

ADVENT



HERALD

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TO-DAY
 Don't tell me of to-morrow,
 Give me the man who'll say,
 That when a good deed's to be done,
 Let's do the deed to-day,
 We command the present,
 If we act and never wait;
 But repentance is the phantom
 Of the past that comes too late.

Christ All and in All.

Continued from our last.

Having examined these words in this light, let me view them in another light, namely in reference to doctrinal truths. In every doctrine of the Gospel Christ is all and in all. In the mysterious and inscrutable doctrine of election it is so. We are said to be chosen in Christ. We go to Christ that thus we may find our election clear; not we must go to election in order that we may find Christ in whom we believe. Not election, but Christ is the Saviour. And we seek to see our names inscribed in the Lamb's book of life by first having our sins washed away in the Lamb's precious blood that was shed for us. In the great doctrine of the atonement Christ is all and in all. He alone endured the cross—he alone despised the shame—he trod the wine-press alone, and of the people there was none with him. He needed no partner, he accepted no companion; and therefore, we must look to his death alone as our atonement; to his sufferings as the grounds of our deliverance. In the great doctrine of the Atonement Christ is all, and in every part of it, all its glory, its author, its finisher, its all and in all. In the doctrine of Justification Christ alone is all and in all. As by his Atonement we are delivered from the curse of a broken law, and by it alone; so by his righteousness we are entitled to the forfeited blessings of a law that we cannot obey; and in that matter too his righteousness is all and in all. We cannot think a thought, we cannot speak a word, or do a deed, that has one atom of desert, or merit, or intrinsic excellency we must bring our good deeds and our bad deeds, our best days and our worst days, all we have said, and suffered, and done, and seek forgiveness for our virtues, and forgiveness for our vices, and recognise in our title to heaven and our right to everlasting glory Christ's righteousness as all and in all. In God's love he is also all and in all. God so loved us that he gave him to be the expression of it; God so loved us that he gave Christ to be the channel and the conveyancer of it. If I want to feel how much God loves me, I gaze into the countenance of my blessed Lord. If I want to taste that love, and to feel its warm tide in the depths of my heart, I look through him who is the only medium by which it can reach me, and the only channel by which my appeal can reach God. And thus in God's love to me, and in my experience of that love in my heart, there is but one name I plead, there is but one being whom I present, and for whose sake I seek it. Christ there also is all and in all. If I open his own blessed book, I find in every page of it, in every section of it, Christ is all and in all. Let us look at the Old Testament. The law was given by Christ, embodied by him, magnified by his obedience, made honorable by his perfect, unimpeachable allegiance to its every exaction, on thought, on affection, on deed.

The law leads to him. "It is," says the Apostle, "our schoolmaster, to bring us unto Christ." Its infinite demands convince us of our utter inability to obey them; and, finding that we cannot obey that law which once was the title to heaven, we are driven to seek his obedience, which is a substitute for the obedience of the law; and is alone our title to heaven. The ceremonial law consists of shadows projected from Christ upon the cross. The altar of old—the victim consumed upon it—the priest that offered it, had all a borrowed glory from him they foreshadowed and set forth—Christ alone. The pasover lamb was the type of Christ; and in it he was all and in all, for "Christ our Passover is sacrificed for us." The brazen serpent was the type of him; for "As Moses lifted up the serpent in the wilderness, that whosoever looked was cured; so Jesus has been lifted up upon the Cross, that whosoever believeth upon him may not perish, but may have eternal life." Moses was but the star that shone on the brow of the desert, ushering in that sunshine upon the hills of Palestine which shall never more set. The rock in Rephidim was a dim type of the Rock of Ages; the manna in the desert was the symbol of the bread of life. The ark, and glory, and the mercy-seat, and the over-shadowing cherubim, were not arbitrary and unmeaning symbols meant to decorate a transient economy, but lessons-books to the ancient people of God, to set forth each fragment, and all the completeness and the excellency of that approaching Saviour who was to be their end, and all and in all. And hence Moses the lawgiver, Aaron, the high priest, Joshua, the victorious general; all three come to the foot of the cross, and testify with one voice, "This is he of whom we wrote; this is he whom we predicted; this is the end of the law, the object of our hope, the inspiration of our hearts." Christ in the law, Christ in the temple, Christ in the desert, all and in all.

If we open the page of the ancient prophets we find the very same truth evolved, that there too Christ is all and in all. Begin with the first prediction of his birth, "The woman's seed shall bruise the serpent's head." Begin with the first prophecy of Moses, close with the last prediction of Malachi, and you see that, directly or indirectly, the birth, the sufferings, the satisfaction, the office, the intercession, the advent, the glory, and the renown of Christ the Messiah are the burden of every prophecy, the objects that dazzle the view of every prophet, and that, in the wide and broad page of prophecy, Christ is all and in all. If again, we open the New Testament, the same great fact evolves. Angels announced his birth; eastern kings came from afar, with incense and with service to do him homage; the Baptist ushered him in as one whose shoe-latchet he was not worthy to unloose. Paul proclaims him as God manifest in the flesh, he speaks of him as the only Saviour; he proposes to run the race set before him; looking unto Jesus the author and the finisher of his faith; and Peter says to him, "Thou art the Christ the Son of the living God." Every doctrine is coloured by his precious blood; every promise is vocal with his musical accents; every precept is inlaid with his love; every hope is radiant with his glory. All the New Testament were dead and worthless, except for its all-pervading, ceaseless, undying life, Christ, who is all and in all, from the first chapter of Matthew to the last chapter of the Apocalypse.

In preaching the Gospel we must make, and if we be true we shall make, Christ all and in all. I do not say that, in preaching the Gospel we are always to dwell upon the Atonement, or always and in every sermon, to illustrate the meaning and the application of that grand, central, vital, and essential truth; but all that we do say should more or less directly bear upon it, should either show you your want of it, or prove to you the reality of it, or unfold to you the amplitude, and the welcome, and the fruits of it. And, therefore, the Apostle says so truly, "Whom we preach." And when he describes his own sermons he says, "To me is this grace given, that I should preach the unsearchable riches of Christ among the Gentiles." Christ instituted the ministry, "Go preach the Gospel to every creature." Christ promised to be with the ministry, "Lo I am with you always;" and Christ must be the burden, the subject, the object, the all and in all, of the ministry, in order to fulfil his institution, and to draw down upon it his pledged and his promised presence. No splendour of diction, no vigour of logic, no force of argument, no concentrated resources of learning ever can, or ever ought to, compensate for the absence of him who is all and in all in the inspired page, and ought to be all and in all in the uninspired, but preached sermon.

In our prayers Christ must be all and in all. He taught us first to pray as man was never taught before. In his name we are to ask every blessing that we need, from the least crumb of bread to the brightest crown of glory. Through him we have access to the Father, and we are assured, in this blessed book, that the least mercy asked, independent of him, will have no answer, and that the greatest blessing that heart can desire, asked in the name, and for the sake, and through the mediation, of Christ our Saviour, will be answered abundantly, and above all that we can ask or think. And in praying, so it is important to recollect, we are not to think when we pray, May I ask this? May I ask that? Shall I venture to pray for that? We are to pray to God, in the name of Christ for that which we feel in our hearts that we need. If you are sick, ask him for Christ's sake, to give you health; if you are poor, ask him, for Christ's sake, to give you bread to eat, and raiment to put on. If you are in danger, ask him, for Christ's sake, to protect you, and preserve you. But do you say, How am I sure that this is good for me? I answer, that is not your business; it is your business to tell him your deepest wants, to ask him to fill them; and it remains with him to give or to withhold, as may be the most for his glory, and best for your good. But I believe that when we ask for mercies, and when those mercies do not come in the shape that we had laid down, or at the time that we had anticipated, they will come in another shape more than compensatory, and at another time, when it will be more convenient and expedient for us. Our privilege is, to ask everything that we feel we need; his promise is, that "the seed of Jacob shall never seek my face in vain." His own exhortation is, "Ask, and ye shall obtain; seek, and ye shall find; knock, and it shall be opened unto you." Make Christ, in your prayers, all and in all; the beginning, the middle, and the end, the reason why you pray, the encouragement to pray, the name you plead, the intercession you fly to, and God may deny himself, but

he cannot deny you blessings more than you can ask or think.

Christ is all and in all in the sacraments. He instituted baptism; his name incorporated in it. He instituted the Lord's Supper; he is the object commemorated in it, his death is the fact remembered in it. And these sacraments, however precious and beautiful they be, if not celebrated in reliance upon him, associated with his name, inspired by a sense of his promised presence, will only be empty and broken cisterns, or tinkling cymbals and sounding brass; they cannot be the conveyancers of blessings, unless they are regarded as having in them, and over them and with them, Christ as all and in all.

To be continued.

Religion in Social Life.

