

let us hear the premonition of our blessed Lord. After speaking of the famines, pestilences, earthquakes, war and persecutions, he says, (Luke, 21, 25): "And upon the earth distress of nations with perplexity"; these words plainly indicate an unusual distress and perplexity among the nations, and, dear reader, we do not wish to predict, but rather to look at the present picture now presented by the so-called civilized nations. You have no doubt, asked in your own mind, what all these turmoils mean. For what a picture of anarchy, of rebellion and of massacres the world now presents, unequaled within the annals covered by the pages of history. Our own beloved land is not alone in its trouble; the most important countries in Europe, Asia and South America, are now sharing in the rebellions, massacres, and civil wars of the time. Says a Boston Journal, "The world is one vast camp, and the military power predominates." Indeed has not God a controversy with the nations? And from what follows in this prophecy may we not expect soon to see the blessed Lord coming in a cloud with power and great glory, for he says, (Luke, 21, 28.) "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

And it seems that the great Apostle of the Gentiles, the beloved Paul, saw our day when he says, (1st Tim. 4, 1.) "Now the spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [demons]" This departure from the faith, which was to come in the last time according to the never-erring spirit, is now very apparent. No personal coming of the Lord, no resurrection of the dead, no day of judgment, no punishment of the wicked, are doctrines of devils [demons], received and taught by those who give heed to seducing spirits or spiritual mediums.

Again saith John, (Rev. 16, 13.) "I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils [demons] working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. "Behold I come as a thief," said the Lord. These spirits are represented as going forth under the sixth vial of wrath, a period to which the world has evidently come according to many learned writers on prophecy; and, indeed the world seems filled with spiritual manifestations, and doctrines of demons; Europe, Asia, Africa and America are alike infested with them, and all these anti-christian doctrines loudly proclaim the coming of the true Christ.

Hence considering the decline of Anti-christ, the waning of Mahomedanism, the prevalence of the doctrines of demons [Spiritualism], and the very remarkable perplexity and commotions among the nations, we can but hope soon to see the King in his beauty.

"They that love his appearing are to receive a crown of righteousness," (2d Tim. 4, 8.) Reader do you love his appearing? Is the prospect sweet to you? "They that look for him are to inherit salvation," (Heb. 9, 28.) Reader, are you looking for him? "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him! even so come Lord Jesus, and rescue thy weary bride."

But ah, dear reader, the judge is at the door! Prove thine own self, search thine heart. Art thou ready to settle accounts with thy judge? Hast thou given thine heart to Christ? Art thou reconciled to God? Are thy sins forgiven? Think not these questions are for thy friend, thy brother, or thy neighbor, but for thyself. Canst thou abide the day of his coming?

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"Fundamental Doctrines."

BY R. HUTCHINSON.

The question which now comes under consideration is of peculiar importance. It presents not only the temple of truth, but the inner tem-

ple, even the holiest of all, as "fundamental doctrines" may be called. Hence it becomes us to approach with fear and trembling, and to ask for the Holy Spirit, without whom nothing is wise or strong or good.

In mentioning what we regard as "fundamental doctrines" we do not of course undertake to say how far individuals may vary from these, and be the children of God, and be saved. We must leave that for the great day to determine.

That there is one God infinitely good and glorious, ever ready to bless all, and especially those who call upon him, is of course fundamental and vital, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" Heb. 11, 6.

I must embrace the Trinity among the fundamental doctrines of Christianity. By the Trinity is meant that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost,—or as it is expressed in the Litany of the Protestant Episcopal church,—"O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners." Though the word Trinity is not found in the Scriptures, it is convenient as expressive of a Scriptural doctrine. In the very opening of divine revelation it is plainly indicated. "In the beginning God created the heaven and the earth . . . and the Spirit of God moved upon the face of the waters . . . Let us make man in our image, after our likeness" Gen. 1, 1, 2, 26. The Redeemer says through Isaiah, "Come ye near unto me, hear ye this, I have not spoken in secret from the beginning; from the time that it was there am I: and now the Lord God, and his Spirit hath sent me," Isa. 48, 16, or as some render the passage, ("Spirit" as well as "me" being in the objective case) "now the Lord God hath sent me and his Spirit"—a prophecy which was fulfilled when the Son of God became incarnate, and the advent of the Holy Ghost took place on the day of Pentecost. After our Saviour's baptism, the Father is heard speaking from heaven, the Son is seen coming out of the water, and the Spirit is seen descending like a dove, and lighting upon him Matt. 3, 16, 17. The apostles were commanded to baptize "in the name of the Father, and the Son, and of the Holy Ghost," Matt. 28:19. Paul concludes one of his epistles by saying, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13, 14. John says, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," 1 John 5, 7. These, though prominent proof texts, come very far short of exhausting the inspired testimony on the subject; but they must suffice. Thus while God is truly one in essence, he is distinguished by a threefold personality. And though we mortals cannot comprehend the mode of the divine existence, yet we can receive a fact relative to that existence, when that fact becomes a matter of revelation.

Brethren, we may still sing,

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

We regard the pre-existence of Christ, and his true divinity, as fundamental in the Christian scheme. These doctrines are of course, included in the doctrine of the Trinity, but it is needful to mention them separately. Some who profess and call themselves Christians think that our Saviour had no existence till he was conceived by the Holy Ghost, and born of the virgin. Others do not deny his pre-existence, but they do not believe it. It is not an article of faith with them. They say they doubt it,—that there is a mystery over the matter, and that it seems to them that he must have begun his existence with the Christian Era.

But we have not so learned Christ. John the Baptist says, "He that cometh after me is prepared before me," John 1:15. Now the birth of John was six months prior to that of Christ, therefore if Christ "was before" John, he must have had an existence independent of his humanity. Not only was he before John, but before Abraham. "Before Abraham was I am" John 8, 56. He existed in the beginning at the crea-

tion, and before all things: "In the beginning was the Word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" John 1:1—3. The Saviour said to the Father, "Thou lovedst me before the foundation of the world." "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," John 17: 5, 24. The prophet speaking of the one who was to be born in Bethlehem, says, "whose goings forth have been from of old, from everlasting," margin "from the days of eternity," being the literal rendering of the Hebrew, Micah 5:2.

Besides this, divine titles, divine attributes, divine works, and divine worship are, according to the Scriptures, ascribed to Christ. If so, those who really take the Bible as the rule of faith, can have no hesitation in saying with Thomas, "My Lord, and my God,"—or with the Father in addressing the Son, "Thy throne, O, God, is for ever and ever; a sceptre of righteousness is the scepter of thy kingdom."

When, therefore, our Lord said, "My Father is greater than I," he could not have meant that the Father was superior as to nature, but as to situation:—he must have referred to that humble state to which himself had come in order that he might be our Mediator; for he became not only less than the Father, but "was made lower than the angels," margin, "a little while inferior to the angels" for the suffering of death, that he by the grace of God should taste death for every man. Heb. 2:9. The apostle tells the whole story on this subject when he affirms that Christ "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2, 6—11.

I must also mention the personality of the Holy Ghost. This too is included in the doctrine of the Trinity. By the personality of the Spirit is meant that he is not a mere influence, but a person, as much so as the Father or the Son. Personalities, personal attributes, and personal works are ascribed to the Holy Spirit. The disciples are to "baptize in the name of the Father, and of the Son, and of the Holy Ghost." We can hardly think that our Lord would give directions to baptize in the name of two persons, and an influence; and it would be strange if it was needful that Christ should go away that his influence might come.

"Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen."

Another fundamental doctrine is the fallen state of man. By the fall of man is meant that God made man upright, but in violating the divine prohibition he fell,—became sinful and miserable.

"And ever since his fallen race,
From age to age are void of grace,"

unless grace has been received through Christ. The Holy Ghost, who searcheth all things, says that "the heart is deceitful above all things and desperately wicked,"—that those who are now Christians were "dead in trespasses and sins,"—that they "were by nature the children of wrath, even as others,"—that ungodly man was "without strength" when Christ interposed,—that he was lost, wounded, sick, sore, sinking in the dark dismal waters of sin and woe, utterly unable to rescue himself. Hence the force of our Saviour's words, "The Son of man is come to seek, and to save that which was lost." "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." "Without me ye can do nothing." "No man can come to me, except the

Father which hath sent me draw him." Look at the following picture of fallen man as drawn by inspiration, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" Rom. 3, 10—18.

I fear that this dark subject is not dwelt upon as it ought to be. The wound is healed slightly, and therefore a great many profess to put on Christ, who have never been truly convinced of sin, and who have never prayed from a broken heart, "God be merciful to me a sinner." They know little of the spirituality and extent of the divine law, and of the exceeding sinfulness of sin,—they know little of that tender conscience which is

"Quick as the apple of an eye
The slightest touch of sin to feel."

Hence there is a great amount of superficial piety.

Beloved brethren are we not in this respect defective in our teaching? Do not many of those who profess to look for the Lord need to be instructed in the plague of their own hearts? A venerable minister of our faith suggested this thought to me a few years ago. And though we may not be more guilty than others, yet we may profit by the suggestion.

