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**THE SLEEP OF THE BELOVED.**

“So he giveth his beloved sleep.” Psalm 127:2:  
Sunlight has vanished, and the weary earth  
Lies resting from a long day's toil and pain,  
And, looking for a new dawn's early birth,  
Seeks strength in slumber for its toil again.  
We too would rest; but ere we close the eye  
Upon the consciousness of waking thought,  
Would calmly turn it to yon star-bright sky,  
And lift the soul to Him who slumbers not.  
Above us is thy hand with tender care,  
Distilling over us the dew of sleep:  
Darkness seems loaded with oblivious air,  
In deep forgetfulness each sense to steep.  
Thou hast provided midnight's hour of peace,  
Thou stretchest over us the wing of rest;  
With more than all a parent's tenderness,  
Foldest us sleeping to thy gentle breast.  
Grief flies away; care quits our easy couch,  
Till wakened by thy hand, when breaks the day—  
Like the lone prophet by the angel's touch,  
We rise to tread again our pilgrim-way.  
God of our life! God of each day and night!  
Oh, keep us still till life's short race is run!  
Until there dawns the long, long day of light,  
That knows no night, yet needs no star nor sun.

**Sabbath Readings on the Acts.**

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER IV. 31—33.

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” Acts 4. 31—33.

This is a portrait of a church that may be called the model church of Christendom. Instead of looking to Rome as the great type of the christian church, or looking backward to the Nicene church, or the church of the patristic ages, we ought to be satisfied with no model short of that which is here set before us—the model of the apostolic church, when apostles were the ministers, the Holy Spirit the Inspirer, and the name Christ, in the midst of it, was all and in all. It is in order to show some of the distinguishing features of this church that I have selected these remarkable words as the subject of special meditation.

First, be it noticed, that prayer was a dominant feature in the early Christian church. At the election of a successor in office, not in character to Judas, they prayed. At the day of Pentecost, when the first shower, the first spring shower, of an effusion that is yet to come, descended on the apostles, they were engaged in prayer.—When they were persecuted by Scribe, and Pharisee, and Sadducee, their recourse was to prayer. Their joys brought them to God, their sorrows brought them God; whether they were persecuted or prospered, whether they were opposed or accepted, they went to God; in prayer, when they were persecuted and in trouble; in praise, when they were prospered and blessed. And they gave evidence of a fact that Christendom needs more deeply to feel, that ages of prayer have been ages of special and of lasting blessing.

We do not, I am sure, believe in prayer as we ought; not in long prayers, not in eloquent prayers, but in earnest, simple, heartfelt petitions unto God. We ought to pray for everything. We have no right saying or asking, “How do I know that this will be good for me?” That is intruding into God's province; he will take care of that. What he asks of us is, whatever be the burden that is heaviest, whatever be the fear that is dominant, whatever be the trial, whatever be the circumstances in which you are placed, you ask God to keep you, to defend you, to give you, or to bless you; just what you think and feel would be good for you, what you think desirable for you, ask God to give you nothing short of it.—And do not perplex your minds with this thought “But how do I know that it will be good for me?” God reserves to himself the prerogative of giving what is good for you, and withholding what is not: he requires you to exercise the privilege of asking in prayer whatever you feel you have need of.

Another striking feature, specially in the ministers, and indeed in the people also, of this primitive church, was, “They were filled with the Holy Ghost;” meaning, in the second chapter, evidently supernatural power; and in this fourth chapter, supernatural grace. We do not want the miracles of Pentecost revived; but we want the grace of Pentecost restored. Gifts are worthless in themselves unto salvation. “In thy name we have wrought many miracles: and I will say unto them, I know you not.” But graces are essentially connected with salvation. Balaam was a prophet, Judas was an apostle; both did miracles, but each has gone to his own place.—Faith, as miraculous, is gone; knowledge, as inspiration, has ceased; but love, joy, and peace, these three, remain for ever and for ever.

Let us notice particularly the ministers of the primitive church. I have alluded already to the remarkable feature that Peter and John both exhibited boldness, though one only was the speaker. Both gave evidence they had been with Jesus, though one only spoke. And we cannot but notice (and I think this is one of the proofs of reality) how, throughout the whole New Testament the peculiar idiosyncrasy or character of each apostle is distinctly kept up to the last. It is just as easy to distinguish Paul from Peter, and Peter from John, and John from James, as it is for you to distinguish any two of your children, or any two of your friends, the one from the other. But what does this prove?—that grace does not macadamise human nature; it does not change the peculiar temperament of the man; it only inspires, sanctifies, purifies, ennobles. It does not make John Peter, or Peter John, or both something else; but it makes John a Christian, Peter a Christian, Paul a Christian. It makes the warm temper of the one, Christian; it makes the amiability of the other, Christian. It makes the fervid eloquence of Peter, Christian; it makes the powerful logic of Paul, Christian; it makes the short, terse, common-sense of James, Christian. Whatever be the feature it finds in the man, it does not extirpate that feature, but sanctifies, elevates, purifies, ennobles it. And if man had never fallen, there would have been the same distinctions. Eve would have differed from her daughters, Adam would have differed from his sons; one son from another, and one daughter

from another, and that indeed is the beauty of God's constitution of man; it is not the dull, dead level of a blank and bald uniformity, but grand common features, grand common elements, with all the infinite variety of varied, and holy, and beautiful development.

This teaches us too, as we shall see afterwards, what is the true unity of the Christian church. They think, in Rome, that it is all people prating together in Latin, submitting together to the Pope, wearing the same dress, chanting the same hymn, and that makes unity. It is no such thing: it is common faith, common love, common hope, common joy, clustering together around a common Saviour; this is true unity; and without this, there is no real unity at all. Peter and John the two leading ministers on this occasion, each preserved his own character. And I have no doubt, though John was silent, and Peter was eloquent, it was not fear on John's part, nor was it superior grace on Peter's part; but it was each exercising the gift that he had. God does not require you to exhibit a gift that you have not; but the gift that you have he asks you to have consecrated to his service. And the silent John may have done as much to spread the Gospel as the eloquent Peter. Many a man in his shop, many a one in Parliament, one as a physician, another a lawyer, or in any other office, may glorify God as truly, and it may be more widely, than the most gifted and powerful preacher of the truth. What man is, tells in this world fully as much as what man says. Man's life is eloquence, man's whole temperament and character is eloquence; and every word that is spoken in the lowest, the obscurest, bye nooks and bye courts of the world is on somebody, at sometime telling what will contribute to heaven or the very reverse. It is said that the words of Peter and John were characterised by great boldness. The word “boldness,” as it occurs in the Epistle to the Hebrews—“Let us come boldly to the throne of grace”—means freedom of speech. This is the very same original word. It means with all freedom of speech, not caring who was present or who listened. Now, this ought to be the conduct of a minister still. The preacher should not ask who is present. There are but two classes in every congregation—sinners by nature, and saints by grace; and in speaking to mankind, we are to speak to them as having these two broad distinctions. I think it would be a great pity if the Church of Christ ever should be characterised by classes. It is on that ground that I have always felt a difficulty about what are called “ragged churches.” It seems to me a perilous though a benevolent idea; I do not oppose them; I may not see what others apprehend who have paid more attention to it; but it would be an unhappy day for our country if the rich should worship in one place and the poor in another. The separation of classes would be a calamity where no separation should be. It is to me the most beautiful feature that man can witness, when we are privileged to see the highest and the humblest of the land meet together, as they must meet in the grave and at the judgment-seat, with the consciousness that humbles the high and dignifies the lowly, that God is the Maker of them all.—There is one place where we are all peers; and that place is in the house of God; and it would be, I do believe, an irreparable calamity if ever

there should be that separation which the idea of churches or chapels only for the poor is calculated—I do not say intended—to promote. The apostles did not inquire who was present, but spake with all boldness to priest and Sadducee; to the chief priest and the chief ruler, the words of everlasting life. But whilst they spoke with all boldness, this does not imply that they spoke with rudeness. Some people have an idea that you cannot be faithful without being rude; others think you cannot be earnest when you preach unless you make a great noise, and work yourself into a state of great excitement. The greatest forces are always the most calm. Nature's mightiest processes go on in silence and in secrecy; violence is not force; noise is not eloquence. We may speak with all boldness, and yet speak so gently and so courteously, that few shall be offended; but so faithfully and so freely, that every conscience shall feel that the preacher's hand is touching its innermost secret parts. Let us then, my dear friends ever try, whether we be preacher or people, to speak faithfully, boldly, but not rudely or coarsely, or by outraging the proprieties and courtesies of social life. The weapons they employed on this occasion, I cannot but notice, were prayer and preaching. An ancient writer said they used, in his day, non verbera, sed verba; “not blows, but words.” To smite is persecution; to be silent when error is broached is treachery; but we must not promote error by a bribe. We want neither the bayonet of the soldier, nor the resources of the treasury. God's word is power; and where that Gospel is fully and faithfully preached, amid earnest prayer for a blessing, there is a promise, surer than rising suns, stronger than armies, “My word shall not return unto me void.”

