darkness shall cover the earth, and gross darkness the minds of the people." It was a time of gross darkness when the Saviour made his first advent into the world. Though he was the light of the world, yet the world was in such darkness that they comprehended it not; and through this blindness of heart, they rejected the Saviour; notwithstanding John was sent before him to prepare his way, as a witness of his light, yet the minds of the people were so darkened by their carnal superstition, that they were quite unprepared for his reception. But leaving his first, we will turn our attention to his second advent. With regard to the time, with a few exceptions, there is no essential difference; nearly all Bible students are agreed that we are near this event, yet the great essential difference is in the event itself: the great majority believe in the post-millennium, and, therefore, are looking for the Saviour's advent in the spirit only; and that his kingdom will be spiritual,

* The prediction of their looking on him whom they have pierced, is found in Zech. 12:10; but instead of its being fulfilled at the second advent, the evangelist expressly applies it to the time of the crucifixion. For when he was pierced, and his limbs not broken, John records that, "These things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

† At that time the new Jerusalem will take the place of the old; but there is no intimation that any mercy will then be extended to the unconverted of that nation, more than of other nations: all the wicked will God destroy. The pious only have anything to hope for in the coming and kingdom of our Lord Jesus Christ.—Ed.

‡ This view makes a mingling of saints and sinners in the kingdom of God. Our view restores man back to the condition he was in before the fall. The first has deterred many in this country from turning their attention to the subject of the Advent. A distinguished clergyman said to us a short time since, when informed that our view did not embrace the restoration of the unconverted, or of man in a mortal state, "Your view takes from the question of the personal reign of Christ a vast incumbrance."—Ed.

and not immortal; and even amongst the post-millennialists themselves there are essential differences: some of them believe that the world will all become righteous, while others believe that there will still be a mixture,—the wheat and tares will still grow together, which will make out in all a very imperfect millennium: while others are looking for the personal advent of the blessed Saviour, to set up his everlasting kingdom. Truly, such essential difference of opinion proves that the world is full of darkness; were it not so, there would be harmony on those points which are so essential to our future state and condition. Truly, darkness has covered the earth, and gross darkness the minds of the people; yet we hear from some teachers of the day, tidings of light spreading throughout the world, who also can boast of the diffusion of the word of God throughout the world; and by missionary operations, such expect soon to convert the world. If these would but read the periodicals of the day, and let the truth impress their minds with regard to the real state and condition of the world, I verily think they would tremble while attempting to cover up the corruptions of the world in the mantle of light.

Dear brother, it is a dark time, is it not night? truly the works of darkness are manifest all around us, even in this land of Bibles, where thousands of teachers, or expositors, are employed in the work of reforming mankind from their corruptions. As the Jewish dispensation closed up in midnight gloom, so in like manner will the gospel dispensation close. According to Bible statements, John was sent as the forerunner of Christ, to prepare his way, to testify of him, and so leave the people without excuse; for John was that Elias which was to come and testify that it was he; and so in like manner was evidence to be given of the Saviour's second advent into the world. The first harbinger was a prophet, even Elias, but the second is that of an "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. 14:6, 7. Mark, this harbinger is not a prophet, but an angel, showing us that the subject which he was proclaiming was no prophecy; for the very hour of his judgment was come. Has this proclamation been given, or has it not? This is a question which we ought to determine: if this angel has not yet sounded, we may be sure the present dispensation cannot pass until he does; but if he has, and is still sounding through the nations of the earth, where do we stand? Near the judgment. Truly, a voice answering to this angel's proclamation has been, and yet is heard, throughout the earth, which I verily believe will never cease, till he come whose right it is to reign.

I feel truly thankful that notwithstanding the dense gloom of the night, that there are a few watchmen on the walls who are not slumbering as do others; though these are but few in number, yet their voice is loud and clear, so that when the traveller inquires, Watchman, what of the night? a clear voice responds, The night is far spent, the day is at hand. Watchman, what of the night? The morning cometh; for lo! we see the rays of the day star appear. I perceive that there never was a time when so much responsibility rested on the watchmen as at the present time. May God keep us faithful to our duty, until the time come when we shall see eye to eye in that glorious, immortal, and everlasting kingdom, of the blessed Son of God. I am yours in the blessed hope of the coming kingdom.