Have our readers ever noticed the interview of Moses with his father-in-law, the venerable Jethro, whom, after their long separation, they met once more on earth? If they have not, they will find some things worthy of note, and of imitation too. We would commend to them the eighteenth chapter of Exodus, as containing hints in an old fashioned garb, it is true, on religion in social intercourse, that Christians of these days would do well to ponder.

There is one point in particular, that at this time of social festivities, is most seasonable. We refer to the fact that religious worship formed a prominent feature in their friendly interview.

The recital by Moses of God's goodness to him deeply affected the heart of his father-in-law, and as this recital was, in all probability, accompanied by a similar narration on the part of Jethro, like feelings were awakened in the bosom of Moses. The Lord had watched over them while they had been separated the one from the other. Perhaps they had been in eminent peril—severe sickness it may be had prostrated them; or they had been the object of the malignant hatred of their enemies—and certainly they had been exposed to the attacks of sin and Satan. They had all the while been exposed. But the Lord had graciously delivered them, and now, as they together recounted his goodness, they could not refrain from making some public acknowledgment of his care. So Jethro took, we read, a burnt offering and sacrifices for God. They sanctified, in other words, their mutual friendship, by united Christian worship. What a lesson this for relations and friends. When they come together, why should not they also join in the spiritual sacrifice of prayer and praise?

To this act of religious worship, these two friends of olden time joined a feast of rejoicing. We are told that Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. Moses invited his relations and friends to an entertainment in his own tent, in honor of his beloved guest. Just as in these days, when visited by an attached relative, we are wont to summon about us the circle of our acquaintance, that our friends may see and know our visitor. But how unlike in character to this, are many of our festive occasions. This feast in honor of Jethro, was apparently in intimate connection with an act of united religious worship. The same sentence records both transactions; and then, too, it was "before God" that they "ate bread." Their feast was kept after a godly sort. They partook of the provisions of

God's bounty, soberly, thankfully, and in his fear, and as Matthew Henry says, "their table-talk was such as became saints." How wise would it be for us, thus to bring Christ into all our feasts.

Judging Christians in these days by their actual conduct, we would infer that they thought "Christianity a capital thing for burials, but a very poor thing for feasts"—and the gospel most appropriate when men weep but not fit to be put in the same category with rejoicing. Religion they confine to Churches and sacred places.—Or if from these narrow enclosures it is permitted to stray, and to find its way into the family it is only at the ordinary family meal or at the season of morning and evening devotion that it finds a place. Let the meal be enlarged a little—let some Jethro visit us, and we summon our Aarons and the Elders of the people to welcome them, and religion has no longer a place at our entertainment.

What a sad error is this divorce of religion from all festive occasions. Christianity is just as much needed to sustain and sanctify our joys as it is to mitigate and diminish our sufferings and sorrows. The presence of Christ is just as much to be sought and recognized at marriages and feasts as it is at sick-beds and funerals.—We need the Saviour with us as well when the cup of life is full of blessings, and our homes are echoing with the happy voices of our guests as when the same cup, full of gall, our trembling hand can scarce help it steadily, and we instinctively turn away from the sound of merriment and joy.

What an important service, for example, did Christ perform at that marriage feast in Cana of Galilee. How thankful must that bridegroom ever been, that in his imitations he did not pass by that man of Nazareth, and in the fact that Christ should have selected such a place in which to work his first earthly miracle, do we not find a lesson teaching us the value of his presence at, and the danger of his absence from all our social festivities.

Moreover, that common impression, especially among the young, that religion is an enemy to innocent pleasure; that to be a follower of Christ, is to take, as it were the veil, and shake hands with healthful mirth; how greatly is it strengthened by this guilty separation of religion from social life. In entering the parlor of a wealthy Christian, mingling in the festivities of the occasion, and partaking of a bountiful repast, in all of which there is no recognition of God's hand—indeed, from which religion is entirely, though perhaps, thoughtlessly excluded—to which conclusion do the young so naturally come, as that religion is not adapted to such scene, has no place there, and that its introduction would lessen rather than impart new zest to such festivities. Would that the church would here go back, in her habits, even to the days when she was in the wilderness—Jethro and Moses in that tent by the base of Sinai, rejoicing over God's goodness to them, and calling together their friends to share in their happiness, and to eat bread with them—how beautiful it is to see them, at the same time take a burnt-offering and sacrifice, and offer it up to the Lord, and partake of whatever fruits of the earth had been prepared for them "before God."

Let the same practical acknowledgment of Jehovah, as the author of our blessings, characterize our social assemblies.

Beginning Family Prayer.

The commencement of this sacred delightful duty must often be attended by difficulties, where the head of the family has neglected it. "I have never done anything since I became a Christian" writes one, "which required so much self-denial and which was so truly a bearing of the cross, as beginning family worship. I felt that it was duty, from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week, passed away without my attempting it.—At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort

to perform it the next morning, cost what it would. It occasioned me a wakeful night, again and again I implored strength from on high. I was constitutionally timid, and when the morning came, was much agitated.

"Before breakfast I said to my wife, 'I feel, C——, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it.'" "No," she replied; but the tone in which she said it was not encouraging.—When we rose from the breakfast-table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so but I felt their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with a faltering voice began to address the Creator.—But my hesitation soon passed off. I knew not why it was, but during the performance of this service my soul was so filled with thoughts of God's goodness, in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing, with as much freedom and fervor as I had ever done in secret. When I arose, I perceived that my wife's eyes were moistened with tears.

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."

Accepted in the Beloved.

"Oh, how I should like to write an article on being 'accepted in the Beloved!' What a theme. 'Accepted in the Beloved!' 'Accepted in the Beloved.'"—*Nevins' Memoir p. 56.*

Accepted. If we are accepted, then we are not outcasts, not rejected, not condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted, in God's family—not merely absolved from guilt, and our sins pardoned, but we are restored to the divine favor. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is never separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live: and he lives that we may not die. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab; as the mark put on the forehead of the righteous by an angel having an inkhorn at his side; and as the blood of the lamb on the two side-posts and the upper door-post of Israel in Egypt; so the blood of Christ only alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible pen-

alty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

"Accepted in the Beloved." We must be in him as the branch is in the vine, as the arm is in the body, as the stone is in the building, as the manslayer was in the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And as those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their union with Christ, the nearer they are to each other. The author of this union is God himself. "None can make a Christian, but he that made the world." This union is vital. As the arm, severed from the body, withers and dies, so a saint, severed from Christ, would perish. We can have no solid peace, can bear no good fruit, can do nothing without him. Well did Luther say, "All the prayings, teachings, and actings of men are, out of Christ, idolatry and sin in the sight of God." So Paul says; "I count all things but loss and dung, that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Accepted in the Beloved. "Beloved" is a title given to Christ more than a dozen times in half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the Beloved?

He is the loved of God. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, "I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Yea, God sent a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And Christ in his last agony says, "Thou lovedst me before the foundation of the world." Christ is the beloved of God.

He is also the beloved of angels. "When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him." True worship has real love in it. Angelic worship has fervent love in it. Christ is not the Redeemer of angels, but he is their Head and Lord, and as such they love him.

He is the beloved of just men on earth. "Whom, having not seen, ye love," says Peter. "We love him, because he first loved us," says John. This love of Christ's people is sincere, strong, supreme. They love none more than him. To them "he is altogether lovely." They love to read of him, hear of him, think of him, and speak of him. They love his yoke, his word, his ministers, his Sabbaths, his worship. To them his name is as ointment poured forth. His will is their law; his reproach is their grief; his people are their companions; his success is their joy; his glory is their end. He is their beloved—their "well-beloved."

O that all men loved him. He is worthy of it. Shall we not love—ought we not to love him whom the Father loves? If he can satisfy the infinite mind, he can satisfy our minds. If God is well pleased in him, ought not all men to be pleased in him? Our first great duty on earth is to love the Lord Jesus Christ in sincerity. We do not begin to live, till we do that. Not to love him is rebellion, ingratitude, wickedness. He must have a bad heart, who loves not this blessed Saviour. None can compare with him. You had better be out of house and home, out of money and credit, than out of Christ. You had better be out of existence than die out of Christ, for out of him "our God is a consuming fire."

O that those who love him, loved him more, and made him the Alpha and the Omega at all times, and in all places. Live, pray, do, suffer, pope, and walk, as in Christ. Think more of your sins, and of Christ's grace; of your ill deserts, of your weakness, and of his strength; of your guilt, and of his blood; of your wants, and of his fullness; of your wretchedness, and of his righteousness. Never grow weary of such a theme. No man's heart is as bad as his who has no desire for Christ. No man's heart is so good as his who loves Christ above all things. "He

that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

If we are "accepted in the Beloved," we shall be saved. "If God be for us, who shall be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." "If, then when we were enemies, we were reconciled by the death of his Son; much more, being reconciled, we shall be saved by his life." The strongest reasoning I ever saw, was in the Bible; but even in that blessed volume, I never found any stronger than this. It shuts us up to confidence and hope, unless we are given over to unbelief.