Their preaching on this occasion, which was so bold and so prayerful, was at the same time highly controversial. When one uses that expression many people reply,—and the remark is most common,—“I do not like controversies.” Whenever you hear a person say so, always ask him, “What do you mean by controversies? If you mean calling people bad names—if you mean the speaker losing his temper, and plunging into all extravagant and fierce invectives,—then such controversy is an abomination, most unscriptural, most unholy. But if you mean by controversy, in love contending for the truth, saying the kindest things to the man, but the boldest, and the severest, and the most faithful things about the erroneous doctrines that he holds,—if you speak with respect of Pio Nono, but with no sympathy whatever with the dreadful errors that he holds,—if you catch the mantle of our blessed Master and speak as he spoke, but with something of the feeling of affection, and pity, and love, and compassion in which his speech was embosomed,—then such controversy is calculated to do immense good.” The apostle's sermon here is controversy—arguing with them, appealing to what they accepted, appealing to what they admitted; and on the strength of that showing them that their conclusion ought to be his. And it was not only controversial, but it was directly personal. In the sermons recorded in this chapter, we read—“Ye have done so and so; ye builders have rejected the stone that is made the head of the corner.” Such is the proper preaching. A sermon

should not be something before you,—as we very often fancy it to be in Scotland,—for the people to go away criticising; nor something about you for the people to go away surmising whom the preacher meant by that remark, or by that hint; but it ought to be something directly to you, in which every one feels an interest, and every one feels that he was spoken to as distinctly and as directly as if he and the preacher were the only twain in the whole congregation. A sermon is not an essay: there is the distinction. An essay is a description before you; a sermon is an address to you. And hence, while I can admire the accuracy of the read sermon, yet it does seem to me that all nature, all sympathy, all association, is with the living address that flows from living lips; when the preacher does not read something about something, but speaks truths to them that are listening and looking while he speaks.

To be continued.

Original.

### Beatitudes of the Mountain.

No. 4.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

"Where hunger and thirst is not, the body is not nourished; he must have a stomach to his meat that will have good by it; chewing in his mouth will not do it, though he swallow it; if his stomach be against it, he will vomit it up again. And can this spiritual hunger and spiritual thirst be where the inward man is not sanctified? Can he have a spiritual stomach whose heart is not cleansed? The curing of our souls of their spiritual diseases must begin at the heart, and the inward causes of corruption must thence be purged, before there can be any true reformation or sound health in the outward parts: even as the heat of the face is not much abated by casting water and cooling things upon it, but by allaying inwardly the heat of the liver. If an apple seem never so beautiful, yet if it be rotten at the core, it will putrefie."

Joseph Mede.—A. D. 1628.

Heavenly Father, I am hungry,  
Look in pity on thy child;  
Creature comforts all are fleeting  
I am on a barren wild:  
Feed me with the heavenly manna,—  
Feed me with angelic food,  
Thou hast never slighted any  
Who inquired for promised good.

Heavenly Father, I am thirsty,—  
Thirsting for salvation's well,  
Earthly cisterns, dry and broken,  
All of disappointment tell;  
Seeking for the mountain torrents,  
I have far too often been,  
Let me drink the living water—  
Drink and never thirst again.

As the hart with weary footsteps  
Hastens to the cooling brook,  
So would I with ardent longings  
For the healing Fountain look;  
As a hungry man, with gladness,  
Eats the food before him set:  
So would I relieved from sadness  
Blessings from my Saviour get.

Hark! methinks, I hear him speaking,—  
Now he openly declares,  
"Those who thirst for grace are happy,  
Full fruition will be theirs."  
I believe this gracious promise,  
It will perfectly be done  
When the righteous made immortal  
Dwell beside the Coming One.

J. M. O.

### A Puritan's Apology for His Millenarianism.

The following epistle, giving a "brief account of the author's opinion about the thousand years," was written by "that eminent servant of God, Mr. John Durant, preacher of the gospel in Christ Church, Canterbury;" it is prefixed to the second part of his work entitled, "The Salvation of the Saints, by the Appearance of Christ: 1 Now in Heaven—2 Hereafter from Heaven," which was published in London, in the year 1653.

In what I have said in my epistle to the former part had sufficed, I had not troubled thee with this; but that there is one particular, an account of which I judge it requisite to give un-

to thee, and that is concerning my opinion with reference to the thousand years. For, having wholly passed it by in my Discourse (albeit my point seemed to lead me to it), it may be thou wilt desire (and I think it meet to give thee) some satisfaction therein.

It hath been whispered by many (whose weakness I can well pass by) as if I had held some monstrum horrendum, some strange and dangerous opinion about the thousand years. and that I did secretly infuse it to the people, though I did wave it and pass it by in public. I can freely say, I have been sparing to discourse, and altogether silent as to an infusing my thoughts about these things into any. And I shall do more in this short epistle, in discovering my mind in this point, than as yet (to my remembrance) I have ever done to any person in all my life.

To open my heart, therefore, to thee, reader, and to any who shall ask a reason for my hope with reference to the kingdom of Christ in the thousand years (for, through grace, I have hope therein, because it is for the small as well as the great, Apoc. 11:15,18), I shall give this following answer with meekness and with fear.

There are now some years past since I came to some glimpse of this glory (so I judge it). But I confess at first I looked upon it as rather the private opinion of some scholars, than as any truth of the Scriptures, yet (remembering the precept of trying all things) I did, at times, spend some thoughts about it, and I began first to apprehend some probability in it, as that I am wholly captivated unto the belief thereof.

The way which I took to try, and in which I came to see this truth was that which I conceive both just and necessary, viz. by making a distinction between this point itself, and its appendices, i. e. between the opinion of Christ's kingdom on earth, now to be revealed in the last of times, and the particular thoughts that concern those things, that seem at least, to fall in with it; not as necessary consequences upon that opinion (which some unwarrantably do conceive, upon which account they reject it), but as concomitants, or conjectures of things to be in the same time.

For I perceived that this truth, as it was handed out by ancient and modern writers, lay as grain in chaff, or as a truth of the Scriptures mingled with the conceptions of men; which, as it occasioned offence, and was a stumbling to many, so it did eclipse the glory of that truth, which (delivered from these clouds) shines with much clearness and conviction.

Cerinthus of old, if he be not represented worse than he was (a thing too frequent) by records, did certainly much debase and defile this gold with dirt. And I believe Satan made use of his carnal conjectures to darken this truth (for I perceive this to have been Satan's policy to pollute, and so enervate, many truths by the mixture of men's traditions, which he could not suppress by plain contradiction). And Austine seems to have been taken off from this truth upon this ground, which formerly he had held, but professeth, in case it were held more spiritual, as it ought to be, and not so carnal, as it was and is by too many, he saw it tolerable, and that he sometime held it. And as Austine in his time, so many in ours are principally, if not solely, prejudiced against this truth upon the same ground.

To free myself from this, I considered and saw that the opinion of Christ's reign on earth a thousand years, to begin upon the ruin of Antichrist, and the settling of the called Jews, did neither necessarily justify, nor at all lay any necessity upon me to believe any the particular circumstances or apprehensions which some persons have maintained about it. And when I had thus brought the point purely, as it was in its substance, unto the touchstone, I found it gold indeed.

For clearly and convincingly, to me at least (for, reader, I give thee, but humbly, my own thoughts), the Scriptures hold forth that Christ is to have a kingdom on earth, distinct from the general kingdom of His power and providence, which He hath as God, equal with the Father, yea, and distinct from that kingdom which from of old he had, and hath by the Spirit of grace in the souls of His elected ones, yea, and distinct

likewise from that kingdom of visible polity and order, which he exerciseth in the Churches of the saints. I say, besides these, and distinct from these, the Scriptures frequently make mention of another kingdom yet to come.

For, besides the principality, and power, and might, and dominion, which is given unto, and which Christ hath in this world, He hath dominion over that world which is to come (Eph. 1:21), of which the apostle speaks, and saith that it is not put into subjection to the angels (Heb. 2:5). But he affirms it is to Jesus, though as yet it be not (ver. 8). Now, the world to come cannot be the state of glory in heaven, as men use to call it, for Christ shall in that state be subject himself, as it is, (1 Cor. 15:28). But it must be and is on earth.

Indeed, the Jews rightly expected this kingdom, as to the thing in the general, though they mistook the time; for He came first to suffer, and He was to go away to receive a kingdom, as He speaks in the parable, and which was promised Him in the prophet, as a reward for His suffering. For if he was to have a portion among the great, and as many as were astonished at Him (His visage was marred, &c.), so He should sprinkle many nations, &c., as it is Isa. 52:14, and 53:12. Now, therefore, as His first coming was to suffer, which the Jews mistook, so His next coming will be to reign, which some Christians mistake. For he shall come with His kingdom (Luke 21.) which he now waits to receive: for even in heaven He waits for the promise of having His enemies made His footstool as it is (Heb. 10:13); wherefore it is that Paul speaks of His next appearing, and of His kingdom as coming together (2 Tim. 4:11).

To confine which kingdom, as some do unto Christ's judging of all, is as short of the glory of Christ's kingdom as it had been short of the glory of Solomon's kingdom, to confine the notion thereof unto his act of judging the two harlots. Surely kings reign neither peculiarly nor principally in their assizes. Nor can the day of judgment, and act of judging, especially as they understand it who frame this objection, be the whole of the kingdom of Christ at His next coming.

To be continued.

### Rev. C. H. Spurgeon.

Much is said of this eminent minister, and a faithful portrait is very desirable. We extract the following from the best we have seen, from the pen of Rev. J. Cross, a correspondent of the Nashville Christian Advocate. Mr. Cross is an original and elegant writer.

Mr. Spurgeon's popularity is as great as ever—rather on the increase. Envy and bigotry from the beginning spoke of him as a meteor—a will-o'-the-wisp—stared at by the multitude, but soon to explode and disappear. But all these prophecies have failed, and Mr. Spurgeon never had a larger audience than he has now. Formerly only the lower classes crowded his chapel; now every Sabbath finds the aristocracy of West End, clergymen of the Establishment, members of Parliament, and noble lords and ladies, occupying reserved seats around the desk at Surrey Gardens.