Georgeville (C. E.), March 9, 1849.

FEMALE PRAYER MEETINGS.

DEAR BRO. HIMES:—I have felt a little disposed several times to write a few lines in favor of female prayer meetings, since I noticed the request of a sister through the "Herald."

Since the first year of our labor in the Advent cause, we have endeavored to sustain a female prayer meeting. On our return from the Albany Conference in 1845, we boarded with a widow sister, who kindly gave us the privilege of appointing a meeting at her house. After a few meetings, it was deemed advisable to meet in a more central place. These meetings were continued with much profit for some time.

During the summer of 1846 we labored in Portland: Here, also, we gave notice of a female prayer meeting, and, although our numbers never exceeded five, we found the Lord always blessed us in meeting. Those who did meet, were enabled to love with a pure heart more fervently. I often think of Sister Edmunds, at whose house we held our meetings (but who is now sleeping in Jesus). She always expressed herself with gratitude in reference to the meetings.

On our return to Providence in the fall, the prayer meeting was re-established, and continued until our removal to a distant part of the city rendered it inconvenient for the sisters to meet; but on removing to the house we now occupy, we have a meeting where from five to eleven sisters meet once a week. As to the general good resulting from these meetings, we have it for the future to develop. As to the particular good, we feel ourselves greatly blessed, our hearts more closely united. It increases our spirit of watchfulness. Among those who generally meet are several who seldom, if ever, gain strength sufficient to confess their faith in a more public meeting of brethren and sisters. Here they feel free to speak, free to pray. Seldom a meeting passes without much manifestation of broken hearts, and contrite spirits. For my part, I would rather part with many temporal blessings, than with this great source of spiritual good. Some argue that it is an excuse or cloak for the backward ones, in making a more public confession. I think not—at least, it is not among us. Our meetings have quite a different result. It has enabled

some to gather strength to commit themselves more publicly. From the spirit generally manifested, much good must result from these meetings. A season of prayer (wherein all take part) is generally followed by several exhortations—then close with singing.

There never was a time when the children of God needed to watch and pray more constantly and fervently than now. And every means of strength and growth in grace is highly to be prized, especially those means by which we are enabled to strengthen the feeble, and confirm the weak. Your sister in Christ

L. E. FASSETT.

Bro. S. I. RONEY writes from Enfield (Ct.), under date of March 8th, 1849.

DEAR BRO. HIMES:—We all need to exercise patience while passing through various trials, perils, &c., waiting for our blessed reward. O that patience may have its perfect work. There seems to be an interest awakening in this vicinity upon the subject that "is everywhere spoken against," viz., "The Lord is at hand." Many are inquiring, "Are these things so?" May the Lord help them to arrive at the right conclusion—that the kingdom of God is nigh at hand—and be prepared accordingly.

Yours in hope.

Obituary.

DIED, of pulmonary consumption, in Trenton, N. J., Feb. 18, 1849, Sister LAMANTHA E. WISE, wife of Bro. James Wise, aged 38 years, leaving a husband and seven children behind to mourn her departure, but not to sorrow as those who have no hope. For many years Sister W. was a member of the M. E. Church, beloved by all who had the pleasure of her acquaintance. In 1843, when she heard the glad tidings of the Kingdom, she embraced with her whole heart the comforting hope, and has ever held fast the profession of her faith without wavering, although she was called to drink deeply of the cup of sorrow and trial, on account of her faith in the speedy coming of the Saviour, yet no persuasion, enticement, nor frown could move her. She has, during the last year, had many importunate and earnest solicitations to return to the bosom of the church. But she felt a deep conviction of duty, binding her to her despised faith, which it would be treason to abandon in the midst of such opposition as it endured in Trenton. In one of my last communications with her, she spoke particularly on this subject; related the inducements which had been set before her, but said she could not think it would be right, while the doctrine was so much opposed, to even seem to abandon it. It was her dying request, that the writer should preach her funeral sermon from 1 Thess. 4:13, 14. The second Baptist church was kindly proffered for the occasion, and the funeral services were held there.