What glorious prospects believers have. "The Christian hath such a harvest of glory and happiness coming, as will never be fully got in. It will be always reaping-time in heaven." When we shall get safe to glory, we shall be ready to say, as the queen of Sheba on visiting Solomon, "It was a true report that I heard in mine own land. . . . Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me."—*Am. Messenger.*

Daily Blessings.

Daily blessings, direct from the Lord's own hand, are so numerous, and so constantly and regularly supplied, that we forget that they are daily, hourly gifts from the Lord's mercy. We live. He gives us life. We breathe—and every instant breathe the air that God alone can form. "He formed the earth and made it" for our abode. He forms our food, and "gives us water of the rain of heaven." Without all these we could not be. Were he to withhold either, we should perish. He gives the days and seasons in their order, and all for us. If the Lord should sometimes forget us as we forget Him; if He should forget to make the sun rise as often as we forget to thank him for its light; if he should forget to send the shower, and make the grass grow, and the harvest to ripen, as often as we forget that they are His gifts to us, the last woe would be accomplished upon a thankless world. We forget to read His Word—forget to pray to Him, forget to keep his commandments, forget to teach our children by precept and example to worship and obey Him, forget at meals to thank Him for our daily bread, forget His Sabbaths; are tardy and habitually behind time in assembling at His house for Sabbath worship; forget to love Him, and to deal justly with our fellow-men, and then are discontented and half-angry if we do not receive at His hand all that our vain wishes crave. Were the Lord to deal by us, as we deal by Him, and by each other, how little should we have! We receive our "daily bread," only because "His mercy endureth forever."

The fact that the Lord in His mercy operates by means, obscures our vision to the fact that He operates at all. And yet I doubt—if every morning bread and fruits and choicest dishes dropped down from heaven on our tables—if then we would for any length of time think of them as the Lord's gifts. A few days, and it would be an old story—a common thing—expected as a matter of course. Is our daily bread less the direct gift of the Lord to us because his mercy gives it as a reward to industry? He formed the bed of the mould, he gave the seed. He gives the sun to warm, and the shower to fructify. He is the great chemist who formed the universe a mighty laboratory, wherein to work the wondrous changes we behold. Is he less God, and less our God, and less the giver of our daily bread, because he forms it for us before our eyes, and allows our aid in doing it? Does he less give the luscious fruit, because he allows the tree to grow and blossom, and bear its rich burthen within our garden, to bless our eyes with its beauty? Is bread the less his gift because he lets it grow in our fields, to adorn the earth and beautify the landscape with its gre

glades and golden waves?—Did you ever think how desolate the world would be if God formed all our food and clothes in heaven and hung them in our wardrobe, or dropped our food every morning, ready cooked, upon our tables? No green fields, no fruitful trees; no flocks, no herds! A bald and barren desert would meet our deadened sense on every side! How pleased are children, and how grateful to their teacher, when he invites them to his study, his museum, or his laboratory, and exhibits to them his experiments in chemistry; and how proud and pleased the boy who may be permitted to assist in some of the more easy and simple acts. Is he not more grateful for the honored privilege too? And yet how strange that men complain because the God of chemistry works out his wonders before their eyes, and honors them by giving them some easy parts to do.—N. Y. Mes.

A Want of the Times.

The church is sadly in want of men to turn the world upside down. Men of a noble type, who will neither fear the scoffs nor court the applauses of the worldling. Men who will speak the truth, because it is the truth and they love it. Men who will think for themselves, and having once embraced the doctrine of Jesus, will cherish it as a living principle; an active and compelling element of their being. Men who would (as another has expressed it) "repeat the wonders of apostolic piety."

A race of such men would turn the world upside down.

What wonders would they work in the church? In the *pulpit* what earnestness and plainness of speech and honesty; what tolerance of ignorance! How calm, how impressive; how gentle, yet how firm; how heavenly-minded, yet how severe in the analysis and dissection of character! In the pew, how meek and gentle, and easy to be entreated; how prayerful and how fervent spirited!

There would be a family altar at every fireside—a closet for the communion of every soul with its God.

Social gatherings would be made the occasion of heart-work instead of lip-work and tongue-work.

Abroad, whether on a journey or at an occasional sojourn, the things nearest the thoughts would find utterance; and fires would be kindled and hearts would burn, where else there had been coldness and frigidity forever.

The world would feel the shock. Many a hoary headed iniquity would totter to its fall; many a dearly cherished error would be exploded. Why have we not such men?

Dr. Duffield on Geology.

We copy from the *Detroit Daily Advertiser*, a summary of the conclusions reached by Rev. Dr. Duffield, in a series of lectures recently delivered by him on Geology and the Mosaic Record.

He said in his summing up:

We have examined the Mosaic record, and learned that it affirms Creation to have been the miraculous work of God—the immediate product of His omnipotent fiat, and not the slow resultant of secondary causes or laws of nature so-called; that the absolute chronological date of the origin of the Heavens and the Earth is not determined by Moses;—that there is no proof from Scripture, or science, or philosophy either that matter existed first in a chaotic state, or that the earth when the historic date of Moses' six days of Creation commenced, was a chaotic wreck of a former world; that the six days of Creation can be legitimately interpreted to mean only six periods like our own calendar days, and not immense indefinite ages, signalized by as many epochs; that the arguments of speculative geologists, who contend for the immense antiquity of the Globe, do by no means prove it; that the conclusions they draw from their facts are not logical and valid; that no legitimate deduction of science has yet contradicted the statements of Moses; that the referring of the formative processes of each day's work of Creation to natural laws or secondary causes, as is done by most ge-

ologists, both of the infidel and Christian school is a begging of the great question at issue, as to what it is to create, and a virtual denial of the Omnipotent fiat of the Creator being the miraculous cause of created forms of existence; that what is called the law of nature, or secondary cause in each case, was brought into action with the first producing and formative acts of God on the several days of Creation, and then ordained for future action, but not previously; that the alleged contradictions of science to the Scriptures when examined, are not those of real inductive science, but of the theories and positions assumed to be such; that the methods adopted by some professed friends of Revelation to reconcile such alleged contradictions, by denying the common sense import of Moses' language, and attempting to give it a scientific significance, are not valid, but operate injuriously by making plain terms bend to assumed theories; that the objections offered by infidel geologists and other votaries of science, falsely so-called, against our implicit faith in the Mosaic record, such as are involved in the development theory, are not valid and totally unworthy of respect; that geology, as yet according to the statement of its principles as made by President Hitchcock, and affirmed to be well established, is far from being invincibly founded by close logical inductive conclusions on such a basis; and that so far from these alleged principles being principles at all, and possessing authority by virtue of any demonstrations of them yet offered, they are not, in most instances found to be even sound logical conclusions, and are by no means entitled to respect as the principles of science, much less as an authoritative or reliable interpreter of Moses' language, whatever may be the value of some of the illustrations derived from the facts which geology as a science makes known.

He announced to his audience, that on the next Sabbath evening he would commence another course, designed to show that the Deluge, as described by Moses, solves more phenomena in the earth's structure, than the theories of speculative geologists, and possess a much more important bearing upon the relations of science and the Bible, than is generally conceded to it by geological writers.

Popery.

Is it one and the same thing for all mankind, flowing on in one unvarying stream, carrying along with it prejudices, errors, and delusions of all kinds, and continually bringing down new convictions to replace the old; or is time a different thing to different people, "galloping," as Shakespeare says, "with some, and standing entirely still with others?" The question may seem a strange one, but it really seems impossible to believe that Thomas Vincent Airdi, of the Order of Preachers, Master in Sacred Theology, and Grand Inquisitor in the diocese of Ancona, and certain other lands and localities, specially appointed by the Holy See against heretical depravity, can actually exist on the surface of this planet, and at the same time with Humboldt, and with Herschel, with the inventors of the electric telegraph, with Faraday, with Lyell, or with Grote. Was Thomas Airdi born 300 years ago, and has he slept the sleep of Nourjahad or Rip Van Winkle, and awoke in the 19th century with the ideas and prejudices of the 16th? We cannot tell; but some supposition at least as extraordinary as this is needed to explain the existence at the present time of so monstrous a phenomenon. This Grand Inquisitor, in his zeal against heretical depravity, informs us, that without the Catholic faith, as the Apostle Paul writes to the Jews, "It is impossible to please God." The word of the apostle is "faith," and "Catholic" is the addition of the Grand Inquisitor, whose indignation against heretical depravity does not prevent him from garbling the text of Scripture by willful misquotation. The document in question proceeds to enjoin all persons to inform and testify against all persons of their acquaintance who are heretics, Jews, Mohammedans, or apostates, or "who may have committed acts from which sufficient proof might be deduced that they are in open or secret league with the devil, perform-

ing acts of sorcery, magic, or necromancy, offering to the above named (that is to say, the devil) perfumes, incense, or prayers for the discovery of treasures, or other unholy purposes, by invocations or promises of obedience, or by other practices in which his name or others are invoked who are familiar with or who practice necromancy, or no matter what sort of magic." There are a great many more offenses enumerated; and this marvelous document, which is ordered to be posted up in all shops and hotels, concludes with two especial denunciations. The first is against those who use any book, not previously approved by the Holy Office; and the second, against Christians who sleep, eat, or play with a Jew, or disguise themselves in the garments of that stiff-necked race. It is signed by the same Thomas Airdi on the 8th day of August of this present year (1856).