But what is the secret of his success? Whence his great popularity? Is there anything peculiar in the man himself, in his manner, or his doctrines, or the circumstances of his ministry? I will endeavor to answer these questions.

Mr. Spurgeon is certainly not indebted for his popularity to his origin, for he is of humble birth; nor to the influence of his sect, for the Anabaptists are among the least esteemed of the dissenting bodies in England. Nor is it to be ascribed to a fine person or agreeable manners; for he is a great, fat, rotund, overgrown boy—awkward in action, unhandsome in features, and scarcely tidy in dress—a man whom no lady would love at sight—more likely to be taken for a butcher than a preacher—apparently feasting more on roast beef and plum pudding than on "the bread that cometh down from heaven." Nor does he show a high degree of mental culture, or anything like refinement of taste; for his mind has manifestly never been closely schooled in metaphysical or dialectic studies, and frequently he is offensively coarse and vulgar in his style. Nor is his logic or

his rhetoric of a superior character; for of the former he has, properly speaking, little or none, and the latter is as full of faults as it is of figures. Nor is he guilty of any unusual originality, profundity, or brilliancy of thought; for he never utters anything remarkably striking. Nor has he a very charming voice; for though it is clear and strong, it is neither varied nor musical—having great volume but little compass—not at all what you would call an oratorical voice—monotonous and inflexible—incapable alike of majesty and of tenderness. Nor is it fine action; for in this department he is greatly inferior to many whom I know in the American pulpit who have never attained to a tenth part of his celebrity, and must have been vastly excelled by George Whitefield and Edward Irving, with both of whom he has so often been compared by an indiscriminating press. Not in any nor in all of these lies the power of Mr. Spurgeon; but it does lie, if I mistake not, in the following facts:

1. He is quite natural. In the pulpit he seems perfectly at home, and fears none but God. Free from all embarrassment of timidity, and entirely self-possessed, he talks to his hearers like a friend. Even in his most impassioned utterances, there is no pulpit tone—no clerical mannerism—nothing that you might not look for in the secular orator, or the scientific lecturer.

2. He is very simple. He says nothing that the youngest and most illiterate of his hearers cannot perfectly understand. His language is good idiomatic Saxon. There are no Latinisms, no Germanisms, no long and difficult words, no tangled and high pressure sentences—only such as may instantly be comprehended by the boot black and newsboy. He never aims at ornament, nor uses two words where one will answer. In this respect he resembles Wesley or Whitefield.

3. He is highly dramatic. Every thing lives, moves, and speaks in his sermons. The whole indeed, is only a series of pictures, brought vividly before the audience. There are no cold and dry abstractions. Every truth is clothed with life and power. Metaphors and similes crowd upon one another as thick as Jeremy Taylor's or Edward Irving's; though not as graceful as the former, nor as gorgeous as the latter. But his chief forte is the apostrophe, in the use of which certainly he has seldom been excelled. His dramatic power, though inferior undoubtedly to Whitefield's or Irving's, is confessedly very great.

4. He is manifestly in earnest. No man perhaps was ever more so. He seems to put his whole soul into every sermon. He speaks as if he stood with his audience upon a trembling point between heaven and hell. His great desire evidently is to do God's work well, and save as many souls as he can. Hence that directness of application, that fervid hortatory style, which rivets the attention, forces home the truth, and makes every hearer feel himself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix or Agrippa. O, but he did thresh them with the gospel flail! O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high. You will read these passages some day in his reported sermons. I never heard anything nobler from human lips. It was worthy of an Elijah or a Peter!

5. He preaches the doctrines of the gospel. Human depravity, Christ crucified, justification by faith, spiritual regeneration, and judgment to come, are his constant themes. It is the good old gospel, and nothing new, that he keeps before the people. I do not say, for I do not think, that he preaches this good old gospel in the very best form. All wheat has chaff. Mr. Spurgeon preaches Calvinism gone to seed. He is more Calvinistic than Calvin himself. But among the

chaff there is so much wheat that hungry souls cannot fail of nourishment under his ministry. In short, although he preaches Calvinism in a form which would be offensive to nine-tenths of the Calvinists of Christendom, he preaches Arminianism very much more. He is theoretically a Calvinist, but practically an Arminian. He has a Calvinistic head, but an Arminian heart; and his heart is so much greater than his head that it always carries the day. He invariably tells the sinner that he can do nothing, and must wait for God to do all; but then he falls to and urges him with such irresistible energy to immediate repentance and faith in Christ, that the poor man fortunately forgets the former statement, and is carried captive by the preacher's impetuous exhortation. Thus Mr. Spurgeon is constantly contradicting himself in the most remarkable manner, and it seems strange to me that every hearer does not see the incompatibility of his theory and his practice. In one of the sermons to which I listened, after having stated the doctrine of predestination and election in the strongest possible form, he exhorted his hearers with a most genial warmth to turn immediately to God; when all at once he seemed to recollect himself, but the heart still carried it over the head, and he exclaimed: "You may accuse me of preaching Arminianism; I care not—it is what I love to preach, and am bound to preach, and will by the help of God!" and still he went on with greater fervor than ever.

5. But the best of all is, God is with him. Who can doubt it? This is the chief reason of his success. It is not by might, nor by power, but by the Spirit of the Lord. Mr. Spurgeon is a sincere and simple-hearted man, deeply concerned for the salvation of his fellow-men, and God is blessing his labors.

Go on, Mr. Spurgeon, and don't be afraid of mingling too many Arminian appeals with your Calvinistic dogmas! You are doing a good work; and God prosper your ministry.

### Presentiment.

The elder Buckminster was settled at Portsmouth, N. H. During the latter part of his ministry, he suffered a severe attack of illness, which left him in a state of debility and mental depression. Both causes combined disabled him from attending to his public duties, and a journey was decided on, with a hope that a change of scene, and relaxation from professional occupations, would restore him to health and tranquillity of mind. He accordingly started with his wife for Saratoga during the spring of 1812. His son, Rev. Joseph S. Buckminster, was at that time settled over the Brattle Street congregation. The father had proceeded on his journey as far as Marlborough, Vt., when he encountered a severe thunder storm, and seemed greatly agitated by the conflict of the elements. While the tempest raged, he sat in his chair, unable to rise, and poured out his soul in fervent prayer. At this very moment, while he was thus engaged in devotion, his son was dying in Boston, but he was himself totally ignorant of the fact. On the morrow he went to Reedsborough, where he passed the night. Awaking the next morning, he said to his wife: "My son Joseph is dead."

Being expostulated with, and assured of the health of his son, when last heard from, and told that he was dreaming, he replied calmly and decidedly: "No, he is dead."

On that day he himself expired, having followed his son into the eternal world after the lapse of twenty-four hours. Here was a fact which no one present knew. They did not indeed believe it, but thought the invalid dreaming. It took place hundreds of miles away. He does not conjecture it, he does not speak doubtfully, but with the utmost certainty, as something which he knows. He says decidedly, as he might have done, had it been authentically told him by a person cognizant of the event, "My son Joseph is dead." And it turns out to be so. This is strange. It shows the mind has, sometimes, a distant knowledge of facts that are taking place far distant, and is certainly a very curious phenomenon. Such well-authenticated facts show that it is no new thing, but that it was witnessed

long before the days of Spiritualism, and without a thought of that erroneous theory as an explanation.—*Rev. Dr. Sprague.*

### John Anderson, My Jo.

This exquisite ballad, constructed by Robert Burns out of a different and somewhat exceptional lyric, has always left something to be wished for and regretted: it is not complete. But who would venture to add to a song of Burns! As Burns left it, it runs thus:—

John Anderson, my jo, John,  
When we were first acquaint,  
Your locks were like the raven,  
Your bonnie brow was brent;  
But now your brow is bald, John,  
Your locks are like the snow;  
But blessings on your frosty pow,  
John Anderson, my jo.

John Anderson, my jo, John,  
We clamb the hill thegither;  
And mony a canty day, John,  
We've had wi' ane anither;  
Now we maun totter down, John,  
But hand in hand we'll go,  
And sleep thegither at the foot,  
John Anderson, my jo.

Fine as this is it does not quite satisfy a contemplative mind; when one has gone so far, he looks and longs for something more—something beyond the foot of the hill. Many a reader of Burns must have felt this; and it is quite probable that many have attempted to supply the deficiency: but we know of only one success in so hazardous an experiment. This is the added verse:—

John Anderson, my jo, John,  
When we have slept thegither  
The sleep that a' maun sleep, John,  
We'll wake wi' ane anither;  
And in that better world, John,  
Nae sorrow shall we know;  
Nor fear we e'er shall part again,  
John Anderson, my jo.

Simple, touching, true—nothing wanting, and nothing to spare; precisely harmonizing with the original stanzas, and improving them by the fact of completing them. This poetical achievement is attributed to Mr. Charles Gould, of New York.—*Home Journal.*

### Self-Control.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell the rascal I am not at home." The Quaker looking up to him calmly said, "Well, friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and that he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you. How were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee, I was naturally as hot and violent as thou art. I knew that to indulge this temper, was sinful; and I found it was imprudent. I observed that men in a passion always spake loud; and I thought if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key; and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

### Different Kinds of Christians.

There are Christians who attend church twice a day, rain or shine; those who attend only once, if it is pleasant, and not at all, if it is not. There are Christians who attend all kinds of concerts,

except monthly concerts; Christians who don't attend the theatre, and Christians who do; Christians who play cards, and Christians who do not; Christians who attend dancing parties, but don't give them; Christians who attend them and give them, but don't dance themselves; Christians who dance to a piano, but don't to a violin; Christians who send their children to a dancing-school, but not to Sunday School; Christians who think wine-drinking wrong, and Christians who don't.