As the hour of her departure drew near, and she felt that she must soon close her eyes in death, she earnestly desired a clear and triumphant assurance of her interest in the Saviour, and title to the inheritance. She said she had no fear of death, or wish that it should be otherwise than it was; that for her to depart and be with Christ would be far better, and was her choice. "The adversary," she said, "tried to destroy her confidence, by telling her that the Lord would leave her at the close. But she could not believe that after the Lord had converted her from sin, borne with her short-comings, and so often healed her backslidings, that he would leave her in the end. On Friday morning, the 16th ult., her mind was full of comfort and peace, so that she exclaimed, "Sorrow may endure for a night, but joy cometh in the morning;" and thus continued to the end. Sabbath afternoon, about an hour before her death, her husband took hold of her hands, and finding them cold, he pressed her fingers, and asked if she felt it? She replied, "Yes." She said, "Do you think I shall go to-day?" He answered, "Yes, I think you will." "O, praise the Lord!" was her joyful reply. Then hearing a noise which she regarded as an omen of her speedy departure, she again exclaimed, "O, joyful sound!" and soon after fell asleep in Jesus, to come with her descending Lord. What has the world to boast like this?

JOSIAH LITCH.

P. S. Sister W. was a native of La Cole, C. E., where her brothers now reside, by the name of Willson. Papers in that vicinity will confer a favor by publishing this notice.

J. L.

DIED, in Upper Marion township, near Morris-town, Pa., Bro. PHINEAS PHILIPS, aged about 73 years. "Mark the perfect man, and behold the upright, for the end of that man is peace." For nearly half a century our departed brother has been a disciple of the Saviour, and member of the Baptist church in Morris-town. There are few men whose lives have so fully exemplified the Christian character for the same length of time. His religion was of that pure and undefiled character spoken of by St. James, which visits the fatherless and widowed in their affliction, and keeps its possessor unspotted from the world. Such has been his character through life. Having no family of his own, the poor and needy have been the objects of his careful solicitude; and this continued to the last to be his aim. In the disposition of his property, poor neighbors were remembered, rather than rich relatives. But although his life has been spent in good works, he had no confidence in them as a ground of justification before God. Christ and his righteousness were his only plea, and only hope. In full confidence of a glorious resurrection, he sweetly and peacefully fell asleep on Thursday, Feb. 22d, 1849.

Although Bro. P. was a most firm adherent to the Advent faith, and had preaching in his house and neighborhood on every occasion when convenient, he never felt himself called to leave the church of which he was a member, because he was always allowed the full and free exercise of his own conscience. And

whenever requested, the Baptist church was opened for Advent preaching.

Between two and three years since, in a conversation with the writer on the subject of his age and bodily weakness, he expressed a conviction that he should not live long, and wished me, at his death, to come up and preach his funeral sermon from Phil. 3: 20, 21.—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;"—which request was complied with on Saturday last (Feb. 24th). "Let me die the death of the righteous, and let my last end be like his."

J. L.

DIED, in Fallsington, Buck's Co., Pa., of consumption, Sister MARY ANN HERRON, wife of Bro. Geo. Herron, in the 22d year of her age. For the last year Sister H. has been a devoted disciple of Christ, steadfastly looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ; and in that faith and hope she departed this life on the 29th of January, 1849, thus early escaping the sorrows of this life, and rests from all her labors, and her works follow her. I saw her about four days before her death, and found her calm and tranquil in prospect of her dissolution, with no doubt of her interest in Christ. She has left a husband and a child to feel her loss. The Lord sustain them.

J. L.

DIED, in Stanstead, C. W., March 1st, of consumption, CORRILLA FOSTER, daughter of Bro. Willard and Sister Abigail Wood, nearly 15 years of age. She found her Saviour some weeks before her death. She was an only daughter, and every way worthy of the ardent love of her parents, as well as of all who knew her. None could visit her in her last sickness, without feeling that her Saviour was with her, to sustain her in a most glorious manner. Not a cloud interposed to damp her joy. Her mind was carried above the fear of death, or the frown of the grave. Her theme was Christ, and the joys of heaven. Her parents partook of the same blessing, and when they came to the long-crested hour of separation, it was rendered the most glorious of all, by the abundant presence and grace of God. Such an house of mourning I have not witnessed in all my pilgrimage; and I can say, if I must die before the coming of the Lord, let me die the death of the righteous.