Another fundamental doctrine, yea "vital to salvation, essential to understand, to believe, and propagate" is the atonement. We read that "the Word was made flesh,"—that "God was manifest in the flesh," that Christ "became obedient unto death, even the death of the cross," and that "he tasted death for every man." In what capacity did he thus lay down his life? Some say that it was merely as an example of patience; or as a martyr to seal the truth with his blood. But the Bible shows that he died as an atonement for sin. Some of its language is, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6. "Christ our passover is sacrificed for us" 1 Cor. 5:7. "Christ died for our sins according to the Scriptures" 1 Cor. 15:3. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:26, 28. "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit" 1 Pet. 3:18. "This is my blood of the new testament, which is shed for many for the remission of sins," Mat. 26:28. "We have redemption through his blood, the forgiveness of sins, according to the riches of his graces" Eph. 1:7. "The blood of Jesus Christ his son cleanseth us from all sin" 1 John 1:7. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" Rev. 5:9, 10. In short the atonement pervades the entire system of revelation, so that to remove it would be to destroy the system. It would be like removing the sun from the solar system,—it would be like depriving the air we breathe of its oxygen; no poor sinner could live. Paul viewed the atonement in this light when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." And the poet echoed the voice of Holy Writ when he said,

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save and thou alone,
In my hand no price I bring,
Simply to the cross I cling."

(Concluded on p. 365.)

THE RESTITUTION.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7:27.

The vision of the captive prophet being symbolic of a succession of human governments,—each of which in turn was to exercise supremacy over the surrounding nations, and the destruction of the last of these having been foreshown,—the scenic representation closes with the advent of One like the Son of man, and the bestowal on Him of the dominion. In the new government, thus inaugurated, we find these characteristics:

1st. It is universal,—over the entire earth: "all people, nations and languages, should serve him," v. 14. It comprises "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," v. 27. The dominion, thus given to the Son, is not, therefore, over a limited section of the earth, nor in some distant region of space; but it is on the earth, and embraces its entire surface.

2d. It is to be eternal: Unlike the changing, transitory kingdoms, the rise and fall of which had been previously symbolized, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," v. 44:—"Whose kingdom is an everlasting dominion," v. 27.—And,

3d. It is a holy kingdom: It is "given to the people of the saints of the Most High," v. 27: "The saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever," v. 18.

For a kingdom thus to exist on the earth forever, its epoch must be subsequent to all the physical changes predicted of our planet. To have only holy human intelligences for its subjects, its period must be subsequent to the resurrection of the just.—And as this earth is destined to undergo a deluge of fire, according to 2 Pet. 3, in which the elements will melt with fervent heat, the eternal occupancy of it by a kingdom of saints will require that burning to be considered as not the final end of our planet, but as introductory to the eternal establishment upon it of the divine government. Our earth, therefore, is not to be annihilated, is not to disappear in the final conflagration like a taper burned to its socket; but is to re-emerge, phoenix-like, from its ashes, and re-appear in robes of beauty, such as it has not worn since sin marred its comeliness and trailed its glory in the dust.

This re-adjustment of our terrestrial sphere is the subject of frequent inspired predictions; and is variously denominated "the regeneration," "the restitution," "the world to come," "the redemption of the purchased possession," the "new heavens and new earth," &c.

That our world is a fallen one, that it is in a lapsed condition in respect to its original creation and purpose, is as clearly apparent from our every observation, as it is distinctly affirmed by inspiration:—

Amid scenes of surpassing beauty—of lofty mountains, hill-sides crowned with verdure, grass-covered plains, luxurious forests, fertile vales, broad rivers, majestic cataracts, laughing brooks, purling rills, waving harvests, grazing flocks, birds beautiful in plumage and song, glorious sunsets, an atmosphere of healthful sweetness, and a firmament thickly studded with the lamps of heaven—we behold the direst confusion and disorder. We see arid wastes which man cannot inhabit, rocky and barren cliffs which his foot can never scale, inhospitable regions sealed up in perpetual ice and snow, impenetrable marshes given over to desolation, belching volcanoes overwhelming fields and cities, deadly miasma, noxious beasts and insects, unwholesome vegetation, burning heat and piercing cold, the heavens oft overspread with blackness emitting lurid lightnings and deafening thunders and sweeping the earth with terrific tempests, and decay and death seizing on and consuming all that is fair and lovely. This world, therefore, is a world in ruins,—its present beauty and loveliness being only traces of its original condition surviving the fall; to show us what our earth once was, and what it would have continued to be, had not sin entered with its attendant curse.

This also harmonizes with the testimony of Inspiration. The earth was created faultless; for when its creation was complete, "God saw everything that he had made, and behold, it was very good," Gen. 1:31. And then "the morning stars sang together, and all the sons of God shouted for joy," Job 38:7. But when man swerved from his allegiance to his Maker, God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return," Gen. 3:17-19.

Thus we see that this earth was created a perfect orb, and that it was blighted with the curse. But was this blight always to continue, or to be our earth's final condition? Is there no hope of a restitution?—of a removal of the curse, with its attendant thorns, thistles and death?

Nature gives some slight encouragement, of a recovery from the fall, in the re-arrangements and re-adjustments that are continually progressing on a smaller scale. The sun sets, and rises again. The moon wanes and fades away, and then the new moon appears and increases to its full. The lights of heaven are veiled in dark clouds; and then these disappear, and the sun and stars again shine forth in all their glory. The raging tempest gives place to the bow of hope spanning the heavens. The seeds of plants, falling into the earth, spring up again in varied forms of vegetable life. Unsightly worms encase themselves in tombs and seem to die; but they re-appear winged insects sporting in plumage of varied beauty. And though the leaves fall from the trees, the flowers disappear from the earth, the songs of birds be hushed in the silence of winter, and snow and ice seal up the face of nature, it is only for a time; for soon, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell," Cant. 2:11-13.

These minor changes and transformations, if not premonitory, show at least the possibility that the winter of our globe may, also, in due time pass away, to be followed by eternal spring, covering its entire surface with perpetual verdure, and removing from it all the disabilities of the fall. We are not, however, left to rely merely on inferences drawn from the changes of nature, nor to rest our faith on what is only possible, or even probable. Inspiration often alludes to a glorious future in respect to our earth; and its predictions are of such a nature, and are expressed in such unequivocal phraseology, that there seems no necessity for questioning their import, or for doubting that its curse will be ultimately removed.

Instead, therefore, of desert wastes and arid plains, it is revealed that "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency

of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God," Isa. 35:1, 2. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes," *Ib.* vs. 6, 7. "I will plant in the wilderness," saith the Lord, "the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it," Isa. 41:19, 20. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. 55:12, 13. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off," Isa. 33:17. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity," *Ib.* v. 34. "And He will destroy in this mountain the lace of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it," Isa. 25:7, 8. One Seraph "cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," Isa. 6:3. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:9. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. 26:19. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. 35:10. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. 60:13. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," *Ib.* vs. 18-21. "For, behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days," Isa. 65:17-20. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," Isa. 66:22. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more," Jer. 31:34. "As truly as I live, all the earth shall be filled with the glory of the Lord," Num. 14:21.

Such are some of the many predictions,—the text and context of which show this earth to be their subject,—in which exemption from sickness, recovery from the tomb, the restoration of the earth, and the unending duration of a new order of things are clearly foretold; and they evidently synchronize with the time when "the kingdom under the whole heaven," shall be given to the saints of the Most High for ever.

Those declarations of the Old, run parallel with the teachings of our Lord and his apostles, in the New Testament. "Blessed are the meek," said the Savior, "for they shall inherit the earth," Matt. 5:5. The common interpretation of this passage—making its fulfillment during our present condition of toil and suffering,—would not be allowed for a moment in respect to the parallel promises, to the poor in spirit, to those who mourn, to those who hunger and thirst after righteousness, to the merciful, to the pure in heart, and the peacemakers. The promises to these are admitted to point to the glorious future; and why not also that to the meek?—which must as much include all the meek as do the other promises all the subjects of their several beatitudes. This blessing on the meek can belong no more to those living under the gospel than it did to those who were stoned, sawn asunder, tempted, and slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, and making their homes in deserts and in the dens and caves of the mountains. Did such then inherit the earth? or did those inherit it who have since died at the stake, pined away in dungeons, served as food for wild beasts, or left their bones on the mountains or in the valleys of Piedmont? The common interpretation makes this promised inheritance to have been fulfilled to, and enjoyed by, such worthies in their direst extremity of sorrows and privations. The promise, however, was not "The meek do, but, "they shall inherit." It was manifestly a promise of future good, to cheer up and encourage those who endure present sufferings. And it may be said in respect to this, as of all other future blessings: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," Heb. 11:39, 40.

Could there be any question as to the epoch of the fulfillment of this promise to the meek, it would seem that it should be all removed by the fact that these words of our Lord are the repetition of the same declaration by the Psalmist, who connects it with the cutting off of the wicked. "For," he says, "evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace," Psa. 37:9-11. "The Lord knoweth the days of the upright: and their inheritance shall be for ever. . . . But the wicked shall perish," vs. 18-20. "For such as be blessed of Him shall inherit the earth; and they that be cursed of him shall be cut off," v. 22. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it," v. 34. It is thus positively affirmed by inspiration that the inheritance of the earth by the righteous, is to be at the cutting off of the wicked, and then the inheritance is eternal, as David says: for, "The righteous shall inherit the land and dwell therein for ever," v. 29.