There are Christian mothers who would attend prayer-meeting, but can't leave their families so long—one hour—but who attend gay parties once a week, leaving their families for three or four hours at a time. There are Christians who never have family prayers, and there are Christians who have; those who never, hardly, read their Bible, but read the evening papers daily. There are members too poor to take a religious paper, while subscribing for two or three secular journals. There are Christians who think dancing, card-playing, and theatre-going right, but preaching about them wrong. There are Christians who think that occupying an omnibus seat daily without paying is a very unbecoming thing, but who occupy a seat in church, month after month, without paying for light, fuel, or preaching. There are Christians who complain of the low state of piety in the church, who never attend a prayer-meeting. There are Christians who complain of the minister for not coming to see them, yet would feel awkward if he came to pray with them, or to ask them to attend prayer-meetings.—*Central Christian Herald.*

### Faith.

Why dwell so much upon faith in the pulpit? says the man who calls himself practical. Why lay so much stress upon what a man believes? Why not say something about what a man does?

Our practical friend has an impression—strengthened by reading the works of Mr. Dickens—that these questions are unanswerable.

So far as we hear sensible men talk, and so far as our reading extends, the opinion is nearly universal, that the present money panic is a causeless one; that while there had been some overtrading and no little extravagance, yet that with the abundance of specie and the exuberant crops and many other blessings, the panic was really baseless, and resulted mainly from a mistake on the part of certain financiers, which spread like the stampede of the prairies, and produced first a fever of excitement and then an ague of paralysis.

In short it was a mistake. And what do we need? Nothing but confidence, says every one in private circles, nothing but confidence say the men of business; nothing but confidence, say the bank officers; nothing but confidence say all the newspapers.

Yet what is confidence but faith? It is the feeling that binds all holy intelligences in the universe to God. It is confidence in his power, wisdom and love; confidence which extends from angel to angel, from one glorified creature to another. When this is in full exercise the Bible says, and the ministry only repeat it, all is right.

But this is precisely what the shrewdest and most worldly men in America say of business. Until confidence is restored we can do nothing. Unless we can learn again to have faith in each other, crops are nothing, though every field waves with golden grain, though our barns are bursting with plenty; money is nothing, though the country is full of the precious metals, and it is nothing that every element of prosperity is richly here. We need an atmosphere to breathe—we are in a state of asphyxia.

The foolishness of God is wiser than men.—Will any one doubt henceforth that faith is the one want of the universe?—*Am. Pres.*

### Curiosities of the Western Wilds.

In an outline narrative of Col. Beal's wagon road expedition from Fort Defiance, in New Mexico, to the Colorado river, the eastern boundary of California, as published in the *Alta California* we find mention made of some of the remarkable

natural features of the country through which the expedition passed. Among other noteworthy objects was El Moro, or the Inscription Rock:

"This remarkable natural formation merits a particular description. Emerging from the forest which skirts the bases of the backbone of the Western Continent, without any previous indication of its existence, and in the midst of an almost exclusively volcanic country, a smooth wall of white sandstone rises from the grassy plain which spreads away from its base, to an altitude of a thousand feet. At its south-eastern base is the spring known as El Moro. It is wedge-shaped, and its summit is crowned by an ancient aboriginal fortress, evidently the work of those whose tumuli are visible from Peru to Wisconsin. Sloping from the southwest is an artificial plateau leading to the western entrance of the mountain which forms a natural corral, capable of holding at least five thousand head of animals, and entirely impregnable except by a very narrow passage easily defended and partially fortified. In this corral grow the loftiest pine trees, whose heads are far below the crest of the rock which towers above them."

In one of its lateral explorations, while on the parallel of 35 degrees, the expedition came upon what was believed to be the celebrated canon of Aubrey, described by him in his notes. An idea may be gathered of the stupendous depth of this great chasm, from the fact that standing on its precipitous brink, a musket ball discharged, occupied nearly half a minute in reaching the bottom at its shallowest point. This was proved by frequent experiments. Its width was so great that a musket ball discharged horizontally, fell about a quarter of the way across. This chasm appears to be a vast sink in the general level of the country, the result of some ancient volcanic convulsion.

Some other peculiar features in this section of country are thus delineated:

"The road extending over the mesas resembled more a work of art, like the roads constructed by the Roman Generals and Napoleon, than natural formations. The palisade formations on all hands, loomed up like gigantic fortifications. Singular to say, the volcanic rock was carpeted with the most luxuriant blue gramma grass, affording food for animals, as nutritious as oats. Only a thin stratum of soil laid between this and the rock. Specimens of petrifications of the most wonderful description presented themselves. And there on the western bank of the Rio de la Xara they found a rock about twenty-five feet square, in the heart of which was a large petrified tree. This fragment was detached from the main body in which the boughs were distinctly visible.—They also found, in the beginning of their new route, inscriptions on the rocks, evincing the progression of the writers from Ideographic to the Phonetic character. This argues a very high degree of cultivation among the ancient inhabitants of these regions, as do their fortifications."

### The Corn Rot in the West.

Very many of our Western exchanges allude in serious terms to the rotting of the standing corn in the respective localities in which they are published. The *Indianapolis Journal* of the 26th ult., says: "The rotting of standing corn to which we have alluded several times recently, is more extensive and injurious than we at first apprehended. In a great many localities it is seriously thought that enough sound corn for seed cannot be saved. We fear that on our 'bottom lands,' generally, the crop is greatly damaged. In many parts of the State the farmers talk of sending abroad for their seed, driven to this course by the utter lack of sound corn." The *Lafayette Journal*, *Boone Co. Ledger*, *Hendrick's Co. Ledger*, *Columbus Journal* and several other Indiana papers speak confirmatory of the above.

A correspondent of the *Chicago Tribune*, writing from Champaign Co. Ill., says—"Good judges have estimated that there would have been 200,000 bushels of corn to have gone forward from this State, between this time and next harvest, but the frost of November, and the late warm weather have conspired to destroy, by de-

veloping mould and other forms of decomposition, one-half the crop; and we must cut down the figures one-half accordingly. We have 100,000 bushels of wheat on hand yet, among our farmers, but with mouldy and rotten potatoes we shall hold on."

The Louisville (Ky.) Courier of the 30th ult., remarks:—"Complaints reach us from all sections of the country of damage to the corn crop by the recent wet weather, and much has been lost by the floods. There is no doubt that the loss is immense. Great fear is expressed that there will not be enough seed corn to supply seed for next year. The editor of the Maysville Eagle, has recently made a tour through some of the counties in the northern part of this State, and he states that the injury to corn will amount to a destruction of one-half of the crop."—*Rural N. Yorker.*



## ADVENT HERALD.

BOSTON, FEBRUARY 20, 1858.

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.

### The New Birth.

After completing the article in the last *Herald*, it occurred to us that we had not sufficiently dwelt on a single text,—which is the principal one with those who think that the resurrection is the new birth of the Saviour's instruction to Nicodemus—viz. that in 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

It is argued that men sin after being converted, and that it is not impossible for men to sin while living in this world; and therefore that it cannot be conversion, but the resurrection that is the birth referred to.

To test fully the validity of this argument, it will be necessary to enquire, what John has defined the new birth to be? what is his definition of sin? what is meant by "doth not commit sin" and "cannot sin?" what, by "his seed remaineth in him?" and what the period of which he is speaking? For, those questions correctly answered, will determine the whole matter. And,

1. What does John explain the new birth to be? In his Gospel this evangelist, as already quoted, has defined it to be receiving Christ; which is done only at conversion; for he says: "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12, 13. This is not explained to be a future act; but it is affirmed to be a gift already made—even to all who have received, or believed on Him.

In his epistles, the same evangelist shows the new birth to be a past event to believers, by the characteristics and evidences which he gives of it. He says "Every one that doeth righteousness is born of Him" (1 Jno. 2:29): "Every one that loveth is born of God," (4:7); "Whosoever believeth that Jesus is the Christ, is born of God," (5:1) "Whosoever is born of God overcometh the world," (v. 4); and "whosoever is born of God sinneth not, but, he that is begotten of God, keepeth himself, and that wicked one toucheth him not," (v. 18.) Now, to deny that true converts have experienced the new birth, is to deny that any are workers of righteousness, that any love, that any believe in Jesus, that any overcome the world, or that any, by God's grace helping them, keep themselves from the power of the wicked one; for all who do any of these, are affirmed by the evangelist to be born of God. As these are the characteristics of Christians, and as there can be no Christians without these, it follows, inevitably that to become a child of God, to love Him, to believe in Christ, &c. is to have been born again. And that this is a past event to all believers, is affirmed by the evangelist, when he says: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God;" and: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 3:1, 2.

That this birth synchronizes with conversion, is also shown by the communication, at that epoch, of the life that can result only from that new birth.—John affirms that "We know that we have passed from death unto life, because we love the brethren," while "He that loveth not his brother abideth in death," 1 John 2:14. Also, "Every one that loveth Him that begat, loveth him also that is begotten;" or that is born "of Him" 5:1—the words being the same in the Greek. Now, as "every one that loveth is born of God," (4:7), the evidence of the new birth, is the same as that of having passed from death to life, and hence passing from death to life is the new birth, and is that which constitutes any one a Christian. Also, to have embraced Christ as the Savior, is to have received that new birth; for all such have in possession the life that is thus given—as John says: "He that hath the Son hath life; and he that hath not the Son of God, hath not life," Jh. 5:12.