The funeral was attended at Derby Line, at St. John's church, which was filled with attentive hearers, who sensibly felt that a lovely flower had faded in their midst. I hope this affliction will be sanctified to the good of many. Several youth and children came forward for prayers on Monday evening following, and two or three professed to find peace. "Afflictions, though they seem severe, in mercy oft are sent." May God sustain the parents, and prepare them, with the only remaining child, to meet their loved one in the first resurrection.

I. H. S.

And is our dear Corrilla gone,
A while to slumber in the tomb—
Until our blessed Lord return,
To raise her in immortal bloom?

And shall we now our loss deplore?
No: hope forbids us to complain;
Corrilla's gone awhile before—
But yet we hope to meet again.

Corrilla sleeps in calm repose,
No sigh can leave her peaceful breast;
A stranger now to human woes,
She waits to share the promised rest.

Ah! what a consolation this,
To think upon that happy day,
When God, for Christ's sake, gave her peace,
And took her gloomy fears away.

In sweet reflection yet we view,
The happiness she then possessed,
Until she bade this world adieu,
And fell asleep on Jesus' breast.

And has Corrilla left us here?
And will she not return again?
Yes, sure when Christ our Lord appear,
We'll see her with that glorious train.

Then let us dry our mournful tears,
And hasten to that blissful day,
When Christ, with all his saints, appears,
And things of time are past away.

Then let us hail that happy day,
When friends in Jesus sweetly meet;
When former things are past away,
Then we shall fair Corrilla greet.

That happy day begins to dawn,
Yes, signs declare it very near;
Then let us hail that happy morn,
And patient wait till Christ appear.

H. BURSSELL.

DIED, in Sanbornton, N. H., Jan. 2d, 1849, sister ABIGAIL B. FORD, daughter of Wm. B. Ford, in the 31st year of her age. Sister Ford experienced a change of heart about nine years ago, under the labors of Rev. Sylvester P. Williams, and joined the M. E. church in Concord. Soon after her conversion, there was an Advent tent meeting in the place, (held, I believe, by Bro. I. E. Jones,) and that she might be able to judge for herself with regard to the doctrines and usages of Adventists, she attended; and the result was, so far as I have been able to learn, she became a thorough and consistent believer in the immediate appearing of the Son of Man from heaven. In the truth of this doctrine, she remained firm unto the last, saying, that though her body should be laid in the grave, her sleep there would be short. And

as the lamp of life grew dim, and the pulse beat low, she drew her dear father, mother, brothers, and sisters to her, embraced and kissed them, exhorted them to faithfulness, and bade them an affectionate farewell.

DIED, at my residence, Milford, Mass., the 23d of February, WM. WILSON, a native of Glasgow, Scotland, aged 34 years.

Editorial Correspondence.

Bro. Bliss:—We arrived here from Cooperstown, by the way of Utica, travelling about eighty-five miles. The journey was more pleasant, having better "stages," although the roads were bad, than from Albany to Cooperstown.

Bro. Himes visited Hardwick, one of the villages in the neighborhood, where an academy is located, on Friday evening, and preached to a numerous and deeply attentive congregation.

Mr. and Mrs. Smith were absent when we arrived here, he being called to plead for the temperance cause before a committee of the Legislature at Albany; but we were expected, and every arrangement was made for our welcome, so that we soon felt ourselves very much at home.

Peterboro' (N. Y.), March 14th, 1849. P.S. 15th.—We have only time to say, before sending to the Post-office, that the congregation last evening, although the weather was very stormy, was large and deeply attentive.

DEAR BRO. HIMES:—What think you of our translation of 2 Thess. 2:8, 9? Is not the παραουσία of the 9th verse the same as that of the 8th? The translators, by supplying an imaginary ellipsis, ("even him,") make the relative pronoun ου to refer to the lawless one.

You will see that I substitute "during" for "after," because the preposition κατα coming before an accusative, requires to be rendered by a word that conveys the idea of opposition to, against, at the time, &c.

REMARKS.—The word rendered "coming" is the same in both texts. Your criticism and rendering may be just. Still, if the 7th verse is exegetical of the 8th, the pronoun would not necessarily refer to the Lord.

THE DAYS OF THE WEEK.—The reckoning of time seems to have travelled both eastward and westward from the region of Palestine.

At Apalachicola (Fla.), during the third week of February, the cold was so intense, as to destroy all the early garden vegetation, together with an immense number of fruit trees.