In the same discourse of our Lord he taught his disciples to pray: "Thy kingdom come: thy will be done on earth as it is done in heaven," *Ib.* 6:10—thus showing that perfect conformity to God's will on earth, will mark the establishment of his kingdom. But such conformity supposes the banishment of sin and sinners from our globe; and this also is in accordance with our Saviour's own doctrine: "In the end of this world, the Son of man shall send forth His angels, and they shall gather out of

his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:40-43.

As the kingdom, in which the righteous will shine as the sun, is that out of which the angels will gather all things offensive, it can be none other than our fallen planet; which was prepared for man to rule over at its creation, which became corrupted with sin and defiled by sinners, and which will then have been restored to its original perfection and beauty. This is in harmony with what "the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34,—of which our Savior also said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20:35, 36. And this inheritance of the saints must be what our Lord called "the regeneration;" when he said, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19:28.

Peter evidently has in view those glorious predictions here copied from the Old Testament, with others of a like nature, when he speaks of "the restitution" and "times of refreshing:" "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution, of all things which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3:19-21. Peter elsewhere speaks of Christ's having "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1:3-5. And when he affirms that "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," (2 Pet. 3:10;) he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," *Ib.* v. 13—showing that the earth is not to be burned up, in the sense of annihilation, but "the works that are therein;" when "the earth also," with "the elements, shall melt with fervent heat," and being purified by fire, will re-emerge from its molten mass a new and beautiful world, adapted to the eternal residence of its ransomed and resurrected sons and daughters.

Paul's teachings do not conflict with Peter's; when he speaks of our being "sealed with that Holy Spirit of promise," he calls it only "the earnest of our inheritance until the redemption of the purchased possession," (Eph. 1:14); which must refer to the redemption of this earth. And he represents our world and all its occupants as being in a waiting position for a new and better order of creation: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body," Rom. 8:19-23.

Such a deliverance of the creature from the bondage of corruption, would restore the animal races to the condition of peace and harmlessness in which they were created; so that again, as predicted by Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:6-9.

Paul again takes up the same subject, and denominates the restored creation "the world to come." He says that "Unto the angels hath He not put in subjection the world to come, whereof we speak; but one in a certain place [David in the 8th Psalm] testified saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man," Heb. 2:5-9.

It was in thus tasting death for man that our Lord purchased the possession he will shortly redeem for its future occupants—whom his blood also redeems; and this "world to come" will be put in subjection again to man,—Christ, in his glorified humanity being the head of our race. And though "the heavens and earth which are now," "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7;) and so perish in an ocean of molten lava,—even as "the world that then was, being overflowed with water, perished," (v. 6)—it will re-emerge from its deluge of fire, as that from its deluge of water, a "new heavens" and a new earth, wherein dwelleth righteousness." For, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed," Heb. 1:10-12. There is not to be, however, as some poets sing,

"A wreck of matter, and a crush of worlds."

They will only have laid aside their sin-soiled garments, to re-appear in robes of angelic purity,—an appropriate residence for earth's redeemed inhabitants. "For, thus saith the Lord that created the heavens,—God himself that formed the earth and made it: He hath established it: He created it not in vain, He formed it to be inhabited," Isa. 45:18. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men," Psa. 115:16.

Such being our earth's predicted future, John, in Apocalyptic vision, saw a symbolization of its future occupants: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue,

and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:3, 10.— "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign for ever and ever"—that being "the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets; and to the saints; and them that fear thy name, small and great, and shouldst destroy them which destroy the earth," Rev. 11:15, 18.

John also had a vision of the final consummation, and testifies: "I saw a new heaven, and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:1-7. "And there shall be no more curse, but the throne of God, and of the Lamb, shall be in it; and his servants shall serve Him: and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22:3-5.

Thus, the curse being removed from the earth, it having been cleansed from sin by purgatorial fires, and the righteous being raised from the dead, incorruptible—those then living also putting on immortality—this earth will have become the kingdom of the saints. For, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

If such be the undoubted testimony of Inspiration, in respect to the future destiny of the earth; if the prophecies indeed clearly foretell its recovery from all the disabilities and defilements of the fall, its re-investment in robes of innocence and beauty, and designate it as the inheritance of the glorified redeemed; is it not important that those, who look for redemption through Christ Jesus, be rightly instructed, and that their hopes be in accordance with God's promises?

There are often manifested distaste and indifference towards this doctrine; but, if it be scriptural, may it be innocently undervalued? It is the duty of every Christian to carefully study God's word in respect to all that has been written by holy men of old as they were moved by the Holy Ghost. To do this, is not attempting to penetrate the mystery of "secret things" which "belong to the Lord our God;" it is endeavoring to apprehend the import of "things revealed,"—of the teachings which God has condescended to communicate to our fathers, and to us their children. To be otherwise than solicitous to have clear and consistent views of all God's revealed purposes, would be to disregard His condescension, and to question His wisdom in placing on record things for our learning. And whatever may have been revealed, as the final destiny of the redeemed, that, surely, we ought to love and cherish.

A material world is, in the minds of many, indissolubly allied to sin and corruption; and therefore the thought of this earth, as their final home, is to them distasteful. But our Saviour, by his resurrection, has shown us how the material may be elevated above the sinful and corruptible; and this earth, freed from the disabilities of the fall, would be as much a heaven, as any other of the worlds of God's creating—the countless mansions in our Father's house.

As whatever is revealed as the saint's future abode, will be their only inheritance; as those who look for salvation through Christ Jesus will inherit that, or be among the lost; it is not unreasonable to suppose that faith in that specific promise, and clear views respecting it, should give harmony to one's religious opinions, enable him the better to apprehend God's great plan of redemption, make his efforts more in unison with God's purposes, and thus cause him to grow in grace, and to be better fitted for the ultimate possession of that inheritance. And, on the other hand, to cherish disparaging views of the locality or condition which, after all, may be the inheritance God has promised, may prove in the end to have been an unexpected hindrance to one's growth in grace and preparation for the kingdom. For God evidently requires that our desires and affections should be in the direction of His purposes. Esau lost the inheritance to which he was entitled because he "despised his birthright," Gen. 25:24. He thought it of so little value, that, when faint and hungry, he recklessly bartered it for a mess of pottage, and so cast it off for ever. Some of the children of Jacob, also, "despised the pleasant land; believed not His word," respecting it (Psa. 106:24); and, as a consequence, left their bones in the wilderness. It is perilous to undervalue any good which God has promised; and if He has indeed revealed the restoration of this earth, and its inheritance by the redeemed, we may, by despising it, be denied its possession. The loss of Canaan, by those Israelites who disbelieved, is recorded for the admonition of all who come after, and Paul dwells upon it with marked emphasis: "To whom I swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." For there remaineth "a rest to the people of God." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief," Heb. ch. 3 and 4.

The rest, here referred to, is, in the margin, "the keeping of a sabbath;" and it is that undoubtedly which was typified by the Jewish sabbatical observances of days, weeks, years, and jubilees. During every seventh year, Israel was forbidden either to sow or reap; because it was a sabbath to the Lord, and a year of rest to the land. In every fiftieth year, liberty was proclaimed throughout all the land, to all the inhabitants thereof; then every bondman became free; and to every one who had forfeited or sold his inheritance, it was then restored. During those years, man and beast lived on the spontaneous productions of the earth. And, thus typifying a future rest that remaineth to God's people, the faith of ancient Israel must have had respect to the recovery of this earth from the curse,—a reversion of all its present disabilities.

It would be difficult to conceive that anything less than this restitution should have been anticipated as the result of the bruising of Satan's head by the woman's promised Seed. For, the defeat of the author of all our woe, surely, implies the full recovery of God's children from it.

That such was the faith of ancient Israel, that the fathers of

the early Christian church cherished no other, and that it has cheered and animated godly men in all ages since, is fully established by abundant testimony.

Bishop RUSSELL, Professor of Ecclesiastical History in the Scottish Episcopal Church, affirms that it was a tradition of the house of Elias, who lived about B. C. 200, and the opinion of other ancient Jews, that in the 7th millennium "God will renew the world." *Discourse on the Mill.*

The same opinion is expressed by later Jews: BEN-ISRAEL MENASSE, a Portuguese Rabbi who died in 1660, said:

"As for my opinion, I think that after six thousand years the world shall be destroyed, upon one certain day, or in an hour; that the arches of heaven shall make a stand, as immovable; and all things, by the resurrection shall be renovated, and return to a better condition." And, he adds, "This, out of doubt, is the opinion of the most learned Aben Ezra"; who looked for it in the new earth of Isa. 65th.

DAVID KIMCHI, on Isa. 55:5, is quoted by Mr. Mede as saying: "The observance of the sabbath is essential to the faith; for such only as observe the sabbath confess that the earth will be renewed. Because He who created it out of nothing will renew it."

RABBI JEREMIAS said: "The holy blessed God shall renew the world and build Jerusalem, and cause it to descend from heaven."

RABBI BERAKYAH, said in the name of R. Samuel: "Although all things were created perfect, yet when the first man sinned they were corrupted, and will not again return to their congruous state till PEREES (i. e. the Messiah) comes. . . . There are six things which shall be restored to their primitive state, viz., the splendor of man, his life, the height of his stature, the fruits of the earth, the fruits of the trees, and the luminaries (the sun, moon and stars)." *Bereshith, Rabba*, Fol. II. Col. 3.