The words of Christ in John's Gospel are to the same import. Said the Savior: "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life," John 3:36. Here, life, is the result of believing; but "Whosoever believeth that Jesus is the Christ, is born of God," (5:1); So that the belief which has resulted in life, is the evidence of the new birth—making the reception of life and the new birth to be the same, and both to have been given to every one that hath the Son, or, who is a Christian. The Savior is still more emphatic, and affirms it with, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent me, hath everlasting life and shall not come into condemnation,—but is passed from death unto life," John 5:24. Again He saith: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. . . . Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.—Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day." vs. 47—54.

2. What is John's definition of sin? He says: "Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law," 1 Jno. 3:4. And all "unrighteousness is sin," 5:17.

Any transgression of the law, then, or variation from righteousness, in thought word or deed, is sin. And that no one may boast of entire exemption from sin is affirmed by John when he says: "If we," which must include, "I John," the one who writes, and "you," the children, young men, and fathers of the church to whom he writes, and who had all been born of God—"If we," John writes, "say that we have no sin, we deceive ourselves, and the truth is not in us." If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His word is not in us." 1:8-10. Also, he says, "If any man see his brother"—who can be no brother if he has not been born again—"sin a sin which is not unto death, he shall ask, and He shall give them life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death." 5:16-18. Thus he distinguisheth, in his definition of sin, between sin which is unto death, and sin which is not unto death. And, by keeping in mind this distinction, of two kinds of sin, we shall be enabled to consider,

3. In what sense, does John affirm that "Whosoever is born of God doth not commit sin," or "sinneth not?"

The meaning, evidently, is (1) that he does not sin those sins which are unto death; and, (2) that he does not sin wilfully, and determinately—with a full and deliberate purpose to disobey—the sins which he does commit resulting from the weakness and infirmity of his flesh. Sins thus committed, Paul says, the Christian does not do, but they are done by the sin that remaineth in him. Thus he says: "That which I do, I allow not: for what I would, that do I not; but what I hate, that do I.—If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." 7:15-17.—Under this paradox,—that when Paul does what he hates, he does not himself do it, but that the remains of indwelling sin does it—is explained the teaching of John. The latter says: "He that is born of God sinneth not." Paul says it is not I that sin. John says: "If we say that we have no sin we deceive ourselves." Paul says, Sin dwelleth in me. Thus John and Paul agree, in saying that "Whosoever is born of God doth not commit sin;" but the sins which such commit, are committed by the sin that dwelleth in them,—sins, the commission of which they would have avoided, and for which they are ever truly humble and penitent.

Paul makes this matter still more plain. He repeats what he had already affirmed, in very similar

phraseology, and adds: "The good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"—from which body of death he is delivered through Jesus Christ our Lord—which brings him to the conclusion: "So then with the mind I myself serve the law of God: but with the flesh the law of sin." vs. 19—25.

Paul's argument, then, is that what the Christian does, is that which he "consents" unto, which he "delights" in, which he does with his "mind;" and what he does not, is that which he does not do willingly, which he does while hating it, while willing not to do it, while loathing and abhorring it, and while loathing himself for it, but into which he is led by the infirmities of the flesh. The Christian then, sinneth not; but the sin dwelling in him brings him off into the deep waters of humiliation and self-abasement.

Does it then follow that he "cannot" sin? It does not in the sense that he has no power or ability to sin; but his mind is so set against it—he so hates it—that he cannot consent to it. Thus Joseph said: "How can I do this great wickedness and sin against God?" Gen. 39:9. The Christian cannot love sin on the same principle that the sinner cannot love God. Of the carnal mind, Paul says: "It is not subject to the law of God, neither indeed can be: So then they that are in the flesh cannot please God. Rom. 8:67. The sinner's "cannot," is owing to his indisposition, and not to any impossibility that stands in the way, excepting his own depraved will.

Thus the Saviour said to Jerusalem: "How often would I have gathered thy children together. . . and ye would not," Matt. 23:37. As the miser cannot be generous, nor the churl bountiful, because they will not be, so the sinner's depraved will stands in the way of his coming to Christ that he may have life. When the Spirit has subdued this, then he hates sin, as before he hated holiness; and he cannot sin in the love of it, any more than he could before love God, when his heart was at enmity with Him. John, however, fully explains this, when he gives as the reason for the Christian's not sinning that: "He keepeth himself, and that wicked one toucheth him not"—in the sense of gaining any victory over him; and in the great contest with the adversary, he overcometh the wicked one. Why he keepeth himself, is according to John, that "his seed remaineth in him," and, "because he is born of God."

4. What, then, is meant by his seed remaining in him? Primarily, "The seed is the word of God" Luke 8:14. Thus John said: "Whoso keepeth His word, in him, verily, is the love of God perfected;" and "hereby we know that we are in Him." 2:5. Also, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 2:14. And again he writes: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father," 2:24. Thus in the parable of the sower, "He that received seed," is "he that heareth the word." But that seed abideth not in the "way-side," in the "stony ground" or in the "thorny-soil" hearers, who bring forth no fruit, and hence are not born again under its life-giving influence; while "he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit."—In such the seed abides—they being born again.—This seed of the word having taken effectual root in the heart, those in whom it thus takes root, become, in a secondary sense, also the seed. Thus "the good seed are the children of the kingdom," Matt. 13:38 i. e. the sons and the daughters of the Most High, who by receiving Christ and His gospel, have received power to become sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Such have received the anointing of the Spirit which giveth life, and which is the seed to which the apostle refers. Thus he writes: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now little children, abide in Him, that, when he shall appear, we may have confidence, and not be ashamed before Him at his coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him," 2:27-29.

This seed abides, only as the subject of it abides in Christ; for "whosoever abideth in him, sinneth

not," 3:6; while, the reason that he sinneth not, is that "his seed remaineth in him," and "because he is born of God," 3:9. If, then, they abide not in Christ, they will sin, and those only, cannot sin, who do abide. But how do they abide?

John answers: "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that he abideth in us, by the Spirit which he has given us." 3:24. God's grace helping him, "He that is begotten of God, keepeth himself, and that wicked one toucheth him not," 4:18. And so John said, "I write unto you, young men, because ye have overcome the wicked one," 1:15. But those born of God keep themselves, only because they "are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1:5. Thus the Saviour said, "O Father. . . I have manifested thy name unto the men which thou gavest me out of the world: Thine they were, and Thou gavest them Me, and they kept Thy word" . . . "Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled," John 14:6, 12. At another time he said, "All that the Father giveth Me shall come to me. . . This is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day," John 6:37-39. Again He said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and my Father are one." 10:27-30. And again, "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." 11:25, 26. An apostle has added that he was "confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Christ Jesus," Phil. 1:6. It is only as any are thus kept, that the seed abideth in them; but those who are thus kept, are born of God, do not of their own love and will commit sin and cannot sin the sin that is unto death; "for his seed remaineth in him; and he cannot sin because he is born of God."

5. Finally, we have to consider the period of which John is speaking. This is shown by all the considerations under the preceding heads. But it is incontrovertibly affirmed in numerous passages in this epistle, to be the present time of probationary trial. This is seen, both in "the message," which is the subject of the first epistle, and in the reasons given for communicating it. He affirms that he declares the things he writes, so that those to whom he writes might "have fellowship with him; that their "joy" might "be full;" and that they may "sin not." And then his message is designed to comfort them against the sins of their infirmity, to induce love to God, and to each other, and to enable them to discriminate between those born of God, and those who only profess to be thus born, but are still reprobates.

Thus he says "If a man sin," we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," which restores to righteousness those who look to Him. 2:1, 2.

It being repeatedly affirmed that those who love and obey God are born again; when he presents the evidence which will determine our love to God, and which determines it in our present state, it follows that the reality of this birth is to be judged of in the present state; which makes this birth a past event with those truly converted. Thus John says: "If we walk in the light, as He is in the light, we have fellowship one with another," 1:7. To have such fellowship, is to love one another, but this love is evidence of having been born of God, and hence to walk in the light is to have been thus born. As love is evidence of this birth, so it is of being in the light; and therefore, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 29:11. We may thus "know that we have passed from death unto life, because we love the brethren." But this knowledge and judgment is to be exercised that we may have a correct estimate of our condition, and thus be comforted in the present state, and not be disappointed when we enter the next; whence it follows that the passing from death unto life, which we have shown to be the new birth, and of which this love is the evidence, is the same as our conversion. And therefore we read: "He that loveth not his brother abideth in death; and whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him;" whence we may know that

those who thus hate have not been born again, while those who love, have been born of God.

Wilful and perverse sinning of any kind, is also evidence that the one who thus sins has not known God, the same as it is that he has not been born of God. "Whosoever abideth in him sinneth not; whosoever sinneth has not seen Him, neither known Him," 3:6. Thus a man's sinning is an evidence that he has not been converted, as it is that he has not been born; which makes the two the same.—And that this evidence is instanced for the exercise of our present judgment, is manifest by the emphasis with which John mentions it as a guard against deception. He says: "Little children, let no man deceive you." "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning," vs. 7,8. Then comes our text; and when John says,—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God,"—he immediately adds: "In this the children of God are manifest, and the children of the devil"—i. e. John affirms, that a man's sinning or not sinning, makes it manifest whether he is a child of God, or a child of the devil. It shows whether he has been born of God, or has not thus been born; and hence, all persons not born of God, are still children of the devil, according to the inspired evangelists' own explanation of the passage, which is quoted as a *proof text* (3) that men are not born again till the resurrection! But all children of the devil are unconverted, which make conversion the new birth, and not the first resurrection; in which none can have a part except they have previously been made subjects of the new birth, and become partakers of that eternal life, which shall prevent their ever dying, and which will insure their resurrection at the last day.