If the Church of Rome requires from its disciples that they should learn much, on the other hand, it makes them the compensation that it asks them to unlearn nothing. Every absurdity to which the human mind for the last 1800 years has bowed in degrading submission, is petrified for the use of the faithful, and dug up at suitable intervals to show how far the infallible Church is raised above the progress of human intelligence, and how completely she can afford to despise the lessons of experience and the dictates of reason. Because during the dark ages, when the belief in witchcraft and necromancy was universal, the Church of Rome, never before, and often behind the age, proscribed these imaginary offences, the same form must again and again be gone through, that she may not be supposed to falter or draw back from positions which she once occupied. She is cursed with infallibility, and can therefore retrench no extravagance, and admit no correction. It has come to be pretty generally admitted, whatever opinions existed to the contrary in the days of Faust and Margaret, that the "above named" enters into no league with the sons of men; and, indeed, the sanity of the late Mr. Dove was greatly doubted by many persons, principally on the ground of his having sought to enter into a contract of the kind of which the most Holy Inquisition desired to be particularly informed. We wonder what kind of response such an adjuration as this meets with from the true sons of the Church; what kind of evidence the Holy Office requires to establish a league with the "above named;" what manner of perfumes and incense are agreeable to the nostrils of the enemy of mankind. The Prince of Darkness is a gentleman by reputation, and, as such, probably exquisite and recherche in his taste. Can the Jesuits tell us anything about him, and where he is to be found?

Magic, too, and necromancy, which the cold fancy of the northern land finds only in the performances of the Wizard of the North and the King of the Conjurers! How delightful to find that in the coasts of the sunny Adriatic there are still ghosts and enchanters, and that the land of Amosto has not subsided into the prose of modern life! Let them come—specters and goblins, enchanters and enchantresses, Astolfus and Armidas—Thomas Airdi, Grand Inquisitor, specially appointed against heretical depravity, is ready for them all, and will treat them with as little mercy as if they had "abused the locality of penance," or slept, eaten, or played at cribbage with the Jew.

Perhaps it is good for human pride that the Church of Rome should offer to us, from time to time, these incredible manifestations of folly and fatuity. We have obtained so large a dominion over the powers of nature, we are achieving triumphs so great and so unexpected, that we might be tempted to overrate the scope of the human faculties, if the Church of Rome were not perpetually there to remind us of the boundless credulity and infantile superstition of which that same human intellect is capable. For the Church of Rome the earth does not revolve upon her axis, nor perform her annual journey round the sun. Rome is as skeptical of the most undoubted truth as credulous of the clearest and most unquestioned falsehood, yet still she stands erect amid admiring thousands, denouncing imaginary crimes, and punishing imaginary here-

sies, and never probably, at any former period held so large a portion of mankind under her sway as at this moment. Pride was not made for man; if any one doubts it, let him ponder well the history of the Holy Office, and he will doubt no more.—*London Times*.

A Touching Relic of Pompeii.

In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest; they belong to archæology, and find appropriate resting-places in historical museums.

But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest, upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heap; another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster, as the sudden sight of a wounded soldier conjures up the horrors of the field of battle.

Such, to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings, one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had a bag of gold and silver with them, snatched up, no doubt, in haste and darkness. But the fiery flood was on their track, and vain their wealth, their flight—the age of one, the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fortunes of his mistress, dying at her feet.

Seen by the light of such an incident, how vividly that night of horrors looms upon the senses! Does not the imagination picture the little group in their own house, by the side of their evening fountain, languidly chattering over the day's events and of the unusual heat? Does it not hear with them the troubled swell of the waters in the bay? see, as they do, how the night comes down in sudden strangeness, how the sky opens overhead, and flames break out, while coriæ, sand, and molten rocks come pouring down? What movements, what emotion, surprise! The scene grows darker every instant; the hollow monotony of the bay is lifted into yells and shrieks; the air grows thick and hot with flames, and at the mountain's foot is heard the roll of the liquid lava. Jewels, household gods, gold and silver coins, are snatched up on the instant. No time to say farewell; darkness in front and fire behind, they rush into the streets—streets choked with falling houses and flying citizens. How find the way through passages which have no longer outlets? Confusion, danger, darkness, uproar, everywhere; the shouts of parted friends, the agony of men struck down by falling columns; fear, madness, and despair unchained; here, penury clutching gold it cannot keep—there, gluttony feeding on its final meal and phrenzy striking in the dark to forestall death. Through all, fancy hears the young girl's screams; the fire is on her jewelled hand. No time for thought—no pause—the flood rolls on, and wisdom, beauty, age and youth, with all the stories of their love, their hopes, their rank, wealth and greatness—all the once affluent life, are gone forever.

When unearthed after many years, the nameless group has no other importance to mankind than as it may "serve to point a moral or adorn a tale."

God.—Nobly does Aristotle observe, that if there were beings who always lived under ground, in convenient, nay, magnificent dwellings, adorned with statues and pictures, and everything that belongs to prosperous life, but who had never come above ground, who had heard, however, by fame or report, of the being

and power of the gods—if at a certain time, the portals of the earth being thrown open, they had been able to emerge from those hidden abodes to the region inhabited by us; when suddenly they would see the earth, the seas and the sky, the vastness of the clouds, and the force of the wind; and would contemplate the sun, his magnitude, his beauty, and still more his effectual power, that it is he who makes the day, by the diffusion of his light through the whole sky; and when night had darkened the earth, should then behold the whole heavens studded and adorned with stars, and the various lights of the waxing and waning moon, the risings and the settings of all these heavenly bodies, and their courses externally fixed and immovable, truly they would believe that there are gods, and that these great things are their work.—*Cicero.*



The Advent Herald.

BOSTON, FEBRUARY 21, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

5. THE TWO SONS.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of heaven before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21:28-32.

The occasion of this parable was when the chief priests questioned Christ respecting the authority by which he wrought his works. Christ had replied to that authority by asking whether the baptism of John was "from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."—vs. 25-27.

Then follows the parable, the design of which was to show to the chief priests that in rejecting John they had shown themselves disobedient to the commands of God which they expressed their readiness to obey. The points of analogy are,

1. The son, who, when told to work in the vineyard, expressed his readiness to obey, but went not—corresponding to the Chiefs of the Jewish nation who were prompt in their professions of obedience; but in their acts were false. And
 2. The son who at first refused, but repented and did his father's will—corresponding to those who were boldly wicked, the publicans and harlots, but had repented of their sins.
- The particular truth inculcated, is that professions of conformity to God's will avail nothing; and that obedience alone will secure admission into the kingdom.

THE OBSCURITY OF INSPIRATION.

(Concluded from our last.)

To those who would excuse themselves from any earnest effort to remove the darkness which, they fancy, enshrouds the study of prophecy, no plea is of more frequent utterance, than that which imputes obscurity to the language of Tropes and Symbols,—because of the supposed absence of any key to their interpretation. Some even go so far as foolishly to affirm: that "no doctrine can be proved by parables, figures and Symbols." Than this, no assertion can be more sophistical; and

none more illustrates the ignorance that exists on the subject.

When the Saviour uttered the Parable: "Can the blind lead the blind? Shall they not both fall into the ditch?"—he taught the necessity of teachers being instructed in the truth, and the danger of following those who inculcated error or were otherwise incompetent, as explicitly as if he had dispensed with the parable. When He declares, "I am the door," "I am the Vine," "I am the Good Shepherd" &c., there is nothing enigmatical in those declarations; and yet "Vine," "Door," and "Shepherd" are metaphors, illustrating that Christ is the medium of access to the Father, and that he sustains a relation to his people, analogous to that of a vine to its branches, and of a compassionate shepherd to his dependent flock. And when, in prophetic vision, One like the Son of Man is seen in the midst of the seven golden candlesticks and holding in His right hand seven stars, all the mystery of that symbolization evaporates and Christ's relation to his ministers and churches, dwelling among and sustaining them, is unfolded by the inspired interpretation: "The seven Stars are the messengers of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

The significance of Symbolic imagery, and of parabolic or figurative language, is, therefore, not necessarily equivocal or enigmatical; and to show that such language is as capable of being understood, as that which is plain and literal, by unfolding the laws which govern their use, is the design of the many articles which have been given in the *Herald* on this subject.