R. MOSES MAIMONIDES, wrote in *Deut.* § 45: "Man shall be restored in that time, namely, in the days of the first Messiah, to that state in which he was before the first man sinned."

R. BECAI gave as his opinion: "In that time (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man before he sinned." *In Shilcar Orba*, Fol. 9, Col. 4, p. 360.

RABBI GAMALIEL, the preceptor of St. Paul is reported to have been asked by the Sadducees whence he could prove that God would raise the dead, and to have silenced them by the quotation of Deut. 11:21, "Which land the Lord moreover swore he would give to your fathers." The Rabbi argued, as Abraham, Isaac and Jacob had it not, and as God cannot lie, therefore they must be raised to inherit it.

No one will understand these quotations from Jewish writers, or from Christian, are given as proof of the doctrine. They are adduced merely to show how ancient it is, and how extensively it has prevailed; and it is for those, who question its truth, to account for the wonderful agreement there is between the ancient opinions and the Scriptural testimony, if the doctrine be not true.

Thus we read in the ancient epistle of Barnabas: "In six thousand years, the Lord will bring all things to an end . . . when iniquity shall be no more, all things being renewed by the Lord," Sec. 14, 15.

Rev. J. E. GRABE, D. D., in reference to the antiquity of this doctrine, observes:

"As to the fact, it is certain that all the orthodox Christians of the first ages, expected new heavens and a new earth, according to the sayings of the apostles and the prophets, at the second coming of the Messiah, to restore them to that state of felicity in which they had flourished before Adam's fall; which was also the opinion of the early Jewish writers, as appears from the sayings of the Rabbies." *Quoted from Believer's Guide*, by Lieut. G. H. Wood, London, 1831, p. 87.

Lieut. Wood adds: "To these words of Grabe we may add the observation of the venerable head of Magdalen (Rowth's *Reliquæ Sacræ*): 'As to the source of this opinion concerning the renovation of the earth, which formerly spread far and wide, and even now continues among many theologians, Grabe has shown that it was held formerly by the early Jews (Bull. Jnd. Eccl. Cath.) Moreover Mosheim has shown (Sec. iii. § 38) that the Chiliasts (as the millenarians were anciently called) existed among Christians before the time of Papias.'"

PAPIAS, thus referred to, Bishop of Hierapolis, is supposed to have been a disciple of John. According to Jerome, (*De Scrip. Eccles.*) he wrote in the Preface of his book, called "The Explanation of the Words of our Lord," that

"He did not follow various opinions, but had the apostles for his authors. And that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord; as also what Austion, and John the senior, disciples of the Lord, what they spoke. And that he did not profit so much by reading books, as by the living voice of those persons which resounded from them to that day."

To the same effect Eusebius (*Ecl. iii.*), gives the words of Papias:

"Nor will you be sorry, that, together with our interpretations, I commit to writing those things which I have formerly learnt from the elders, and committed to memory. For I never, as many do, have followed those who abound in words, but rather those who taught the truth; nor those who taught certain new and unaccommodated precepts, but those who remembered the commands of our Lord, handed down in parables, and proceeding from Truth itself. But if at any time I met with one who had been conversant with the elders, from him I diligently inquired what were the sayings of the elders . . . for I thought that I could not derive so great profit from the reading of books as from the conversation of men yet surviving." "The elders who had seen St. John, the disciple of our Lord, taught concerning those times (the restitution) and said:

"The days shall come when the vine shall bring forth abundantly . . . and corn in like manner . . . and all other fruits and seeds and herbs after their kinds; and all animals, using those kinds of food which spring from the earth, shall become harmonious one to another, being perfectly obedient to man. But these things are credible only to those who have faith. That then Judas, the betrayer, not believing, and asking how such fertility should be brought about by the Lord; our Lord said, 'They shall see who come to those times.' And of these very times Isaiah, prophesying, saith, 'and the wolf shall dwell with the lamb.'"

POLYCARP, Bishop of Smyrna, burned at the stake, who, when urged to blaspheme Christ, answered: "Fourscore and six years have I served him, and he never did me any harm, — how then can I blaspheme my King, and my Saviour?" is sup-

posed by Usher and others to have been a disciple of John, and "the angel of the church of Smyrna," to whom one of John's epistles to the seven churches was addressed, in A. D. 96, Rev. 2:8. He is thus spoken of by Irenæus, in an epistle to Florinus:

"When I was very young, I saw you in the Lower Asia with Polycarp. I can remember circumstances of that time better than those which have happened more recently; for the things which we learn in childhood grow up with the soul, and unite themselves to it; inasmuch that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and the things which he heard of them concerning the Lord, both concerning his miracles and doctrines, as he had received them from the Lord of Life: all of which Polycarp related agreeably to the Scriptures," &c. *From Brooks' Elements.*

With this testimony, respecting Polycarp's teachings, by one who clearly taught the regeneration of the earth, there can be no question as to the meaning of Polycarp in such passages as the following:

"If we please [the Lord] in this present world, we shall also be made partakers of that which is to come, according as he hath promised us, that he will raise us from the dead; and that if we walk worthy of him, we also shall reign together with him." "Who of you are ignorant of the judgment of God? Do we not know that the saints shall judge the world, as Paul teaches?" "The God and Father of our Lord Jesus Christ, &c., grant unto you a lot and portion among the saints, and us with you, and to all who are under the heavens, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead."—*See Brooks' Elements.*

JUSTIN MARTYR, born at Neapolis in Palestine, about A. D. 89, and converted to Christianity about A. D. 163, taught thus: "I, and all that are orthodox Christians, are acquainted with the resurrection of the body and the thousand years in Jerusalem, that shall be re-edified, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare. For Isaiah saith of this thousand years, 65:17, 'Behold I create new heavens and a new earth,' &c. 'Moreover, a certain man among us, whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown to him prophesied, that those who believe in our Christ shall fulfil a thousand years at Jerusalem; and after that the general, and in a word, the everlasting resurrection, and last judgment of all together.—Whereof also our Lord spake when he said that therein they shall neither marry, nor be given in marriage, but shall be equal with the angels, being made the sons of the resurrection of God.'—*Dialogue with Trypho.*—*See Brooks' Elements, Literalist*, v. 3, p. 39.

IRENÆUS, bishop of Lyons, born about A. D. 120, and martyred about A. D. 202, when arguing that the blessing promised to Jacob, from his father Isaac, was not made good in this life, said:

"Without doubt those words had a further aim and prospect upon the times of the kingdom; when the just, rising from the dead, shall reign, and when nature, renewed and set at liberty, shall yield plenty and abundance of all things, being blest with the dew of heaven and a fertility of the earth: according as has been related by those ecclesiastics or clergy who saw St. John, the disciple of Christ, and heard of him what our Lord had taught concerning those times."—*See Burnet's Theory of the Earth*, v. 2, p. 185.

It is affirmed of Irenæus, by both Jerome and Eusebius, that he delivered as an article in the symbol or creed of the churches in his time, that "Christ should come to restore all things."

"For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God covenanted to the fathers, and should reign in it; and that then should come the final judgment. For in the same condition, in which they have labored and been afflicted, and been tried by suffering, in all sorts of ways it is but just that in it they should receive the fruits of suffering, so that where, for the love of God, they suffered death, there they should be brought to life again; and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore I say it is becoming, that the creature being restored to its original beauty, should without any impediment or drawback be subject to the righteous. . . . God repeatedly promised the inheritance of the land to Abraham and his seed; and as neither Abraham nor his seed—that is those who are justified by faith—have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God: wherefore also he said, 'Blessed are the meek; for they shall inherit the earth.'—*See Brooks' Elements*, p. 40.

We are indebted to Irenæus, for preserving what is known of the writings of Papias and Polycarp; whose works are lost.

TERTULLIAN, born in Carthage, about A. D. 150, wrote his famous apology about A. D. 180—200. In his Book iii. against Marcion the heretic, c. 24, as translated by Hammer in his "View of Antiquity," he says:

"We confess that a kingdom is promised to us on earth, before the heavenly one, but in another state, viz. after the resurrection, for a thousand years, in a city of divine workmanship, the New Jerusalem, coming down from heaven, &c. This, we say, is provided of God for the saints, at their resurrection, to be refreshed with all spiritual good things in recompense of those things which in this world we have either despised or lost: For it is a righteous thing, and worthy of God, that his servants should exult and rejoice where they have been afflicted for his name's sake."—*See Elements*, p. 42.

Tertullian mentions it as a custom of his time for Christians to pray "ut partem in prima resurrectione"—that they might have part in the first resurrection. *Ib.*

* "Of the early history of this eminent father we have no trustworthy account. The time of his birth is not known, and we can only determine it by approximation. At the time of his martyrdom, to which various dates are assigned, he had been a Christian eighty-six years. Now if we adopt for the present Tillemont's date of his martyrdom, A. D. 166, and suppose Polycarp to have been of Christian parents, or at least educated from childhood in the Christian faith, and so interpret the eighty-six years, as several eminent critics do, of the term of his natural life, his birth will fall in A. D. 80; but if with other critics we suppose him to have been converted at a riper age, and compute the eighty-six years from the time of his conversion, his birth must be placed at a considerably earlier period."—*Dict. of Greek and Roman Biography and Mythology*, vol. 3, p. 450.