PRINCIPLE.—Never confide in the principle of a timid man. He who has no courage cannot be said to have principle; he may be disposed to virtue, and may prefer good to evil, but he is the sport of chance, and the slave of circumstances.

Of the 860 to whom we sent bills in December, 395 are still to be heard from. We know not what to think of these. If they are poor, it is an easy matter to say so, and have their indebtedness cancelled.

The first translation of the Hebrew Bible into Greek, called the Septuagint, was made by order of Ptolemy Philadelphus, two hundred and seventy-seven years before Christ.

The Newburyport Christian Herald promises to improve the next volume of that paper, by having less editorial, and a greater variety of original matter!!

SUMMARY.

"I am an apostate angel, whom mercy never reached, and never can." "This was not done through fright, but for want of more light."

In Pawtucket, an only son named Knight was thrown by another lad named Ramsbottom, and killed by his head striking a stone.

A mysterious mortal disease prevails in Sutton; it is like spotted fever, and also like cholera.

Martin K. Snell, Postmaster at Houston, Texas, was shot dead recently by his step-son, aged 15 years.

The perfect skeleton of an Indian woman has been found in a sand bank at Niagara Falls, which is supposed to have remained there 300 years.

On Saturday Michael Turbin, employed in lowering goods into the hold of a bark at Rowe's wharf, was struck by the winch handle upon the head.

In Pittsburg, Mr. William B. Scarfe stuck a brass pin into his finger while dressing, was seized with excruciating pains, and was expected to die in consequence.

Macksauba, chief of the Ottawa Indians, was frozen to death a short time since in Michigan.

A man named Philip Botterfeldt was found frozen to death near Hanover, Pa., on the 1st inst.

A brakeman on the Lowell Railroad was severely injured by striking his head against a bridge. He was taken to the hospital, and is now doing well.

As winter yields unto the balmy spring, So shall the icy bonus of death give way, When on earth's slumbering myriads breaks The glory of the resurrection day.

The names of the days of their week have marched eastwardly around the world, and hence their Sunday is the Saturday of the Oregonians.

The Jewish Disabilities Bill has again been introduced in the House of Commons by Lord John Russell.

The "Jewish Chronicle" for March states that the American Society for ameliorating the condition of the Jews, are making arrangements for supplying Charleston, Cincinnati, and some other places, with missionaries to the Jews.

On the 1st of December last, the Jews were released, by an order of the Pope, from all civil disabilities in the Roman States, especially the edict which compelled them to live only in the narrow and dirty lanes known as the Jews' quarter.

The University of Leipzig has been opened to the Jews, and no difference of religious belief is to be a disqualification for a professorship.

The only divisions of Germany in which the entire equalization of the Jews has not been carried, are Baden, Wurtemberg, Bavaria, Saxony, Hanover, Mecklenburg, and the Saxon Duchies.

A correspondent of the "National Intelligencer" mentions the appearance of myriads of small worms on the surface of the snow, in the city of Philadelphia, near a fashionable city.

BUSINESS NOTES.

E. W. Coffin—By your credit to No. 456, we think the money you have sent has always been received.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

TO SEND THE "HERALD" TO THE POOR.

T. Smith, - - - - - 0 50 Z. (and \$2 for C. A. H.) - - - - - 5 00

APPOINTMENTS.

Bro. Himes, Hales, and Needham's appointments will take place in the following order:—

SENeca FALLS—March 25th to April 1st. ROCHESTER—April 1st to the 8th.

Two Sababats in Rochester. During the week, we will preach at such hours in the day as the church may appoint.

Bro. H. H. Gross appoints to preach as follows: At Bridgeport, Ct., evenings of March 23d and 24th; Bethel, Sunday, 25th.

If permitted, Bro. Edwin Burnham will preach as follows.—At Brimfield, Mass., Tuesday evening, March 27th; Three Rivers, evening of 28th; Chickopee Falls, evening of 29th.

Bro. S. I. Roney will preach in Hartford, Ct., Thursday evening, April 1st; New Britain, evening of 30th; Bristol, Ct., Sabbath, April 1st; Plymouth, evening of 2d; Flessan Valley, evening of 3d; Salisbury, Sabbath, 4th; Waterbury, Sabbath, 5th.