These evidences are given by the apostle, not only that we may have knowledge of our own spiritual condition, but that we may be able to guard against the deceptions of others. Thus he says: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," 4:1; which shows that the spirits to be tried, were pretended prophets or teachers. And this was the test to try them: "Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," vs. 2,3. And again: "He that knoweth God, heareth us; he that is not of God, heareth us not: Hereby know we the spirit of truth and the spirit of error," v. 6.

But to make it indisputably conclusive that the epistle is written to enable us to determine in the present state our fitness for the kingdom John adds: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," 5:13. And when he says: "Whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not" v. 8, John shows that himself and those to whom he writes were then thus born; for he immediately adds: "We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." vs. 19,20.

Thus by John's own definition of the new birth, by his giving the characteristics of it as the evidence of our present spiritual state, by his having written that those written to might know that they had eternal life, and by all the considerations here presented, the new birth of which he speaks can be understood only of conversion, and must be experienced here, or we can have no part in the first resurrection, and "cannot see the kingdom of God." What an error then to teach, that we need not be born again until the resurrection! The Lord grant that such teachings may not prevent any from being thus born.

**The Voice of the Church.**

Dear Bro.—I, in common with the great body of your readers with whom I have come in contact, have been much pleased and instructed with your answer to the inquiries of J. M. O. But I confess that I am not exactly satisfied as to the distinction you make, between heaven and paradise or the New Jerusalem. Is not Christ in "Heaven itself?" Does not Heb. 12. 24, teach that he is in the Heavenly Jerusalem? the Mediator of the New covenant. Again, are you not a little mistaken in claiming that the primitive church did not believe that the saints go to heaven at death? Is not the true state of the case this, that while some denied it, the great mass believed it? It is the rule we want, not the exception. As ever yours,

J. LITCH.

**ANSWER TO THE ABOVE.**

Christ is most certainly in heaven itself. He is also in the heavenly Jerusalem with His saints, in a

manner in which he is not with them on earth. He is also on earth with His saints, in every heart that will receive Him, and in every assembly of His worshippers, but not personally, as He will be after His Advent. His presence is so real in the Heavenly Jerusalem, that to be here on the earth, is absence from Him in comparison with it. He does not come personally to earth till His second Advent. When He was on earth, he spoke of Himself as "the Son of man which is in heaven" John 3:6. He also denominated himself "the only begotten Son which is in the bosom of the Father," Ib. 1:18. As he could be on earth and also in heaven, in a differing sense, so is He, doubtless, both in heaven and in Paradise—even his personal presence may be often in the last named place, without taking from his heavenly presence. Thus the Psalmist said to Jehovah, the Coming One: "If I ascend into heaven, Thou art there; if I make my bed in Sheol, behold thou art there," Psa. 139:8. As Wesley said, though Paradise is not heaven, it is, as it were, the ante-chamber of heaven. This distinction between paradise and heaven is fully sustained by Jewish and primitive usage.

As to the Voice of the church respecting the state and place of the dead, there is no room for controversy; and we will endeavor to place their faith on the subject beyond the reach of successful question. Before attempting this, let us consider the weight that should be attached to the opinions of the wise and good of past ages; for when any one finds his cherished opinions at variance with theirs, he will sometimes attempt to parry the effect by mistaking the use that is made of such opinions.

That there may be no needless misapprehension on this point, let it be borne in mind that it is not that we must believe what ecclesiastical history teaches that others have believed; but the opinions of others may be adduced as evidence of the prevalence of opinions on points of disputed interpretation, and of the meaning of words. For,

1. An opinion, that has always been held in the church, that has prevailed everywhere, that has never been dissented from, but has been ever uniformly received—as the teachings of inspiration, as the correct interpretation of a given passage, or as the import of a word—may be supposed to be much more likely to be correct, than an opinion put forth as scriptural that is new, that has never before been heard of, and that is in conflict with all previous interpretations of the word. And,

2. In proportion as an opinion or interpretation, can be shown to have antiquity and universality, it may be presumed to be correct.

The reason of this is obvious. For, it is improbable that those who sat under the teachings of the apostles, should have so misapprehended them as to have imputed to them doctrines at variance with what they taught. And the same may be said of each successive generation of Christian teachings.

This being the case, it follows that the nearer a doctrine can be traced to apostolic times, and the greater its universality in the earliest Christian age, the greater is the probability that it was derived from the apostolic teachings, which must have been in harmony with inspiration. But it is their credibility as witnesses of what was taught, and not the correctness of their teachings, respecting which we now inquire.

It is also clear that all new doctrine when introduced into the church that is at variance with previously held opinions, must have been regarded by those of an earlier faith, as an innovation, and as heresy. It must have been resisted by them as such; and its introduction must therefore have been attended by discussion and controversy, which mark its era, and enable us now to determine the epoch when each new view had birth. Thus in the history of the Papacy, the epochs are distinctly marked when the invocation of saints, purgatory, the worship of pictures and images, and all its various heresies became parts and parcels of its doctrine,—as in its downward progress, by embracing such and substituting them for the apostolic faith, it lapsed into the Great Apostacy. And it is because it can be shown when those errors were incorporated in its system, and before that had never prevailed, that we know that we rightly interpret those scriptures which condemn those errors.

In the history of the doctrines of the Resurrection, Christ's advent and the Regeneration, it is because they are clearly traceable back to apostolic times, are to be found in the faith of the church in its earliest age, and are there reported to be of apostolic origin, that we can rely with undoubted confidence on the interpretation of those passages which teach them. Why is it not the same with the doctrine of the state and place of the dead? The same men who are confidently quoted as witnesses of the faith of the church respecting the doctrines before named, are equally valid witness respecting the other; and if the universality with which the millenary doctrine was held, in "the best and purest age of the

church," is an argument that the scriptures were believed by the apostles to teach it, and that they thus instructed the church, why is not the faith of the same age respecting the departed an equally valid argument? ?

To be continued.

**ECLIPSES FOR 1858.**—There will be four eclipses during the year 1858, two of the sun and two of the moon:

1st. A partial eclipse of the moon February 27, only partly visible in the United States. The moon will rise partly eclipsed, which will take place generally after the time of the greatest phase.

2d. An annular eclipse of the sun March 15th. The sun will certainly be eclipsed on the meridian in longitude 8.15 west of Greenwich, latitude 45.44 north. In some parts of the United States the sun will be partially eclipsed.

3d. A partial eclipse of the moon August 24. At some places the first contact with the penumbra will not be visible; but to most places in the United States the whole eclipse will be visible.

4th. A total eclipse of the sun September 7. The eclipse will be total on the meridian. The sun will be certainly eclipsed in the southern hemisphere only.

ELDER HIMES writes from Duxbury, Vt., Feb. 15, '58:

"I baptized twenty in Cabot on Saturday, Feb 6, and on Sunday, with Elder Thurber, twenty-five more; and more were to come. I closed my labors in Cabot on Sabbath evening, February 7. Nearly 150 desired prayers. At the close I took the parting hand of over 400 persons, with most of whom I had become acquainted in this series of meetings. It was impossible to get the exact number of those reclaimed, or of the converted. Between one and two hundred souls, no doubt, have become subjects of converting grace. I shall speak more in detail hereafter. I have given 47 discourses, besides attendance on meetings of prayer, &c. This week I preached three times at Jonesville, Vt., and thirteen times in this place, and have witnessed the same power as at Cabot. They wish me to remain here two weeks longer; but I must go to Champlain today; thence to Lake Village, N H, of which I shall give notice. New York next after Lake Village. And others who have written for help will be considered in order. Be patient."

North Attleboro', Mass., Feb. 15, '58.

DEAR BRO.:—Lawrence Sterne is the author of that beautiful allusion to the merciful care of Providence: "He tempers the wind to the shorn lamb." Yet we are justified in inferring that it is generally believed to have a more "inspired" source. Yours, H. P. MUNGE.

We are obliged to Bro. M. for the above; but can he give the volume and page of the quotation?

TO ENQUIRERS.—Answers to O G S and also to C S, promised in this No, have been crowded out by a second article on the New Birth, which we did not purpose writing when we announced the first.

W M I—Will answer soon.

WANTED, at this office, copies of the following numbers of the Herald for the year 1857. If any brother can spare some or all of them, he will oblige us. Viz: April 25th, or No 17; June 27th, or No 26; July 18th, or No 29; Nov 14th, or No 46.

MARRIED, by Elder J. Croft, at his residence, 108 Columbia street, New York, on the 20th of January, ultimo, Hon. GIDEON HIGGINS, to Mrs LAURA S. WEBB, both of E. Haddam, Conn.

A friend wishes to know if Cumming on the Acts can be obtained in this country? H P B  
It cannot be obtained in this country, to our knowledge.

**EXPOSITORY.**

**THE PROPHECY OF ZECHARIAH.**

CHAPTER VI.

"And I turned, and lifted up mine eyes, and looked, and behold there came four chariots out from between the two mountains; and the mountains were mountains of brass." v. 1.