We incline to the "considerably earlier period." For the testimony of Irenæus respecting Polycarp's narration of his conversations with the apostle John, would indicate his having reached manhood before John's decease. If we suppose him to have been born about A. D. 70, to have been converted at the age of 10, and martyred at the age of 96 about A. D. 166, he might have been Bishop of Smyrna in A. D. 95.



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SYLVESTER BLISS, EDITOR.

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.

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Exposition of Daniel's Prophecy.

CHAPTER VII.

"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart," v. 28.

"Hitherto," i. e. at this point, was ended the vision and its explanation. The symbolic scenery conducting the prophet down through a series of four successive earthly governments, a division of the last of which made war upon the saints,—had terminated in the establishment of God's everlasting kingdom; and, the inspired interpretation having covered the same ground, the revelation was ended.

Left now to his own meditations, the prophet could not be unsolicitous respecting what he had seen and heard. Those great beasts, that self-sufficient terrible little horn, had given rise to such anxious forebodings, that his countenance showed the inward workings of his mind; but he communicated to no one the cause of his troubled look,—keeping the subject to himself, except as he made this record of it for the instruction of coming ages.

Bible Questions and Answers.

20. "Is there any thing whereof it may be said, See, this is new?"

Ans. "It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that shall come after." Eccl. 1: 10, 11.

21. "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"

Ans. "As if the rod should shake itself against them that lift it up! or, as if the staff should lift up itself, as if it were no wood?" Isa. 10: 15.

22. "Can the rush grow up without mire? can the flag grow without water?"

Ans. "Whilst it is yet in his greenness and not cut down, it withereth before any other herb: So are the paths of all that forget God; and the hypocrite's hope shall perish," Job 8: 11—13.

23. "Do men gather grapes of thorns, or figs of thistles?"

Ans. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," Matt. 7: 16—18.

24. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

Ans. "They that tarry long at the wine; they that go to seek mixed wine," Prov. 23: 29, 30.

25. "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"

Ans. "Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," Isa. 28: 9, 10.

26. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground?"

Ans. "When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley in their place? For his God doth instruct him to discretion, and doth teach him," Isa. 28: 24—26.

27. "Doth not wisdom cry? and understanding put forth her voice?"

Ans. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart."

28. "Where shall wisdom be found? and where is the place of understanding?"

Ans. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith it is not in me: and the sea saith it is not in me: It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Job 28: 12—19.

29. "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air?"

Ans. "Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; Then did he see it, and desire it; he prepared it, yea and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28: 20—28.

30. "Who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed unto him again?"

Ans. "Of Him, and through Him, and to Him, are all things: to whom be glory for ever," Rom. 11: 34—36.

31. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

Ans. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea," Job 11: 7—9.

32. "Art Thou not?" He, O Lord, who "hath dried the sea, the waters of the great deep; that hath made the ransomed to pass over?"

Ans. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: and they shall obtain gladness and joy; and sorrow and mourning shall flee away," Isa. 51: 10, 11.

Nothing over, and Nothing Lacking.

"The children of Israel did so, and gathered, some more, and some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack," Ex. 16: 17, 18.

A solicitor for aid to a benevolent object remarks as follows:

I once had occasion to present a certain charity to a prosperous mechanic. He seemed not much inclined to help it; but after listening to my representations he at length suddenly gave way, and made a handsome subscription. In due time he paid it cheerfully, and said, "Do you know what carried the point with me that day when you made the application?" "No," I replied. "Well, I'll tell you. I was not much moved by anything you said, till you came to mention that fact about the Israelites: 'He that gathered much had nothing over; and he that gathered little had no lack.' Thinks I, that's just my own history. Once I was a poor, hard-working young man. Now I've got property. But as for real comfort and use, I get no more out of it now than I did then. Now, when I gather much, I've nothing over, and then, when I gathered little, I had no lack. That came so pat to my case that I gave up at once."

I had, without knowing it, "touched him in the right spot." And that point will touch many a man in the right spot. What thoughtful man who has passed through various conditions, has had his ups and downs, as the saying is, does not know that abundance can yield a man no more than simple competency; that compensating weights are somehow put in both sides of the scales which pretty nearly equalize our different conditions. Why, the heathen knew it long ago. Hesiod and Horace have expressed it with a simple force and beauty not to be surpassed. And the wisest and wisest observer of human life has told us, that "when goods increase they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?"

John Jacob Astor was once complimented on the enormous wealth he had accumulated. "Would you

be willing," said he to the person who made the remark, "to take care of all this property just for a maintenance?" "No," said the other; "I should think myself entitled to a better commission than that." "Well," said Mr. Astor, "that's all I get out of it."

That's all that any man can get out of the largest heaps of worldly accumulations; except as he "shakes the superfluous" to holy and charitable objects, and so turns the mere unused surplus of his wealth into its most solid and enduring part, treasuring it up in "bags which wax not old," and converting it into "a treasure in the heavens, which faileth not."—*Tract Journal.*

The Saviour Ever Present.

"Lord save us: we perish," Matt. 8: 25.
The Albany Journal gives an extract from a letter written by Corporal P. Young, of Company D., fifteenth Massachusetts regiment, to a brother of his in that city, in which he narrates his escape at Ball's Bluff. He writes:

"The dread alternative of surrendering and becoming a prisoner of Jeff. Davis, or swim the Potomac, or make my grave in its dark and murky bottom presented itself, and I chose to swim, with all my uniform on, after thinking the matter all over, fully in a cleft of a rock, where I hid myself about sundown, when the friendly darkness covered my escape and put an end to the awful conflict.

"While I was in the water I gave myself to my Saviour in prayer, using the same prayer which had availed on another occasion: 'Lord, save or I perish!' I did not feel cold or uncomfortable, or unhappy; the heavy current taking me away down the stream a long distance; but at length I reached the island, and went to the building where the wounded had been carried during the day, where I found so many so much worse than myself, that I did not speak to anybody, the floors being all covered with dead and wounded.

"I found I was getting cold and immediately went out for exercise, and met a man who was waiting on the wounded, carrying them blankets, overcoats, &c. He asked me if I did not want something to put on. I replied yes, thankfully, and he took off his own coat, as I supposed, but to my perfect surprise and astonishment he had given me my own overcoat, taken from an out-house in which hundreds had been thrown before the battle, and carried off during the day without any regard to who the owner was. I made my way home to camp, and did not feel exhausted after all the superhuman labors and trials and sufferings of that bloody day."

A Question for Every One.

Reader, whoever thou art, or wherever, throughout the wide world, these lines shall meet thine eye, one thing is certain, that thou art either among the saved or the lost—among the tares or of the wheat. To which do you belong? If the last trump were to-night to sound—if "the harvest," which is "the end of the world," were indeed to arrive now—if the great Husbandman said to the angel-reapers, "Gather up the tares and bind them in bundles to burn them, but gather my wheat into my barn"—would you be among the wheat or among the tares? Think of this question, reader. Ponder it.—*N. Y. Observer.*

The War.

There is so much published in respect to the war that has to be contradicted in the next paper, that we prefer to limit the intelligence we give, to matters well authenticated.

The most important event since our last issue is the removal of Gen. Fremont from the head of the western army, and the appointment of Gen. Hunter to succeed him. We fear that injustice has been done the former; but there will doubtless be a full investigation, which will show who is blameable.

The naval expedition appears to have landed at Port Royal in South Carolina; but nothing very well authenticated has been heard from it. A movement of the confederate troops to the south has been made to meet the emergency.

A dispatch from Cairo, Ill. on the 7th Inst. gives the following:

"An expedition left here last night, under Generals Grant and McClernand, and landed at Belmont, Mo., three miles above Columbus, at 8 o'clock this morning. The Federal troops, numbering 3500, engaged the rebels, 7000 strong, at 11 o'clock. The battle lasted until sundown. The rebels were driven from their entrenchments across the river with great loss; their camp was burnt, and their stores with all their baggage, cannon, horses and mules captured, and one hundred prisoners taken. The Federal troops then retired, the rebels having received reinforcements from Columbus. Both Generals had their horses shot under them. Col. Dougherty of Illinois was wounded and taken prisoner. The rebel loss is unknown. The Federal loss is believed to be from 300 to 500."

MARRIAGE OF PRIESTS IN FRANCE—The grave legal question as to the validity of the marriage of priests is about to be submitted to the Civil Tribunal of Perigueux. A priest, who has been debarred from the exercise of ecclesiastical functions, resolved to marry a young woman of Deuville, near that city; but the mayor of the village refused to perform the necessary formalities, and accordingly the priest has brought an action to try the question.

MINISTERS' RIGHT TO VOTE.—Rev. Mr. Field, who lived in Vermont several years ago, went to deposit his vote. The officer who received it being a friend and parishioner, but of opposite politics remarked: "I am sorry Mr. Field, to see you here." "Why?" asked Mr. Field. "Because," said the officer, "Christ and his kingdom was not of this world." "Has no one a right to vote," said Mr. Field, "unless he belongs to the kingdom of Satan?"