Bro. C. R. Griggs will preach at Marlboro' the fourth Sabbath in this month. He will also preach at Northboro' the first two Sabbaths in each month; when there are five Sabbaths in a month, he will supply the desk the third and fifth.

Bro. N. Billings will preach in Ware, Sunday, March 25th; Holden, 27th; Marlboro', Sunday, April 1st.

Bro. Prosper Powell will preach in Grafton, Sunday, 25th; Vernon, 26th; Northfield Farms, 27th; each in the evening.

Bro. I. R. Gates will preach at South Reading Sabbath, the 25th, and will be at Newton Upper Falls from the evening of the 26th to the 1st of April.

Bro. L. D. Thompson will preach at Abington, Mass., the first Sabbath in April, and at New Durham Ridge, N. H., the second.

MEETINGS.

I will attend a meeting in Orrington, Me., the first Saturday and Sunday following, being the 24th and 25th of April.

A meeting will be held in South Unbridge, Vt., to commence Thursday evening, March 29th, and hold over the Sabbath. Brethren, let there be a general rally.

We have a few copies of an interesting lecture on the "Kingdom of God," (designed to show the different senses in which the phrase occurs in the sacred Scriptures), delivered and published in London by Bro. J. W. Bonham.

CHEAP SEATS.—We have still left about fifteen seats, which were used in the vestry in Milk-st., and would do for a small chapel, or hall.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (Old Series, 8 vols.)—Price, \$5 per set.

THIRD ADVENT LIBRARY (New Series).—Each No. at 4 cts.; 37 1-2 cts. per doz.; \$2 50 per hundred.—No. 1.—"The Second Advent Indicated to the World's Jubilee; a Letter to the Ruffies, on the subject of his Jubilee Hymn."

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumphs of Roman Catholicism." 15 cts.; \$10 per hundred.

"PROTESTANTISM; its Hope of the World's Conversion. Fallacious." 72 pp. Price 10 cts.; \$7 per hundred.

"THE BIBLE A SUFFICIENT CREED." By Charles Beecher Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 30 cts. ADVENT HYMNS (without music), 3 cts. ADDITION TO THE SUPPLEMENT TO THE HARP (60 pp.), 10 cts.; \$1 per doz.

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"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

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TRACTS ON PROPHECY. No. 1.—"Looking Forward." No. 2.—"Present Dispensation—Its Course." No. 3.—"Present Dispensation—Its End."

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN. On paper (in three parts), without mounting, \$4; on cloth (in one piece), without roller, \$5.

ENGLISH BIBLES.—We have received a few copies, with marginal references. Price, \$2 00. Also some at \$1 50.

PROMISES CONCERNING THE SECOND ADVENT.—91 texts, with laconic remarks, and an appropriate verse of poetry on each. 48 pp. Price, 6 1-4 cts.

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AGENTS FOR HERALD, &c. ALBANY, N. Y.—Geo. Needham, 225 Lydius-street.

RECEIPTS FOR THE WEEK ENDING MARCH 21. The No. appended to each name below, is the No. of the Herald to which the money credited passes.

Thos. Smith, to balance acct.—50 cts.—A. Labounty, 404—\$1 50. E. W. Coffin, 456; M. A. Atwood, 430; W. E. Graham, 410; S. Miller, and \$1 00 for C. H. for L. K.; R. Vanhook, 432; W. Sterling, 373; H. Sawyer, 437; A. Partridge, 437; J. D. Eckley, 437; J. Rich, Jr., 437; A. C. Faine, 453; W. Weeks, 430; E. Irish, 444; L. Armstrong, 404; W. Hacking, 456; R. W. Middough, 404; J. Hunt, 430; B. Butler, 437; D. Bates, 417; W. Biddle, 430; W. Everett, 437; J. Seavey, 440; Lucy R. Parker, 440; M. Clark, 430; C. Stortz, 433; B. Baldwin, 430; A. J. McConverse, 430; J. Partridge, 430; S. Babbitt, 404; W. Z. Allen, 414; J. M. Starlin, 430; J. C. Woodruff, 477—each \$2—M. Martin, Jr., 456—\$3—J. Wilder, 404—25 cts. due—\$1—G. Tyler, 404—\$3—J. D. Loyer, on acct—\$0.