"In the first chariot were red horses and in the second chariot, black horses: v. 2. and in the third chariot, white horses; and in the fourth chariot, spotted and swift horses." v. 3.

"Then I spake and said to the messenger who talked with me,

What are these, my lord?"

"And the messenger answered and said to me, "These are the four winds of the heavens, which go forth from standing before the Lord of all the earth.—(v. 5.) The black horses which are in it go forth unto the north country; and the white go forth after them; and the spotted go forth unto the south country. (v. 6.) And the swift went forth, and sought to go that they might walk about in the earth: and he said, go walk about in the earth. And they walked about in the earth. (v. 7.)

And he cried to me, and spoke to me saying, Behold, these that go towards the north country, have quieted my spirit in the north country." v. 8.

The prophet again directs his eyes towards the place of symbolic exhibition.—See note on 5:1.

The symbols in this vision are the mountains of brass, from between which the chariots emerge; and the several chariots with their horses which come forth from between them. The latter, are generally explained, but without any apparent reason, as representatives of the Chaldean, Medo-Persian, Grecian, and Roman empires. They are expressly affirmed to be "the four spirits," or as in the margin, winds "of the heavens, which go forth from standing before the

Lord of all the earth;" and the connection shows that they are agencies of the divine government. In Dan. 7:2,3, he saw in vision, and "the four winds of heaven, strove upon the great sea,"—a symbol of the inhabitants of the earth; and the result was that, "four great beasts"—symbolic of four great empires—"came up from the sea." And in Rev. 7:1, four angels, are represented as holding the four winds, till the servants of God are sealed. As the blowing, or the strife of the winds on the sea, is symbolic of war, strife, or commotion among men, so the winds that strive, must symbolize the agencies that actuate the minds of men to strife and commotion. When the Lord uses one nation for the chastisement of another, he so arranges the acts of his providence as to bring about the appointed result. Thus we read in Jer. 50:9, "I will raise and cause to come against Babylon an assembly of great nations from the north country." And again (51:1,2) "I will raise up against Babylon and against them that dwell in the midst of them, a destroying wind; I will send unto Babylon fanners that shall fan her, and shall empty her land." These chariots, then, or winds, symbolize the agencies by which such analogous results are effected.

An immense mountain of solid brass, would constitute one of the most permanent and immovable objects of which it is possible to conceive. Those then from between which the chariots emerged, may symbolize the Divine government—based as it is on the principles of justice and compassion—sending forth the agencies, of wrath or mercy. Said the Psalmist, 36:5,6, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."

The chariots being the agencies of the Divine Government, the color of the horses must symbolize the character of the mission which they were appointed to fulfill.

The horses of the first chariot were of red color. In Rev. 1:4, "power was given to him" that sat on the red horse, "to take peace from the earth, and that they should kill one another." Nothing is specified respecting the mission of this chariot. But Babylon, called in scripture "the north country," was at this time preparing for the revolt, noticed in note on 2:9, and which took place two years subsequent to this; and they may have gone forth in that direction.

The color of the "black horses," according to that in Rev. 6:6, indicated the enforcement of cruel exactions, producing famine and distress. These went forth into the north country, where the rebellion was being consummated and which was to be severely revenged.

The white horses, also go forth to the north country; and their color, like that of the pale horse in the Apocalypse, 6:8, on which death rode, followed by the grave, indicates the punishment that was to be inflicted on the inhabitants of Babylon—three thousand of whom were impaled alive, and multitudes sent into captivity. Thus was fulfilled Zech. 2:9, "I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

The agencies that were sent to the "north country," fulfilled their mission there; for, v. 8, the Lord said, "These that go forth toward the north country, have quieted my spirit in the north country;" or, literally, "have made mine anger to rest in the north country"—have caused to be inflicted the punishment merited by the Babylonians, for their unnecessary cruelty to Israel while in bondage there.

The grised, or spotted horses, went forth into the south country, or Egypt. The nature of their mission is not specified; but their spotted colors may indicate that it was to be diversified with divers duties. And the bay, or swift go to and fro through the earth, to perform the duties that may be anywhere required of them.

All these agencies are represented as going forth from standing before the Lord of all the earth. Macaiiah said, 1 K. 22:19-21, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him." In like manner these agencies go forth from the Lord's presence, or come from between the mountains of brass, to execute his purposes.

The design of this symbolization, like that of those which preceded, was evidently to encourage the Jews, with the assurance that the temple would be completed: that Babylon would be punished, and that He who ruleth in the heavens would so dispose all things that the work would proceed to its completion.

## 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*.

## The Restitution—Its Epoch.

DEAR BRO.—In your reply to my remarks on the above subject, you have made me to appear in an awkward and false position, before the readers of the *Herald*.

You say: "If we understand him aright, he makes the revelation of Jesus Christ in flaming fire, and his coming in his glory with all the holy angels, to be at the end of the millennium. He does not deny that Christ comes at the beginning of it, and admits the resurrection of the just to be then. Therefore, there must be, with this view, a third coming and revelation of Christ."

Now, brother, in this reply, that you must have greatly misunderstood me all admit; but that I said one word that necessarily gave you liberty to place me in such a false position before the readers of the *Herald*, I cannot admit. I will quote the language used, in my sentence, as used.

"And do not the wicked go into everlasting punishment all at one time? Are they not punished with everlasting destruction from the presence of the Lord and from the glory of his power at the revelation of Jesus Christ? And this revelation of Jesus Christ in flaming fire taking vengeance on the wicked, is not till he has reigned on the earth with the saints a thousand years?"

Now have I said one word about a coming of the Son of man at the end of the millennium? and have I not definitely placed it at the commencement? or have I intimated that he goes away and needs a third coming, as you say? Don't you say in your reply that the wicked dead are doomed to remain in the place of the dead for a whole millenary after Christ comes? Can he reveal himself to the wicked taking vengeance, and consign them to the lake of fire which is the 2d death, before they are raised? Is not the revelation of Jesus Christ, the day of Lord? and does not this revelation, day of the Lord, reign of Christ on the throne of David in Jerusalem with the saints, synchronize and cover the same period of a thousand years and a little while? and is it not at the revelation of Jesus Christ that fire comes down from God out of heaven and devours those nations, that are gathered out of his kingdom in the four quarters of the earth at the end of this reign of Christ. For he must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed, is death. Then will he deliver up the kingdom to God, the Father, and will be subject unto him that put all things under him, that God may be all in all. The Kingdom is now the Father's. Then shall the righteous shine forth as the sun in the kingdom of their Father. Christ has redeemed the earth from the curse: His people from all their enemies and presents them to his Father, fair as the moon and clear as the sun.

Now I understand from Scripture that Christ punishes the wicked at the revelation of Jesus Christ in flaming fire with everlasting destruction, executed at the last day of the thousand years as it would have been, if executed the first day. Here is the point at issue: for our God is a consuming fire. Heb. 12:29. I bow with submission to the teaching of God's word.

If I understand you, you say that the all nations that are gathered before him when he sits upon the throne of his glory, are only the living on the earth at his coming, gathered out of his kingdom. Here is a difficulty in harmonizing the Scripture, with me.—You make this world Christ's kingdom, then Christ says, My kingdom is not of this world.

Where, I ask, is the throne of glory Christ sits upon, when all nations are gathered before him?—In the clouds, or on this earth? Do not the saints meet Christ in the air? Do the living wicked too? What is the Bible teaching concerning these living nations? I will try to answer this myself. First, the old enemy, Satan, is cast into the bottomless pit. Rev. 20.

Then, "Fear and the pit and the snare are upon thee, O inhabitant of the earth, and the earth reels to and fro like a drunkard; is clean dissolved; and it shall fall, and not rise again. And all the wicked that are upon the earth are gathered in the pit, and shall be shut up in the prison, and after many days shall be visited.

Then the moon shall be confounded and the sun

ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. Isa. 24:17—23. The cutting off of the wicked here at the destruction of the earth, and Christ coming to reign on Mount Zion, the wicked being consigned to the pit, and prison, and to wait many days for a visit at the resurrection, synchronize with the binding of Satan and loosing again after a thousand years. The text in Matt. says, "Then shall he sit upon the throne of his glory, and before him shall be gathered 'all' nations" (not a part.)—Where is the throne of his glory? That it is in the New Jerusalem city, and that the city is on Mount Zion, and Mount Zion is on the New earth, and the New earth not created, till the old one has passed away, is too plainly taught in Scripture to need proof from me. If doubted it will be forthcoming.

That nations at the end of the millennium in multitude like the sand of the sea, as a cloud to cover the land, are in the four quarters of the new earth in the kingdom of Christ or land of Israel and that he will gather out of his kingdom all that offend: and gather all nations before him when he sits upon the throne of his glory in the "Beloved City," and divides them as a shepherd divides his sheep from the goats, the sheep in the city or fold, on his right hand, the goats outside on the left, is too plain to need more proof. I will mention one that is positive:

Rev. 22:14,15:—"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city; for without are dogs and sorcerers, whoremongers, murderers, idolaters, and whoever loveth and maketh a lie."

Here is positive proof that this city is the New Jerusalem city on the new earth. The righteous are in it, the wicked are outside of it. Will anyone say there shall nothing enter the new earth that defileth? I reply, 'tis your own saying—not God's. There shall nothing enter the "city," that defileth, is God's word.

You say, "If the Scriptures pin down a specific event to a definite epoch, our rule is to acquiesce in and submit to the inspired declarations; and if we have anything in our theory at variance with such inspired teachings, we expunge it at once."