ONE CENT.—I was once told of a poor, aged, infirm christian, who used to give one cent to different religious objects, making the sum of five cents a year for her christian charities. "When I first suggested it to her," said the pastor, "she could see no way of getting the sum; but I told her to trust God for it. It came, and never shall I forget the look of gratitude and joy which shone in her face, as she handed it to me; and now there is not a member in my church that prays so for these objects as she does." If giving follows prayer, it is quite certain prayer will follow the gift; and who can tell what a blessing it can bring with it?

WHIPPING CHILDREN.—The following story is told of the Rev. Dr. Morse: At an Association dinner, a debate arose as to the benefit of flogging, in bringing up children. The doctor took the affirmative, and his chief opponent was a young minister, whose reputation for veracity was not very high. He maintained that parents often do harm to their children from unjust punishment, from not knowing the facts in the case. "Why," said he, "the only time my father whipped me, was for telling the truth." "Well," retorted the doctor, "it cured you of it, didn't it?"

No Herald Next Week.

Next week there will be no number of the *Herald* issued. It is the week of our annual thanksgiving in this state, which gives us one day less to work; we shall issue on that week the tract, as directed by the Standing Committee at No. Springfield; and we are short of money in the treasury with which to meet our weekly bills. All of these considerations move us to omit the issue of the *Herald* for one week. We hope those of our readers who give thanks, on this thanksgiving anniversary, for the various blessings they enjoy, will enable us to be thankful for aid extended to the support of the *Herald*.

WANTED.—Donations to the amount of \$350, to pay for a hundred reams of paper for the *Herald* for new year's.

A Tract on the Restitution.

In accordance with the vote of the Standing Committee we shall issue next week a tract of 16 pages on the restitution. It will be sent free of postage for 3 cts. single copy, or \$2 per 100. We trust it will be such as brethren will like to circulate in their respective places of residence, and with a view to the increased circulation of the *Herald*.

"Occupy till I come."

"Some Scriptural texts on the second coming of the Great God and our Saviour Jesus Christ in glory at the commencement of the millennium."

The above are titles of two tracts the first by Rev. J. C. Ryle, rector of Christ's church, Oxford, and the other by Rev. Mr. Fry, which have been republished and are for sale by W. Z. Harbut of Philadelphia. The last one may be found substantially in Bickersteth's Guide to the study of Prophecy; and the former we propose copying into the *Herald*. They are both of value.

Fundamental Doctrines.

(Continued from p. 362.)

Allow me here to dwell for a moment on a nice point in the atoning death of our adorable Redeemer. I had recently a conversation with a preacher, who held that there was nothing of Christ between his death and resurrection but the lifeless form in Joseph's tomb, and argued that if this was not the case, we have nothing but a human atonement. This is a plausible way of stating the matter; but there is another view to be taken without robbing the atonement of its divinity. As Christians we have a sin-offering and an altar, and Christ is both. We read that

when the Son of God "came into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me,"—also that "we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:5, 10. If the body of Christ was the offering, was not the altar that which took the body, and which was mysteriously associated with it when offered? If so was not the altar the divine nature of our Lord? It would seem so. And what is it which gives character and efficacy to the offering? Is it not the altar? Yes, "the altar sanctifieth the gift," Matt. 13:19. Thus the shed blood of the offering becomes the blood of the altar. On this principle, we understand, the blood which flowed from the veins and arteries of Christ partook of divine character and efficacy, and is regarded as the blood of God. "Take heed therefore unto yourself, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28. But as the altar remained intact after the sin-offering was slain, so we can claim a divine atonement without involving the idea that He who was from everlasting, and without whom nothing was made, ceased to be for three days and three nights.

"Justice," says one graphically, "called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his humanity, but when it touched its Deity it expired! and there was darkness over the whole heavens; but glory to God in the highest; and on earth peace, good will to men."

Another fundamental doctrine, and which should be well understood, and taught, is our free justification through faith in the blood of Jesus. We are said to be "justified freely by his grace," because it is all of God's love and not merited by us—it is said to be "through the redemption that is in Christ Jesus"—because the blood of Jesus is the procuring cause of our justification,—it is said to be "by faith," because we receive the blessing by faith in Jesus. Thus God in the exercise of his infinite clemency accounts us, as innocent for the sake of his Son, when we trust in his beloved. This doctrine is plainly set forth in the Scriptures and especially in the epistles to the Romans and the Galatians,—it doubtless occupied great prominence in apostolic preaching,—it was lost sight of in the great apostasy,—was revived at the Reformation,—it is the distinguishing feature of Protestantism,—is a precious deposit in every evangelical church, and must be clearly understood, and constantly taught by every good minister of Jesus Christ. Luther designated justification by faith, "the grand distinction betwixt a standing and a falling church." It was the undermining of this precious doctrine which led the prophet Paul to utter the solemn admonitory exhortation to the Galatians, "I marvel that ye are soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Such language indicates the importance of the doctrine, and the duty of preserving it entire and uncorrupt.

It is worthy of remark, that justification by faith, and the renewal of the Holy Ghost, are inseparably connected; so that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The person who is forgiven, is created anew in Christ Jesus, and he walks in newness of life, and as a proof that he has received a new nature, the divine commandments to him are not grievous, but,

"Love makes his willing feet
In swift obedience move"

Let me here say to my junior brethren in the ministry, and to those who are entering the sacred calling, that you will find it of paramount importance to understand the ruined condition of man, the divine atonement, and justification by faith, with its concomitant blessings. An intimate knowledge of historical prophecy, and kindred subjects cannot compensate for a want of

acquaintance with these cardinal doctrines of the gospel. These were the constant themes of Whitefield. They are so with Spurgeon. Henry Ward Beecher though eminent and useful, is deficient in the evangelical element.

Let me also say as private Christians, it is of the first importance we should understand these vital doctrines. We may fail of knowing what is meant by "the two-horned beast" of Revelation, and some other symbols, without sustaining essential loss; but we should not fail of understanding the doctrines of the gospel. Of course I deem it right to study prophecy, and a sin to neglect it; but every thing should be exalted according to its relative value. He who devotes all his attention to prophecy, and none to these things, may have plenty of sail, but will be deficient in ballast.

Among the fundamental doctrines we must include a future state. I must embrace under this head, the conscious condition of the spirit after the death of the body; and while I have no inclination to urge a belief in this as needful to salvation, for there are some who differ from me whom I sincerely love as Christians, yet I am disposed to enjoin faith in this view as essential to full Christian comfort. I include especially, in the doctrines of a future state, the Second Advent of Christ,—the resurrection of the dead, both the just and the unjust,—the judgment of the great day,—the dissolving of the heavens and earth by fire, and their being created anew,—and the solemn verities expressed by the great Teacher, "These shall go away into everlasting punishment: but the righteous into life eternal."

Here I feel inclined to venture a word of advice bearing on a difference of view relative to some of the doctrines of a future state. Let us humbly and devoutly study the Holy Scriptures, and ask for wisdom and grace suitably to communicate our views, not forgetting to pray for those who differ from us; then most assuredly truth will be elicited, and we shall approach nearer in sentiment and in heart.

I have thus given a brief sketch of fundamental doctrines as held by most Protestants. And why do we cling to these doctrines? Is it because they are popular, as has been intimated? Popular! With whom are they popular? I am aware that they have ever been popular with the great body of humble, active, evangelical Christians. These doctrines, under God, kindled a fire of love, zeal, and holy constancy, which pagan and papal Rome could not extinguish. Popular! The doctrines have never been popular with the enemies of Christianity. They have ever aimed their darts at these cardinal sentiments, knowing that if they could be destroyed, the brains and heart of Christianity would be gone, and that, therefore, it would no longer stand in their way, being reduced almost to their own level. Popular! The way to be popular in this degenerate age, is to ignore former views, and to claim to have inaugurated the golden age of truth. Yes, Sir, the way for a man to be popular is to make people think that the sun rises in his forehead, and sets in the heels of his shoes, that wisdom was born with him, and will in all probability die with him,—in short that he is a special man, the eighth wonder of the world. But such a popularity is neither true nor lasting. It is what an eminent divine calls "a bastard popularity;"—it is also evanescent and leaves an ill savour,—

"The meteor gleams and hastes away,
And leaves a bane behind."

Popular! Supposing they are popular, what motive can we have in clinging to them on that account? Many of us have no salaries to save; and the most favoured of us have only small ones. Besides we have long since lost our good name,—"we are made as the filth of the world, and the obscuring of all things unto this day." Our earthly hopes passed away long ago, no more to return. We are some of us sinking to the tomb from the effects of toil, care, and sorrow, in an unpopular cause. Our hopes all centre in the kingdom of God—the sorrowless land,—the tearless clime, for which we have suffered, and for which, we long, and pray, and wait. Popular! We do not cling to these doctrines because they are popular, but because we believe them to be in accordance with the in-

spired volume which is "profitable for doctrine," as well as "for reproof, for correction, for instruction in righteousness;" and because we are to "take heed unto the doctrine," as well as to ourselves.

Having stated doctrines which are fundamental in the Christian system, I leave it for others to show "what ones are vital to salvation; essential to understand, to believe and propagate."