The Rev. J. W. Brooks, (of Retford, Eng.) says:—

"In regard to tropes and symbols, 'some persons seem to conclude of them that there can be no fixed and settled rule for their interpretation; but that they were left to the taste and imagination of the prophet, independent of any control from the Spirit, and are consequently, in many instances, superfluous embellishments, or words used in the looseness and with the latitude of poetical figures. This is not only a great mistake, but it contains in it likewise a most dangerous principle. For if we are left at liberty, in the perusal of the word of God, to lower the terms in which the mind of the Spirit is conveyed to us, and to conclude that one jot or tittle can be superfluous, where are we to draw the line? It must, in that case, not only have been left to the taste and style of the prophets, but it must likewise be left to the taste and style of every reader; so that the amount of signification and of literal accuracy in every part of the Scriptures, will depend upon the imagination and notions of every man.'"—*Elements of Prophetic Interpretation*, p. 113.

Of figures he says: "It is evident that however they may serve to embellish, they are like the polished corners of the temple, which likewise add strength and compactness to the edifice."—*ib.*

And he adds of the Prophetic Symbols: "I doubt not but that they may be reduced to as certain principles of interpretation, as the generality of words in any language."—*ib.*

Of these, also, Bishop Hurd has justly observed, that they are "not vague uncertain things, but fixed and constant analogies, determinable in their own nature, or from the steady use that was made of them." Vol. 2. p. 90.

The credit of having evolved the laws of figures and symbols, is due to David N. Lord, Esq., who first unfolded them in his Exposition of the Apocalypse, published in 1847. These have been more fully brought out in the able Quarterly which he edits, the *Theological and Literary Journal*; and his illustration of them will be found in full, in his "Laws of Figurative language," and in Winthrop's "Essay on Prophetic Symbols"—two vols. published by Franklin Knight, Esq., at the office of the Journal referred to.

While Mr. Lord's laws of language have been generally followed, he should not be made responsible for all the applications of those laws in the interpretations of prophecy here given; for, in many instances the interpretations are at variance with his views, though, as it is believed, in harmony with the Divine unfolding of those Laws.

NOTES AND QUERIES.

UNDER this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

ON THE REBUILDING OF JERUSALEM. *Dear Sir*.—I want to know whether the resto-

ration and re-building of Jerusalem could be completed before the 20th year of Artaxerxes the king, as Ezra's commission was in the 7th year to restore, and Nehemiah asks for authority in the 20th year of the reign of the king to go forth to build Jerusalem, which is 13 years after? As it is a clue to the 70 weeks, will not the difference in the beginning make the same difference in the conclusion?

Washington, D. C.

Ans.—The work Ezra was commissioned to do was not completed till the 20th year of Artaxerxes; but it was commenced in the 7th. Nehemiah did not ask for authority to complete, but for permission to go up and finish what Ezra had begun. As the 70 weeks were to date from the issuing of the decree for the accomplishment of the work, and not from the completion of the work, it follows that the period during which the work was being done can have no effect on the ending of the 70 weeks. And that it did not affect their ending, is demonstrated by the epoch of the crucifixion, which was in the midst of the last one of the 70 weeks, according to the prediction, reckoning from the date of the decree given to Ezra.

ON MIRACLES.

"How is it that those who believed the gospel through the instrumentality of the apostles could perform miracles, Mark 16:17, 18, and those who now believe the same gospel have not that power? or in other words, at what time did the power of the church to perform miracles cease?"

"2. I should be happy to see in the *Herald* a comment upon Luke 10:18 and Matt. 18:18.

"A SUBSCRIBER."

Ans.—The power referred to did not continue in the church much, if any, after the apostolic age. The reason of the suspension of power to work miracles, is doubtless, that the necessity for such exhibitions ceased. They were given to demonstrate the divine origin of the gospel, and when this had been done triumphantly, their continuance was no longer needed. It is not true that all who believed were thus miraculously endowed. It was a special gift to a few; and the withholding of the gift, terminated the possession of the power. It may have been that its continuance would have been followed by so many pretensions to the gift, that much injury might have ensued. If not for this, it was for some wise reason that they were discontinued.

2. When a "comment" is wished for on any scripture it is important that the point of difficulty be stated: else, the comment may miss the point, and the labor be lost.

ON DELIVERING UP THE KINGDOM.

"If as in the last *Herald* (that of Jan. 17th) the delivering up the kingdom means the kingdom of heaven, and the end spoken of means the end of this dispensation, and the last enemy to be destroyed is Death, and Satan which has the power of Death; how does it happen that in Rev. 20th, John saw, after the thousand years were finished, Satan loosed out of his prison to deceive the nations a little season, and he, with the last enemy (death and hell) cast into the lake of fire and destroyed, if the enemy, death, is destroyed at the end of this dispensation before the millennium? Will you please enlighten me on this?"

Orwell, Vt. L. WILCOX.

Ans.—In the article referred to, the position is taken that the kingdom then to be delivered up, is "the kingdom and dominion and the greatness of the kingdom under the whole heaven," of which Satan has usurped the supremacy; and that the phrase "delivered up," has not, in the original, the sense of relinquish, but to transfer; that it is a recovery of the dominion of this earth from the usurpation of Satan, (Prof. Mills,) and that the "end" referred to "is much more nearly allied to perfection, or consummation, than termination." (Prof. Bush.)

With that view, it is not proper to denominate it "the kingdom of heaven," until the consummation of that act. Now, they are "the kingdoms of this world;" then they become "Our Lord's and His Christ's."

"Death" is denominated, in 1 Cor. 15:26, the "last enemy," not because of the order of its destruction, but because it is the last one that will afflict the subjects of the kingdom. It is not said in that connection when death will be destroyed; but, omitting the italicized words, its destruction is simply affirmed; and thus Whiting renders the text, "Death, the last enemy will be conquered." It will be compelled to loose its hold on its victims, so that they shall again live. Death is not a material agent, but a condition of being; and its destruction is a termination of that condition. When destroyed, those who are dead cease to be

dead and are again resurrected; but in the text, the saints only are the subjects of the affirmation, and hence death is spoken of as destroyed only in its relation to them, which will be at the end of this dispensation.

While death is the condition, hell (hades), in connection with it, is the place of the dead, and their delivering up the dead in them, symbolizes their exhaustion of the dead left in them at the first resurrection, by the second; so that the wicked dead will then come from the place of the departed and be recovered from the condition of death in which they were. And the casting of death and Hades into the lake of fire, symbolize that the portion of the wicked in their consignment to "the second death," will be in that eternal punishment which the lake of fire symbolizes, whatever it may consist in.

ON THE NEW BIRTH.

"Except a man be born again he cannot see the kingdom of God . . . Except a man be born of water and of the spirit he cannot enter into the kingdom of God." John 3:3,5.

1. What is the resemblance between a spiritual birth and a natural one?
2. In what respect will those thus born see the kingdom of God?
3. Does the water and spirit constitute one birth or two? If two,
4. In what sense is the water birth like the natural one? And
5. How does that let us into the kingdom?
6. If we must be born again before we can see the kingdom of God, to what kingdom did he refer?
7. What difference is there between seeing the kingdom and entering it?

Yours &c. J. SROUGHTON.

Black Jack O., Jan. 30, 1857.

Ans. 1. The spiritual birth is the renewing of the affections by the agency of the Holy Spirit.—It is denominated a birth, because it is the commencement of a new existence. The condition of alienation from God being a state of spiritual death, the renewing of the heart and the bringing of the man into fellowship with God, is the commencement of a spiritual life and hence appropriately denominated, by a metaphor, a new birth, or being born again. The natural birth being the commencement of our present existence, the new one is like it, in that it is the commencement of existence on a nobler, purer, and higher stage of being.

2. Those thus renewed will see the kingdom of God, first, in prospect, in the realization of their title to the heirship; and second in the entering in and full participation of its immunities.

3. and 4. The water birth is a denomination of the natural birth—representing the material of our animal existence. The spiritual is superadded and constitutes our qualification for the kingdom wherein it shall be consummated.

5. It admits us finally, without ushering into it immediately.

6. The kingdom referred to, is that prepared from the foundation of the world, which Adam lost and Christ will restore.

7. Seeing may be put by substitution for entering, or for realizing the way of admission.

The Church in Providence.

An anonymous writer, who signs himself "A Baptist," makes the following reference to the Adventists in Providence, R. I., through the columns of the *Daily Tribune* of that city.