Let me try you by your own rule, on one passage. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Your theory is; that he does not reward the wicked dead till a thousand years after this definite epoch. Now will you expunge your theory; or give up your rule; or try and wriggle out of it?

L. WILCOX.

Orwell, Vt., Feb. 8th, 1858.

## Musings of an Evangelist.

NO. 7.

In my weekly visits to several places, I have been made glad to see the happy faces of the Lord's children, as they greeted me and expressed their joyous hope in Jesus, the Saviour of sinners, and spoke of his coming again to make them immortal and give them his glory and an eternal kingdom. I love the society of such ones in this world, and shall I not delight to dwell with them in the world to come?

The Christian union, the strong attachment formed here for the pardoned sinners,—the happy heirs of the kingdom of God,—serves to bring upon my heart the solemn vows I have made to God that I would "be faithful unto death," that I might with those receive "a crown of life." But then the thought often steals upon me, you may yet fall from your steadfastness and make a fatal end. Others have done so. I enquire of Bro. A., and find he has lost his hope; returned to his cups; meets no more with the little flock. I ask after sister C., find she has taken a place in the ball-room, or in other places of sport; lost her interest in Christ, and talks no more with the praying company. I ask for the prosperity of Bro. E., he has become discouraged and left off praying; become a speculator, and a gambler. I ponder, What could induce them to act such parts? Perhaps they were never truly converted, yet they appeared well—"run well for a season." But somebody has possibly bewitched them. They had not given due heed to the exhortations of the apostle. "Refuse profane and old wives' fables," and again, "foolish and unlearned questions avoid, knowing that they do but gender strife."—Or it may be some "evil communication has corrupted good morals." They have not guarded against "the appearance of evil." They wished to please a friend or not to offend a relative who desired to do a little wrong; they yielded; the bond with Christ was broken; they were led astray. Or they were tempted to do wrong and they yielded; lost confidence, and instead of humbly confessing it, tried to cover it until betrayed into more gross sins; for getting that "he that covereth his sins shall not prosper." Far better to listen to Christ. "He that

confesseth and forsaketh shall have mercy."

On enquiring of some about the prosperity of Zion in their locality, I am always glad to learn the state of the cause of my Master, even it is suffering from the apostacy and bad conduct of some of its professed friends. It is well to hear a correct account of the cause of trouble. But to sit and listen to a list of evil surmisings, backbitings, and tales of frivolous items of human weakness, or foibles and errors such as many are subject to, is only adding evil to evil. I have often been treated with such a dish, but refused to be entertained with it. I have wondered that Christian persons, who love to deal in such commodities, could live on such food, yet I suppose the more they talk it, the more deeply they become interested in their topics. Far better to have a "charity that beareth all things," and to "consider thyself, lest thou also be tempted." I have read, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." There is a wide difference between seeing and properly reporting certain evils, with a pitying praying heart, and being a religious tattler.

As I have visited from house to house to try to encourage, strengthen and instruct the disciples of Christ, and to teach sinners the way life, I find many, very many who know much more about some new, or even some old novel, than they do about the Bible. Novels are in great demand among a large class of professed Christians. Such ones usually despise the clear, plain announcements of the word of God, about a holy walk or a future day of rewards, especially if it is said to be near. Why is this love for fiction? The sayings of Christ are too hard for them. The light discloses their darkness. "They will not come to the light, lest their deeds be reproved." They want smooth things. This class are fulfilling 2 Tim. 4:3—4, "they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." They love these fable makers much before the humble ministers of Christ, and look to them for instruction,—religious instruction too. The peculiar trait in nearly all modern novels is, they are religious.

## Death of Dr. Wm. Ramsey of Philadelphia.

DEAR BRO. HIMES:—The cause of our coming Lord has sustained another stroke by the death of that able and beloved man of God, Rev. Wm. Ramsey, than whom no more fearless champion of the glorious truth relating to the coming reign of Israel's glorious king, walks among men. For more than twenty years he has stood by the doctrine, through storm and sunshine,

"Firm as a beaten anvil to the stroke."

In early life he embraced Christ as his Saviour, while a student in Princeton College; and devoted himself to the work of the ministry. Having completed his theological course at Nassau Hall, he commenced his public life in Southwark, Philadelphia, as an evangelist. Afterward he offered himself as a missionary of the American Board, and was sent to India, where, after two or three years' labor, he buried his wife in the Bombay Mission burying ground, and with his two children returned home. He again renewed his labors in Philadelphia in 1834, and finally settled over the South street Presbyterian church, the ministerial oversight of which he retained till last October, when, on account of declining health and his inability to discharge the duties of his station, he resigned his pastoral charge.

My first acquaintance with Bro. Ramsey was in December, 1841, on my first visit to Philadelphia.—It was on the afternoon of the first Sabbath in Dec. In company with Bro. J. J. Porter, I visited his church and heard him deliver a missionary sermon (his annual missionary sermon) from Matt. 24:14, in which, while he faithfully advocated the great cause of Christian missions, he also as faithfully held up the great truth of the nearness of the end and the triumph of Christ over all his foes in a redeemed world.

At the close of the service, I received through Bro. Porter an introduction, and commenced an acquaintance, to me, than which few have been more sweet; and in his death I feel that I have lost,—no, not lost,—but parted with a dear and sincere friend.—Parted—but only for a little season.

True, we have not always seen alike on all points relating to the future; but on the blessed hope of seeing our Redeemer as he is and being forever like him, we have always harmonized; and the points of difference have been so few and of so small importance that we could well afford to disagree.

As a Christian, he had few equals in the great City of Brotherly Love. The element in which he always seemed to live and move was an atmosphere of love. He seemed to dwell almost in the Divine presence, and bear about his hallowed Spirit.

The Saviour and his precious cause was ever present to his mind, and mingled in all his conversation. Christ to him, was all and in all.

As a minister, his great ambition was to save souls. Nor could he be satisfied without this. During his connection with the South street church, he received into fellowship more than eight hundred converts, and when asked, a little before his death, how many had been brought to Christ through his labors, he replied, "I cannot tell; but over a 1000,—probably nearer 2000." How glorious will be the crown of such a laborer, in the day of Christ.

An aged physician, who lived in the neighborhood of the church, informs me that such was his zeal when he commenced his labors with the church, that after preaching in the forenoon, he has sat at his window on Sabbath afternoon, and seen him go from house to house, talking to the poor people who abounded in this vicinity, urging on them the importance of an interest in the Saviour, and inviting them to the house of God.

As a student, he made the Bible, the Bible in the Hebrew and Greek, his great study. Of those languages he was passionately fond, that he might drink as near as possible to the fountain from whence Divine wisdom flows.

He was acknowledged by his brethren, the Presbyterian ministry of the city, to be the most thorough linguist in the city, and to have the most perfect knowledge of the Greek and Hebrew Scriptures.—Hence his preaching was eminently scriptural, and his opinions independent. No matter who believed or did not believe a doctrine, if he had a "Thus saith the Lord," he was unmoved. It is said of him that it was his common practice to sit up till two or three o'clock to read the Bible in the original tongues, and that when a difficult point presented itself, he studied it for hours on his knees, till his mind was at rest.

In my last interview with him, which was in Nov. last, after he had resigned his charge, he expressed his great desire to be able again to labor, that he might go abroad untrammelled and preach the coming kingdom of Christ; and sustain himself by lecturing on "India." And to this idea he clung to the last. But he rests from his labors, and his works do follow him.

A large concourse of people and probably more than fifty ministers of various denominations attended his funeral, and listened to a rich and exceedingly interesting and appropriate discourse from 1 John 3:2, "But we know that when he shall appear we shall be like him; for we shall see him as he is;" in which full justice was done to his faith, his hope, and his memory.

He died Tuesday, Jan. 26th, 1858, in the 55th year of his age.

J. LITCH.

## Letter from J. Pearce.

BRO. HIMES:—I am thankful to God that your health is restored, and you are out again in the field at work. Good workmen are much needed; men who are well skilled in the word, who are able to divide the truth aright, and give to sinner and saint, their proper portion.

We are glad to learn that God is crowning your labors, and those of others, with his blessing. It is very encouraging, and it gives great satisfaction to know we labor not in vain. Paul may plant, Apollos may water, but God giveth the increase. We are commanded in the morning to sow the seed, and in the evening withhold not our hand, not knowing which shall prosper, this or that, or whether both shall be alike good.

It does brace up the mind very much to hear and see sinners making inquiry, "What must we do to be saved?" This is the great end for which Christ came into the world; to seek and save the lost.

The story of the cross, has been too much neglected by us as a people in the past. It is a part and not a small part of the gospel, to lift men up from a state of death, and degradation. It brings them up out of the horrible pit of mire and sin; it places their feet upon the rock, puts a new song into their mouth; even praise to God.

Whata change! We who were once afar off, are brought nigh by the blood of Christ, in the great plan of redemption, to save all that will submit to his authority. Let us bow at his mandates, and reckon all things but dross for the excellency of the knowledge of Christ Jesus our Lord; "With whom" says an Apostle, "I am crucified, and the world unto me; yet nevertheless I live; yet not I, but Christ liveth in me." O that this was the sweet experience of all Adventists. If we all enjoyed more of the spirit, we should be more successful in winning souls to Christ. We must have Christ, and the cross with Christ, and the crown. A gospel without Christ, and a Kingdom without a King there, has no attraction.

We want to be more united. O may the great shepherd, Him, whom we acknowledge as our prophet in the past, now as our priest and who is coming to be our King, enable us to see eye to eye, bind us up in a bundle of love, give us great charity, one towards another that will help us to bear and believe,