In concluding this essay, I cannot better express my feelings than in the language of an eminent minister who has finished his course, "The greatest heresy is the want of love. Oh for a cycle of peace! Oh, for a breathing spell from these unnatural contentions! I feel as if I could join with any who would humbly unite in a direct and kind effort to save sinners, and relieve human misery. Cannot a poor believer go along in his pilgrimage heavenward without being always on military duty? At judgment, I heartily believe that some heresies of heart and temper will be charged us worse than heavy doctrinal errors. I hold that not only the tenets of our church are true, but that they are very important. But I see how easy it is to 'hold the truth' in rancor and hate, which is the grand error of depraved human nature."

From Bro. G. W. Burnham.

Brother Bliss:—I arrived home last evening from a week's visit to Brookfield and Wolfboro', N. H. Preached in the former place 17 times and 27 in the latter. Found it very pleasant to labor with Free-will Baptists, Christian Baptists and Adventists, who were both among and outside of these churches. Some in B. were reclaimed and others quickened in their Christian zeal. Many unconverted manifested much tender feeling. In W. 6. or 7 gave good evidence of conversion, and rejoiced in God's pardoning love. Many were reclaimed from a miserable backslidden state, and the community in that part of the town much encouraged in the good work of saving souls. Prayer meetings, which had been nearly abandoned for gay parties and sinful pleasure, have been re-established. The muddy pool of political strife, which ought never to be stirred by the loyal subjects of the glorious and soon coming Son of David, seems to be let alone. Both as the result of our meeting, and the commendable sympathy for a government putting forth its utmost efforts for existence, is this the case.

I baptized 8 happy believers in Smith's Pond, where, 22 years ago, at the age of 19, I led many happy converts into the liquid grave. Of these quite a number yet live to bear testimony for Jesus, others are spending their substance in a state far from God, while many have ended their conflict in peaceful death and are now joyfully awaiting in spirit the glorious reunion in our Father's house to come!

Yours &c.

G. W. BURNHAM.

From Bro. R. Hutchinson.

Bro. Bliss:—I embrace a moment to pen a few lines. When I last wrote you I was sick in Johnson, Vt. Since then my health has been rather feeble, but I have continued to do a little in the Lord's vineyard. I have spent a few sabbaths pleasantly in Odelstown, Roxham C. E. and Champlain N. Y. In some of our meetings the Lord enabled me to preach his word with freedom, and I have reason to believe that some were profited. When I left Rouses Point for the conference I felt the flesh to be very weak, but a sense of duty sustained me; and the character of our meeting with the kind manner I was entertained had a salutary influence on my body and mind.

The conference was the best I have attended for many years. It partook of the spirit of our early gatherings,—a humble, melting, loving, uniting spirit,—no one seeking to be greatest, but all appearing to esteem others better than themselves.

As I entered North Springfield, in company with my esteemed Brother Reynolds, I felt sad and perplexed relative to the cause we were wishing to serve by our coming together. Others, I suspect, came with similar feelings. But the divine blessing, and the presence of so many of the tried friends of the cause whose hearts were beating in unison, soon dispersed our forebodings, and enabled us to sing,
"We'll never be discouraged any more."

But the cause will still be in a tried state, elements of distraction and division will continue to perplex and weaken; but the Lord reigneth, and he will make all things serve his bright designs, even the weakness as well as the wrath of man will he make to praise him. This fact renders the darkest cloud luminous and promising.

I may mention one respect in which the conference was a model one,—I heard no light or trifling con-

versation. I have often thought and felt that a conference is a good place in which to backslide. But at our late meeting all seemed to say,—

"No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone:
If now the Judge is at the door,
And all mankind must stand before,
The inexorable throne."

May we, while the Master tarries, have wisdom and grace to be faithful,—to think and speak and act as heirs of the grace of life; so that should we meet again on these mortal shores we may be more Christ-like; and in case we do not thus meet, that we may meet in the kingdom of God, for which we have toiled, sacrificed, prayed and suffered.

Your brother in Christ,

R. HUTCHINSON.

Odelstown, C. E. Oct. 24th, 1861.

From Bro. T. Wheeler.

Brother Bliss:—I wish for a little light upon the fourth word (God) in the book of Genesis.

I am taught that the word in the original is plural, and am left to infer that it should be Gods including God and Christ. I am well aware that the original word Elohim, (Greek) is plural, and also the corresponding word, Aleium, (Hebrew) is plural, but I am not aware that the word God in our version is an improper rendering of the original: as to this, please inform me. Why was it rendered in the singular number, if it should have been rendered in the plural number?

If Aleium and Elohim do mean a plurality of Gods, or persons, then what means Deut. 6: 4. where it says;—"Hear, O Israel: The Lord our God is one Lord?"

Did not our Saviour quote this very text? Mark 12: 29, thus—"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;" And did he not translate the Hebrew Aleium by the Greek word Theos, which is in the singular number?

Now, if the word Aleium was designed to express a plurality of persons in God, why did Christ or his biographer Mark use the word Theos which is in the singular number? Are not Elohim and Aleium correct titles of the One God?

If they were designed to teach plurality, then I cannot see how we can avoid believing in the plurality of Gods.

I have supposed that God could speak of himself in the plural, and yet be only one person. In relation to Hebrew nouns we have a rule in Wilson's Hebrew grammar, thus,—“Words that express dominion, dignity, majesty, are commonly put in the plural.”

The Lord says of Moses: "See I have made thee a God (Heb. Aleium) to Pharaoh," Ex. 7: 1. Again, the children of Heth, in speaking to Abraham say—"Hear us my Lord; thou art a mighty prince (Heb. Aleium) among us,"—Genesis 23: 6.

In the above instances, notwithstanding a plural word is applied to those individual persons, yet, we do not suppose that they were designed to teach that there was a plurality in persons in Moses or Abraham, or that there were a plurality of those individuals.

In these two instances we have an illustration of the rule in Wilson's grammar.

Now, then, when a plural word is applied to God, why do we not reason as we do when the same word is applied to Moses or Abraham? I wish this point to be cleared up; for I do not understand it.

Editors, in speaking of themselves individually, constantly use the words "we" and "us." I should like to know its origin. It is said that the custom originated with Faust, the founder of the profession. The superstitious people of his day supposed him to be leagued with the devil, and hence, the "we" includes the editor and the devil.

I remain yours searching for the truth,

TIMOTHY WHEELER.

Waterbury Center, Aug. 23, 1861.

Ans. "Elohim" is the Hebrew plural of "Elohe." The Greek for God is "Theos." The word you gave for the Hebrew, we do not recognize, unless it be a different pronunciation of "Elohim." While this last is in the plural, it is correctly God—the Bible teaching that there is but one God—though existing as a tri-unity. The Hebrew has a plurality of excellence, which the English has not, and therefore when translated can be represented only by the singular.

"We" probably, was first used by editors where papers had more than one manager; and it has been used to avoid the egotistic "I." Ed.

Dear brother Bliss:—I think it is my duty to communicate to the Advent brethren through the Herald a statement of facts and circumstances which have come to my knowledge in relation to a man calling his name Wheeler, and professing to be an Evangelist from the state of Maine. Such a man came to

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 16, 1861.

The Lord and the Little Ones.

"He shall gather the lambs in his arms, and carry them in his bosom," said the prophet when describing what the Lord should do for children, and for child-like hearts, when he should leave the throne of heaven to come among men.

The word "little child," in our Lord's blessing, includes the idea of a docile subject—one who believes without captious reasoning, lives in the family without causing care, and cheerfully and submissively obeys parental control. And this is our Lord's description of a person saved by his grace, and who shall therefore enter the kingdom of heaven. A brother in the Lord was with me to-day, whose account of his child, called by the grace of God into the knowledge and love of Christ, and into conscious salvation and peace in him, illustrates the simplicity of the gospel, and is an encouragement to the presentation of the simple truth as it is in Jesus, to even very young hearts.

I will let the father of that little child tell the truthful tale in his own way:

"When my child was about three years old, and while speaking to him of the divine Saviour, I said to him, 'Johnny, the Lord Jesus came into the world to save sinners—little sinners like you, as well as big sinners.'

"He looked up and said, 'What is a sinner papa?'

"You are a sinner, Johnny."

"No, I am not, papa; I don't know what a sinner is."

"I described some of his little faults, but without applying the description, and remarked that any little boy who does so is a sinner. These things do not make him a sinner; but they show that he is a sinner; for if sin was not in him it would not come out in this or any other way."

"With blushing face and flowing tears my little one came to me, and hiding his face on my knee, he sobbed as though his heart would break. Laying my hand gently on his head, I asked him with tenderness what was the cause of his grief; but he only wept more loudly, and clung to me the more. I then asked, 'Have you found out who is a sinner?'

"Yes, papa."

"Who is a sinner?'

"I am a sinner, papa."

"Then the Gospel is good news to you Johnny; for it tells you of Jesus, the sinner's friend.' It was my habit to direct his mind to Christ Jesus alone."

"When my child was about seven years old, I was occupied during a few months in a large village in making known the gospel of the grace of God. Many poor, neglected sinners were there brought together to hear; and about forty of them were led by grace to 'know the joyful sound.' Infidels and gray-headed sinners were of the number saved; and in the midst of these was my own little one, confessing Jesus Christ, his all in all."