"MR. EDITOR.—Allow me through your paper to say to the people of Providence, that, having attended the meetings of the Second Advent Society held in the hall over the new market, I have been very much gratified with the preaching there. I presume this Society is small and has not attracted much attention, but they seem to be humble and devout, and to possess in a high degree the true spirit of the Gospel. As to their distinguishing doctrines I know nothing, but I have not heard a sentiment expressed at their meetings to which any evangelical christian would not subscribe.—Almost all societies or sects in their early history are humble and earnestly devoted to the cause which they have espoused, and realizing their weakness in themselves, depend upon support and assistance from above, for their advancement; but afterwards, when they have become numerous and strong, forgetting their dependence, they are apt to become formal and worldly-minded and proud. Thus their spirituality is in a measure lost, and they become conformed to the world and like other men in their feelings and lives: and not exhibiting the spirit and power of the Gospel they lose their influence for good over men, and revivals cease and men go on to perdition. Such appears to be the present condition of the old established

denominations in our country. The true christian is glad to behold anywhere the real living spirit and energy of vital godliness manifested, and to feel its warming and cheering and life-giving influences. Such has been my experience in attending the meetings above referred to. Nowhere have I heard preaching more instructive, more evangelical, more direct and impressive, or better calculated to edify the christian, or to convince the impatient and persuade them to be reconciled to God. These facts I wish to place before the community so that others may if they choose go there and share in the enjoyment and benefits. True religion seeks the good and happiness of all men."

MAMMOTH TREE.—It is said that Mammoth County contains within its limits the largest and oldest tree in N. Jersey. This leviathan of the forest is in Atlantic township, and stands in an open field on the premises of the Rev. Mr. Schenck. It towers up to a lofty height, and some of its branches are as large as the trunk of a good sized tree.—The trunk is very tall and straight. The distance from the ground to the first limb is about forty-eight feet. One foot from the base it measures nine and half feet in circumference. Five feet from its base it measures eight feet in diameter and twenty-four in circumference. Some idea of its magnitude may be formed from the fact that four boards from its trunk would be sufficient to inclose one side of a building twenty-five feet square—or sixteen boards would inclose the whole building.—Only think of it—sixteen boards from the trunk of a tree sufficient to inclose a comfortable dwelling house. This tree has been visited by persons from all sections of the country, and is literally covered with inscriptions. It was formerly known as the "plow line tree," deriving this name from the fact that some years ago a plow line exactly embraced its circumference.

A MOTHER'S INFLUENCE.—In a speech delivered by Col. Benton at the Anniversary Dinner of the New England Society, at the Astor House, New York, on Monday evening last, the Orator, in addressing the lady portion of the audience, referred in eloquent terms to his excellent mother, whose influence over him is worthy of note.

"My mother asked me never to use tobacco, and I have never touched it to the present day. She asked me not to game, and I never gamed; and I cannot tell this day who is winning and who is losing in any game that can be played. She admonished me too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence long before societies for that purpose were formed. I was an abstinent society at a time when I was the sole constituent of my own body; and that I have adhered to it through all time, I owe to my mother."

There is a moral to this that mothers should take to heart. A mother's influence in forming the character is undoubtedly more potent than any other that can be exerted in regard to establishing those fixed principles that follow a man through life. Almost every great man the world has ever produced, owed his position to the principles inculcated in his breast in childhood by her who gave him birth.—*Ger. Ref. Mes.*

"A Swiss traveler," says a writer in the Edinburgh Review, "describes a village situated on the slope of a great mountain, of which the strata shelves in the direction of the place. Huge crags directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarcely adhere to it. When they give way the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers for more than one generation have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment—things may last their time and longer."

WHAT CAN I DO!—This question is frequently asked by both the young and old when they are urged to aid in forwarding some great and good cause. "What can I do?"—as though one individual was worth nothing and could do nothing.—A greater mistake could not be made, nor an error more pernicious, indulged! One individual fre-

quently holds the balance of power between two great parties, and whichever way he turns, decides the destinies of thousands forever.

One individual standing out, single-handed and alone, against a multitude, may prove eventually a benefactor to the entire race. One earnest, devoted and determined soul may become the savior of myriads.

The consequences of a single action are sometimes insurmountable and appalling. For instance—

One vote in the United States Senate annexed Texas to the United States. Mr. Hannegan, of Indiana, cast that vote. One vote in the Indiana Legislature elected Mr. Hannegan to his place in the Senate. That vote was cast by Madison Marsh of Stanton County. Mr. Marsh was chosen to the Legislature of Indiana by one vote.

Hence one vote, cast by a private citizen in a primary election, annexed Texas, provoked the Mexican war, sacrificed fifty thousand lives, rolled upon us a national debt of one hundred million of dollars, gave us California, Utah and New Mexico, called into being a new empire on the Pacific coast, placed Zachary Taylor in the Presidential chair, and shaped our politics for at least three administrations.

Never say, then, "What can I do!" but do as much as you can, and as well as you can, and, under God, you may benefit thousands.

A DEAD WEIGHT.—A brother beloved was lately enumerating in our hearing the sources of discouragement in his field of labor. Prominent among these was a brother in the church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon its progress. "Often," said he, "in my hours of despondency, I am ready to wish that he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as any body; only I have thought we needed a state alms-house (spiritually) where such should be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no accommodations for them, and where they are always in the way."

FULSOME ADULATION.—"A History of the Lutheran Church," in pamphlet form, was issued from the London press, 1714. At that time, George I. had been called to the throne of England, but had not yet "made the land happy with his presence." The author of the history in question, "a Gentleman-Commoner of Magdalen College, Oxford," painted the character of the expected monarch in glowing colors. We lay a specimen before the reader.

"His brave and royal soul soars so far above the ordinary reach of mankind, that he seems to be a distinct species by himself. He scorns so much the vices of the world, that he will hardly stoop to a virtue which is not heroic; or if he does it is by his good improvement of it to make it so. He is no less the glory of mankind, than man the glory of the whole sublunary creation. He is one whose rare excellencies are such, as would make us believe his breeding had been amongst the angels in another world, rather than among royal persons here in this, and that he was only lent us awhile, as an universal pattern for all mankind to imitate, and to let us see how much of heaven may dwell on earth. He is so refined from all mixture of our coarser elements, as if he was absolutely spiritualized before his time; and lives in the world, as one that intends to shame the world out of love with itself."

INNOCENCE.—The conduct of innocence is characterized by a remarkable abstinence from extravagant exculpation, or from obdurate indifference.—Its element is simple truth, and, as if aware that no other support is needed in its hour of trial than the firm column of the upright conscience, it exhibits calmness throughout all, undisturbed by the vacillations of guilt or passion.

Infinite toil would enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended to a higher moral atmosphere.

The ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

A DICTIONARY OF TROPES.

Continued from our last.

The correction of any errors made in the designation, classification, or significance of Tropes, is particularly requested from those who are interested in this study. Some errors were made in

past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish, explained—designating the words which are of obscure significance.

SALT, n. A Metaphor expressive of what is salutary: "Ye are the salt of the earth," Matt. 5:13; "Let your speech be always with grace, seasoned with salt," Col. 4:6.

SEAL, n. A Substitution for evidence of assurance: "He hath set to his seal that God is true," John 3:33; "Having this seal," 2 Tim. 2:19. Also used as a verb, for keeping secret: "Shut up the words and seal the book, even to the time of the end," Dan. 12:4.

SEED, n. A Metaphor, denominative of posterity: "I will establish my covenant with thee, and with thy seed after thee," 17:7,8; of the faithful: "That the promise might be sure to all the seed," Rom. 4:16; also of whatever is productive of results: "The seed is the word of God," Luke 8:11; "The good seed are the children of the kingdom," Matt. 13:38.

—A Substitution for any basis for future increase: "Except the Lord of Sabbath had left us a seed, [which Isaiah (1:9) calls "a remnant,"] we had been as Sodom," Rom. 9:29; "Whosoever is born of God doth not commit sin, for his seed remaineth in him," 1 John 3:9.

SHADE, n. A Metaphor expressive of production: "The Lord is thy shade," Psa. 121:5.

SHIELD, n. A Metaphor expressive of defense: "I am thy shield," Gen. 15:1.

SHINE, v. A Substitution for the exhibition of glory and excellence: "They that be wise shall shine as the brightness of the firmament," Dan. 12:4; "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:43.

SLEEP, n. A Metaphor applicable to whatever appears like sleep: "Lest I sleep the sleep of death," Psa. 13:3.

—A Substitution for indifference: "When wilt thou arise out of sleep?" Prov. 6:9.

SOUL, n. (Hebrew *Nephesh*, Greek *Psyche*). Literally, the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit and soul, and body be preserved blameless unto the coming of the Lord Jesus," 1 Thess. 5:23; "The word of God is quick . . . even to the dividing asunder of soul and spirit," Heb. 5:12; "Man stood up to make request for his life," (nephesh) Est. 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (ib.) Gen. 1:30; "Whosoever shall save his life (psyche) shall lose it," Matt. 16:25—thus used about 100 times.

—A Metaphor applicable to any refreshing influence: The Hebrew verb is thus used three times. "And the stranger may be refreshed," Ex. 23:12. See also 31:17, and Sam. 16:14.