"A few of the particulars of his conversion may serve to show the simplicity of faith in Christ."

"One evening—after a meeting at which Christ alone was exalted, and God's way of saving sinners was plainly declared—my little boy came to me, led by his mother, who said, 'Papa, Johnny wishes to say something to you.'

"Well, my dear, said I, 'what is it you wish to say?'

"He quietly replied, 'I believe now, papa.'

"What do you believe? I inquired; being careful not to anticipate nor suggest."

"I believe with my heart that Jesus is the Son of God, and that he died on the cross to save sinners; and God the Father raised him from the dead; and he is now at the right hand of God in heaven—Lord of all."

"These were his precise words; and he added,"

"I do believe this papa, with all my heart."

"Giving thanks to God, I asked my little one this question: 'Are your sins forgiven, Johnny?'

"I don't know." "This was said just as a little child would speak; and I added: 'Call upon the name of the Lord Jesus, and ask God the Father, to let you know and feel through faith, that your sins are forgiven, and that your soul is saved.'

"About a week after, he came to me with a placid countenance, and said, 'Papa, I believe more now.'

"What do you believe now, my dear?'

"I believe with my heart, as I told you last week, that Jesus is the Son of God, who died on the cross for sinners; and that God raised him from the dead; and he is at the right hand of the Father, Lord of all. And I believe God has forgiven my sins for Jesus' sake. All fear is taken away papa; and I am now waiting for Jesus to come from heaven.' Blessed Jesus! out of the mouth of babes and sucklings thou hast perfected praise!

"It was in truth, a touching sight, when in the midst of a group of rescued sinners, this little one stood and confessed his faith in Jesus—the Divine and only Saviour of his soul. There stood the infidel and the gray-headed sinner, in the midst of them this little one of seven years old; confessing alike the grace by which they were, alike and equally, saved from sin and death; and the precious blood in which their various sins were all, and forever, washed away. That was indeed a 'happy day.' There was joy and thanksgiving on earth; and more, there was 'joy in heaven'—joy in the presence of the angels of God—the joy of the Good Shepherd, who had sought and found a number of lost and neglected sheep; and who had, together with them, gathered with his arm and into his bosom, a perishing lamb, which he alone could rescue and preserve. And it was then, and still is, an occasion of thanksgiving to God that my little one was drawn to Jesus in such company—in the midst of such monuments of mercy, and miracles of grace, and illustrious instances of the virtue of his precious blood to cleanse from all and every sin. Because it would ever serve to remind him, that the grace that saved him can save the vilest sinner upon earth; the precious blood that washed his sins away can make the foulest sinner clean, and give sweet peace and rest, and holy joy in the presence of the Lord."

Such is the father's testimony to the grace of our Lord Jesus Christ; and I know that his testimony is true. The "little one" of whom he speaks is now a man, and resides in the State of New York, where he preaches faithfully the grace by which he was brought to Jesus when a "little child."

May the hearts of the instructors of the young be stirred up by this narrative to the more faithful presentation of the pure gospel truth as to the way of salvation, instead of merely telling stories that are often without point, or tend to produce moral conscientiousness only; instead of pointing out the only means of obtaining through faith forgiveness of sins and a new heart.

Who owns the Cornfield?

You saw the beautiful corn-field. Its tall stalks, like the rank and file of a noble army, had been nodding and waving their plumes in the sunshine all the summer through; and in autumn they were bending under the weight of the golden grain. How many batches of bread were hid there? How many hungry mouths would be fed from it?

Every day farmer Jones looked over the stone wall, and talked and thought about "my corn," as he called it. How much of it was yours, farmer Jones? "I planted it," he would say; "I hoed it; I—" but where did you get the first little kernel? God made it. In whose earth did you bury it? God's earth. He is the great land owner. Who cracked the kernel and brought out the living sprout? God. Who fed it? God. Who watered it? God. Who watched it? God. Whose sunshine warmed it? God's. Who sprinkled it with nightly dews? God's. Who pumped up its juices, and taught them to manufacture leaves in one place and cobs in another, and set the corn in the cob, and wove soft silk to wrap around the tender fruit, and strong swarths to protect it from blighting frosts and scorching heats? God. Who saved it from mildew, and rust, and worm? God.

Who then is the rightful owner? God. He will indeed pay your wages; but how small a part is your due.

"And I have harvested and used it as mine," said Farmer Jones. "I never thanked God for it, or took it sa from His hand. I never used it for His service. I never thought of his having anything to do with it. I have robbed God of his due."

Farmer Jones never thought of himself of a robber before. Had his neighbor called him so, how angry would he have been! He passed as an honest and just man; but now he asked himself, "Am I not a robber?" And, pricked by his conscience, he fell on his knees, confessed his sin and prayed for forgiveness. The great land owner allowed him to keep what he had given him; but every day afterwards the farmer thanked God for his daily bread; and many a bushel was wheeled away to feed God's poor, or to give God's children, or to help to advance God's cause: and evermore as he looked over the stone wall, he saw God's hand at work in the corn-field, and his heart said humbly, "Thine, not mine, O God."

Little Ones going Home.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

They are going—only going— Jesus called them long ago; All the wintry time they're passing Softly as the falling snow. When the violets in the springtime Catch the azure of the sky, They are carried out to slumber Sweetly where the violets lie.

They are going—only going— When with summer earth is dressed, In their cold hands holding roses Folded to each silent breast; When the autumn hangs red banners Out above the harvest sheaves, They are going—ever going— Thick and fast, like falling leaves.

All along the mighty ages, All adown the solemn time, They have taken up their homeward March to that serene clime, Where the watching, waiting angels Lead them from the shadow dim To the brightness of his presence Who has called them unto him.

They are going—only going— Out of pain and into bliss— Out of sad and sinful weakness Into perfect holiness. Snowy brows—no care shall shade them; Bright eyes—tears shall never dim; Rosy lips—no time shall fade them; Jesus called them unto him.

Little hearts forever stainless— Little hands as pure as they— Little feet by angels guided Never a forbidden way! They are going, ever going! Leaving many a lonely spot; But 'tis Jesus who has called them— Suffer, and forbid them not.

THE BOY MORTARA.—The following, from Punch, has a sharp point to it:

"A Jew boy comes home rather grimy and greasy, The servant-maid sprinkles him, using no soap; 'He's a Christian,' cries Pious, with conscience uneasy, Cries Punch, 'But if making a Christian's so easy, O, why doesn't somebody sprinkle the Pope?'"

APPOINTMENTS.

The Lord willing, S. Heath, of Lunenburg, Mass., will preach in South Reading Nov. 17.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28, at 10 1-2 in the morning. Deer Park is in La Salle Co., on the direct road from Ottawa to Tonic, being about eight miles east of Tonic and about the same south west on the mail route to Tonic. Those coming on the Central R.R. will stop at Tonic, and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people;

For signs there's no mistaking Proclaim Messiah near. H. G. McCULLOCK, Sec'y of Conf.

The Lord willing, I will preach in Unity, N. H., as Br. May appoints, Sunday, Oct. 27th; in North Springfield, Vt., Sunday, Nov. 10th; on Dinsmore Hill, Sunday, Nov. 17th. C. O. TOWNE.

I shall preach in Hartford Sabbath, Nov. 17, and remain in that vicinity and preach one or two weeks. All that wish my labors in the neighborhood for an evening, or so, will address me at Hartford care of E. Williams, without delay. J. V. HIMES.

Notice. I have now got a supply for the church in Boston, so that I can attend to calls abroad. All that wish my labors will give me early notice. Address J. V. HIMES, Boston, Mass.

DEDICATION. The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday,

Dec. 5, at 1 o'clock P. M. Elder J. V. Himes will preach on the occasion, and will continue the meeting over the sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls. F. GALE.

Kingston, N. H., Nov. 11, 1861.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Lloyd, \$1. The two books, sent the 6th, with postage came to \$1.12—12 cts being due.

E. Matthews. You write that you send \$1 for Z. Bow-el. There was no dollar enclosed; but the letter appeared as though it had contained a gold dollar, and so we cr. him from 1866 to 1892. We cr. sisters Tooker and Bittenhouse \$1 each Sept. 7; but find no memorandum about tracts. We however now send the amount you name.

H. S. Wilder, 25 cts. You give us no intimation of your former P. O. address; but if you are the H. S. W. to whom we have sent to Jamaica, it will pay to No. 1055.

G. W. Burnham. Have cr. you \$1.26 to 1081 and mailed you the \$3 on the 6th inst. S. Bradford. Old postage stamps are refused by the P. M. in Boston; but I presume if you write to the P. M. General, he will direct your P. M. to receive them.

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00 Stephen Sherwin, Grafton, Vt. 1.00 Martin L. Jackson, Milesburg, Pa. 2.00

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, NOV. 12.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

W D Hopkins 1093—are out of the No. of Nov. 2d, M Perkins 1101, Elias Smith 1056, L Nichols 1093, Mrs M J Tilton 1088, G W Leonard 1089, J Atkinson 1092—each \$1

A Bixbee 1101—sent 3 discourses for the stamps; J Shearer 1137, Addison Small 1127, J C S had paid to 1075 S Bradford 1119—each \$2.

R Atkinson 1114, \$1.50.