—A Metonymy, 1, for the body with which it is, or has been connected: "If any of you shall be unclean by a dead body," (nephesh) Num. 9:10; "Ye shall not make any cuttings in your flesh for the dead," (ib. Lev. 19:28). "There were certain men who were defiled by the dead body, (ib.) of a man," Num. 9:6—thus used 11 times. Also

2. For the bodily appetites and sensations: "Our soul loatheth this light bread," Num. 21:5; "An idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Luke 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections: "My soul trusteth in thee," Psa. 51:7; "My soul is full of troubles," Ib. 88:3; "The soul of the wicked desireth evil," Prov. 21:10; "He that is of a proud heart," (nephesh) Ib. 28:25; "Confirming the souls of the disciples," Acts 14:22; the soul of Jonathan was knit to the soul of David," 1 Sam. 18:1—thus used about 100 times.

4. Also for the immaterial part of man: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy one to see corruption," Acts 2:27.

—A Synecdoche, 1, for the entire animal: "Whosoever Adam called any living creature (nephesh), that was the name thereof," Gen. 2:19; "This is the law of the beasts, and of the fowl, and of every living creature (ib.) that moveth in the waters," Lev. 11:46—thus used 8 times.

2. Also for the entire man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a

living soul," or person, Gen. 2:7; "Abraham took the souls they had gotten in Haran, Gen. 12:5; "If the sword come and take away any person (nephesh) from among them," Ezek. 33:6; "Give me the persons (Ib.) Gen. 14:21; "If a soul shall sin through ignorance," Lev. 4:2; "And fear came upon every soul," Acts 2:43—"There were added unto them about 3000 souls," Acts 2:41—Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God: "The Lord hath sworn by Himself (Heb. his soul) Amos 6:8; "My soul chooseth strangling"—i.e., I choose it, Job 7:15.

NOTE.—The word rendered soul in Job. 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily breath—as in Gen. 2:7: "Breathed into his nostrils the breath of life." It is, twice only, rendered spirit, in Job 26:4, and in Prov. 20:27. There is no other word rendered soul; and the only other word rendered spirit, except those noticed below, is that which is thus rendered in Matt. 14:26, and Mark 6:27, and which nowhere else occurs.

SPRIT, n. (Hebrew *Ruahh* Greek *Pneuma*), Literally, an immaterial, intelligent and moral agent: "God is a Spirit," John 4:24; "Who maketh his angels spirits," Heb. 1:7; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," v. 14; "They supposed they had seen a spirit," Luke 24:37; but Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have," Ib. v. 37. "A spirit passed before my face. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, Job 4:15,16; "There came forth a spirit and stood before the Lord and said, I will put a lying spirit in the mouth of all his prophets," 1 Kings 22:21; "I will cause the prophets and the unclean spirits to pass out of the land," Zech. 13:2; "He gave them power against unclean spirits," Matt. 10:1; "In this rejoice not that the spirits are subject unto you," Luke 10:20; "The Sadducees say there is no resurrection, neither angel, nor spirit," Acts 23:8; "If an angel or spirit hath spoken to him, let us not fight against God," v. 9. "The spirits of just men made perfect," Heb. 12:13; "When the unclean spirit is gone out of a man, he walketh . . . seeking rest," Matt. 12:43; Paul "said to the spirit, I command thee . . . and he came out," Acts 16:18; "The Spirit said unto Philip," Acts 8:29; "Lord Jesus receive my spirit," Ib. 7:59.

—A Metaphor, applicable to any subtle agency or influence: "With the breath (ruahh) of his lips shall he slay the wicked," Isa. 11:4; "By the breath (Ib.) of his mouth shall he go away," Job 15:30.

—A Metonymy, 1, for the thoughts, affections or passions: "Though I be absent in the flesh, yet I am with you in the spirit," Eccl. 2:5; "Renew a right spirit within me," Psa. 51:10; "The Lord God of Israel stirred up the spirit of Tilgath-pileser," 1 Chron. 5:26; "He that is of hasty spirit exalteth folly," Prov. 14:28.

2. For the disposition: "Caleb had another spirit with him," Num. 14:24.

3. For courage or hope: "The spirit of Egypt shall fail in the midst of her," Isa. 19:3.

4. For judgment: "They that erred in spirit shall come to understanding," Isa. 29:24; "Woe to the prophets that follow their own spirit," Ezek. 13:3, &c., &c.

—A Synecdoche for the whole person: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1; "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, Ib. v. 3.

—A Substitution for any animating or subtle influence or agency, as, 1, the animal life: "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath (ruahh) of life," Gen. 6:7 and 7:15 and 22; "As the one dieth, so dieth the other; yea they have all one breath (Ib.), so that a man hath no pre-eminence above a beast," Eccl. 3:19; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," Ib. v. 21.

2. Also of the air, or wind: "One is so near the other that no air (ruahh) can come between them," Job 41:16; "God made a wind (Ib.) to pass over the earth," Gen. 8:1; "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," (Ib.) Psa. 11:6; "The wind (pneuma) bloweth where it listeth," John 3:8.

* These are the only instances in which the word is used in connection with the brute creation, where it is substituted for their life and instinct—they not being moral agents, nor endowed with reasoning faculties.

To be continued.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

PRAYER.

ONE of the greatest and sweetest privileges which are allowed to mortals here below is prayer: the privilege at all times and in all places of addressing our Father in heaven through the all-worthy name of Christ, with the assurance that our God is one that loves to hear and answer his children when they pray. And here it may be proper to inquire, What is prayer? "It is the direct intercourse of our spirits with the spiritual and unseen Creator," or, as the poet says,

"Prayer is the soul's sincere desire
Uttered or unexpressed."

Just as an affectionate and dutiful child unbosoms all his cares and sorrows, and confesses all his wants and errors in the presence of wise and virtuous parents, in like manner are each one of us invited to draw near and commune with our heavenly Father by prayer and supplication. God has made this the condition on which we may expect blessings; not that he never grants us favors which we do not ask for, for "God causeth his sun to rise on the evil, as well as on the good." "He sendeth rain on the just and on the unjust," but this is the condition on which he has promised to bestow favors. Ask, and ye shall receive, &c. Prayer is of three kinds, social, domestic and private. Social prayer is when individuals assemble together to pray; and the importance of this exercise is manifest from the fact, that as members of the same community, we are constantly receiving social blessings, and it is therefore proper that we should together acknowledge those before God. But how often do we neglect this duty. What say our seats in the social prayer meeting? Vacant, or if there, silent, spell-bound, not saying a word for Christ. Truly, "these things ought not to be so." Domestic or family prayer is heard where members of the same family unite in their supplications at the throne of grace. The relation existing between parent and child, between brother and sister, is the most endearing of any on earth. How pleasant then must it be, when father, mother, brother, and sister, from the eldest to the youngest, bow together in humble thankfulness before God. Methinks the angels look down from their heavenly seats, and view with delight this happy scene. That private prayer is a duty no one can deny. Says Wayland, "Devout affections toward God are of the utmost importance to the formation of a virtuous character." It is then that we are commanded to "enter our closets," and there, where no mortal eye can see, no mortal ear can hear, we can enjoy full communion with Christ. We can there tell him all, and no matter how large, or insignificant our requests may be, we can still expect an answer if we come in faith. Nor is Christ confined to any place. Oh no! He will meet his children whether they are in the home of poverty and want, or in the palace of the rich man, "clothed in purple and fine linen." Do we realize this great privilege? What say our closets? Could their walls speak out, would they not witness to lukewarm petitions, to longings after earthly rather than spiritual good? Or, would they exclaim deserted entirely? Oh, brethren, let us strive to hold more intercourse with God, to be often at the throne of grace, for "now is our salvation nearer than when we believed." Every day and hour is carrying us onward toward our heavenly home. Do we realize this? Do we believe the beatific shall soon burst in upon us? That we shall soon unite our voices with all the blood-washed throng in praising God? And have we done all that we wish to before that time arrives? If not, let us cry mightily unto God; let us send up before his throne earnest, believing prayer for his blessing to attend us, remembering that "the effectual fervent prayer of the righteous man availeth much."

LOTTIE.

Groveland, Jan. 16th, 1857.

THE PRODIGAL SON.

BRO. HIMES:—I think that the Parable of the Prodigal Son is wrongly interpreted by commentators, and misapplied by all. I should like to

give a solution of it through the *Herald*, although I may differ in my opinion from everybody else.

"A certain man (God the Father) had two sons; (the Gentiles and Jews.) And the younger of them (the Jews) said to the father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." This was done at Mount Sinai, when the law was given unto them, and their portion divided off. Our commentators say, the Jews was the eldest son. If so, the Father could not have had any son, until the call of Abraham. Pray tell me, then, who was this "Melchisedec, Priest of the Most High God, who met Abraham coming from the slaughter, to whom Abraham paid tithes?" I think we must reckon the eldest son from Adam; for Luke (3:38) calls him the "Son of God," also (Gen 4:26) "Then began men to call upon the name of the Lord," (or margin) to call themselves by the name of the Lord. Also in chap. 6:2, "That the sons of God saw the daughters of men that they were fair." Hence I think, that all the old patriarchs, and the believing world, consulted the eldest son (the Gentiles), for the name of Jew was not known until the call of Abraham, and here we shall date his birth.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

And this they have done by wickedly departing from the Lord, and rejecting their Saviour.

"And when he had spent all, there arose a mighty famine in that land;" such a famine as Amos speaks of (8:11) "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

"And he began to be in want;"—such is the state of the Jews who reject Christ;—they are in great want. To whom can they go? Look at their degraded condition, compared to the favors they once enjoyed; how have they fallen! Well might it be said they have gone "into the field to feed swine," and are now trying to fill that aching void with the husky vanities of this world.

As we now have followed them through to their present whereabouts, we must look to their future movements for the accomplishment of the rest of the parable.

Please read the 11th chapter of Romans (and see *Jews*, in *Religious Encyclopedia*), v. 23, "And they also if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Also 25, 26, "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 the Deliverer, and shall turn away ungodliness from Jacob." See Hosea 3:4, 5, also Ezek. 35, entire, and Isa. 65 and 66 chapters.

"But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found; and they began to be merry."

Rom. 11:15—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

"Now his elder son (the Gentiles) was in the field (i.e. gospel field); and as he came, and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother hath come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry and would not go in; therefore came his father out, and entreated him."

This spirit of jealousy seems already to show itself in the elder brother (the Gentile churches) against their younger brother, although but little sign of resurrection is manifest. See parable Luke 15:11.

"And he said unto him, Son, Thou art ever with me; and all that I have, is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

It seems to me that this is a fair Bible construction of the Parable; and those citations that I have made, with a great many more, show plainly that there is a blessing in store for our younger brother the Jew, when they shall say, "Blessed is he that cometh in the name of the Lord;" and shall receive him whom they crucified as their promised Messiah, Acts 4:12. Christ said, (Luke 21:24) "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Rev. 11:2. The forty and two months

are the same number as the time, times and a half, or 1260 years—the space of time, doubtless that Christ referred to in Luke as the times of the Gentiles; and Christ will come at the close of this dispensation, when the man of sin shall be destroyed "by the Spirit of his mouth and the brightness of his coming." Consequently there cannot be any "age to come" for them; for Christ will then have left the mediatorial seat, or his high priest's office, which he now occupies, and will receive the kingdom at the hand of the Father, and take his seat "on the throne of David, and he shall reign over the house of Jacob forever."—Luke 1:32, 33.

CASTLE CHURCHILL.

Beaver Grove, Iowa, Jan. 11th, 1857.

LETTER FROM H. BUCKLEY.

BRO. HIMES:—For the information of many friends, I should like to speak through the *Herald*.

Over two years ago I removed with my family to the State of Illinois, hoping by the change of climate my health might be restored. My principal complaint is chronic bronchitis. I had known several persons having the phthisic who were benefited on going to that State. And I had heard of some cases of consumption being cured; also several cases of bronchitis cured by the same change of climate. I therefore hoped for a restoration. The two years residence banished that hope, and convinced me that the severe prairie winds, in connection with the frequent changes of the weather, were very unfavorable for me, as my health did not improve. It is generally supposed that those localities where bilious diseases prevail are not as subject to lung difficulties. This is probably true; for a few years since bilious diseases were very prevalent in Illinois, and consumption was hardly known, but at present bilious complaints are decreasing, while consumption is on the increase. A year ago last fall, I suffered with the fever and ague. I hoped that I might thereby shake off my throat difficulty, and therefore endured it more patiently; but after enduring some twenty-five chills, I was ready to pray for deliverance from this kind of remedy, and what was worst in my case, it proved to be no remedy. But it prepared me to sympathize deeply with you in your late sickness, and with multitudes who suffer in like manner, and to long more ardently for the land where "the inhabitants shall not say I am sick."

I had associated with the friends in Hancock county, Ill., till parting with them was painful, and had I been able to preach without injury I could not have left them.

Brethren Scott and Burdett will do what they can to sustain the cause in that section, and they would rejoice greatly to have associated with them some faithful brother who would help to build up the cause, and plant the gospel of the kingdom where there are open doors, in all that region. But none should go there excepting those who are willing to endure the privation and hardships incident to western life.

We returned to this section in November. I have spent part of the time in visiting the friends in Low Hampton, N. Y., and Addison county, Vt. I regret to say that the cause in Addison and Bristol is in rather a low state. May the Lord grant them a refreshing speedily. Brother Bosworth is growing in favor with the people at Bristol, and I think if he will hope on, he will yet see the reward of his labors in the upbuilding of the cause. The friends at Brooksville are doing well. I attended the dedication of their new house on the 22d. Though the day was very cold and blustering the house was filled. Brother D. Bosworth preached the dedication sermon, in which he gave a synopsis of our faith. It was listened to with interest by an intelligent audience. Brother B. preached in the evening. The meeting was particularly solemn.

My health is about as usual, unable to preach without injury. Where I shall locate is not decided; probably in Low Hampton, N. Y. Yours, as ever,

H. BUCKLEY.

Ticonderoga, N. Y., Jan. 27th, 1857.

LETTER FROM GEO. PHELPS.

CHRISTIAN Perfection, or Holiness of heart, 1 Thess. 4:3, "For this is the will of God, even your sanctification, that every one of you should know how to possess his vessel in sanctification and honor. (See 2 Cor. 4:7, But we have this treasure in earthen vessels, meaning our bodies.) This portion of Scripture shows us what the will of God is concerning his people. What is sanctification? A hallowing, or making holy. To sanctify, to make holy, (Bailey) perfect, complete, entire. Then to be a perfect Christian, is to be fully saved from sin, and adorned with all the graces of the spirit, which constitutes a perfect Chris-

tian, one who loves God with all his heart, and his neighbor as himself, (or as the *Herald* says, perfect submission and conformity to the will of Christ). Is this blessing attainable in this life? I think it is. Matt. 1:21, The angel said, "And thou shalt call his name Jesus; for he shall save his people from their sins." 1 John 1:7—"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth from all sin."

V. 8, "If we say that we have no sin, (that is to be cleansed from) we deceive ourselves and the truth is not in us." V. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." V. 10, "If we say that we have not sinned, we make him a liar, (and our former confession a lie, see v. 9) and his word is not in us." That is we do not believe it. The perfection that the apostle Paul had not attained, was the perfection of the resurrection, Phil. 3:12. This would be attained when the Lord Jesus would come the second time, the dead would be raised, and the living changed.

See vs. 20, 21, "Who shall change our vile body, that it may be fashioned like unto his own glorious body. (See Rev. 1:13-17.) V. 15, "Let us therefore as many as be perfect, be like minded," also 1 Cor. 2:6, "Howbeit, we speak wisdom among them that are perfect." So we see that Paul was a perfect Christian, and that there were other perfect Christians. Peter says in his epistle, 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Paul prays, (1 Thess. 5:23) "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless until the coming of our Lord Jesus Christ." I do not think that prayer was ever applicable in all its parts, until the present time, which will be accomplished in us who shall live until the Lord Jesus comes. This corresponds with Eph. 5:25-27, "Even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We have seen that it is the will of God, that we should be sanctified, or made holy; how are we then to obtain this blessing? We will now look at some texts of scripture to show us how we are to obtain it. I would say here that we need conviction for sanctification, the same that the sinner feels for pardon or justification, and that it is to be obtained in the same way, through faith in Christ, and that when God convicts his children for this blessing it is that they might receive it. Christ tells us in the 5th chapter of Matthew 6th verse, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." David prayed, Psa. 51:10, "Create within me a clean heart, O God, and renew a right spirit within me." Matt. 7:7, 8, Christ says, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Here we see that all the blessings of holiness are to be received by asking. Only have faith, it is not to be obtained by works, if it was we might have to wait a great while, until we had done this or that, but as it is to be received by faith, we may come now, just as we are, not wait to make ourselves any better, or more worthy to receive it. If we have the witness that we are the children of God, God says now is the accepted time, now is the day of salvation. Paul says, Rom. 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. So we see that God requires us to confess, in order to retain the blessing of full salvation. Mr. Fletcher, the co-laborer with Mr. Wesley, the father of Methodism, experienced this blessing, and lost it twice for not confessing it, and had finally to confess to the glory of God, in order to retain it. God does not light a candle in us to have it concealed, but for us to let it shine, that others may see the light. But some may say, that to profess to be sanctified, is boasting. If it is boasting, it is in the Lord, for no one feels so much his dependence on God, as those that are saved from all sin, and do love God with all their heart, and that there may no one be deceived, read 1 Cor. 2:12, "Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Amen.

GEORGE PHELPS.

New Haven, Ct., Jan. 1st, 1857.

Pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown.

