

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CURIOUSLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 794.

BOSTON, SATURDAY, AUGUST 2, 1856.

VOLUME XVII. NO. 31.

SIN BLOTTED OUT.

"I HAVE blotted out as a cloud thy transgressions, and as a thick cloud thy sins."

Dark, stormy clouds o'erspread the sky,
And hid each friendly star;
Whither bewildered should I fly,
From home a wanderer far?
But soft, west winds began to play,
And with a power serene,
Swept all those threat'ning clouds away,
Till not a trace was seen.

Then, sweet the silvery starlight smiled,
From depths of loving blue,
And all the rugged way beguiled,
Till home appeared in view.
One would have thought the sky so beamed,
It had been ever fair,
And quite forgot how drear it seemed,
When those dense clouds hung there.

So on my soul a dark, thick cloud
Of sin and sorrow lay,
My fears a furious storm forbode,
And hid hope's heavenly ray;
But God's most blessed Spirit came,—
A mild, yet mighty wind,—
And wiped away that cloud of shame,
Nor left a trace behind.

Oh! now with cheering radiance shine
The joys of sin forgiven,
As homeward by their light divine,
I wend my way to heaven;
And as if pure I'd ever been,
God's love girds me about.
He keeps no memory of sin,
For ever blotted out.

Lovest Thou Me?

BY JOHN CUMMING, D.D.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Concluded.

In the next place, the question, "Lovest thou me?" implies the great importance of love to Jesus. I said in the commencement of my remarks, the question implies the great importance of love to the Lord Jesus Christ. What is predominant in the heart of man as a passion, will always show itself in the life of man; as a tone, a coloring, and a form. You will easily know the avaricious man, by his grovelling forehead and grovelling looks and sympathies and feelings. You may select the licentious and the sensual man by the very turn and shape and form of his features. You may ascertain the hateful and revengeful man, as plainly as if revenge were written in fiery letters upon his forehead. And you will know a christian man by his outward conduct, because the love that is implanted in his heart, sheds its tone and its influence over him. If, then, love in the heart be the coloring and the creation of a new tone and holy character in the life, it is a most important question, "Lovest thou me?"

Love to Christ is the fulfilling of the whole Law. The most exact obedience to the Decalogue, without love, never can be accepted as obedience for Christ's sake. The man that keeps the first, the second, the third, the fourth, and all the commandments of the Decalogue, because it is popular, fashionable, or expedient, in order to work his way and maintain his position in society, may be outwardly an exactly moral man, but in the sight of the Searcher of hearts, his morality is like dead leaves; his conduct, so outwardly admired, is without fragrance, without excellence, without virtue. Obedience to a parent by a son, if done merely for outward ap-

pearance, is an obedience no parent can esteem. Service rendered to a master by a servant, because that servant looks for wages, is a very poor and paltry service. But service rendered by a servant, because the servant loves the master, or obedience paid by a son to a parent, because the son loves the parent, is a virtue precious in the sight of God, and in the sight of every right-minded parent and master. And here, unless there be love in the heart, however proper, however right, however useful those things may be which distinguish and constitute the moral glory of society, they are utterly worthless in the sight of that God who searcheth the heart and trieth the reins of the children of men.

Unless we have love to the Lord Jesus Christ, we never shall obey him with any consistency, or with any fulness of effect. That service which is rendered because you must, or because it is expedient, soon flags and exhausts the energy of the heart; but, on the other hand, who does not know that obedience or service rendered under the impulse of inward, deep, fervid love, does not falter in the worst, nor weary in the best of times? So that if we wish to obey and to serve our blessed Master as his friends, redeemed by his blood, we shall need his love to enable us to do so. The seven years that Jacob served for Rachel, seemed but as seven days for the love that he bore her. So, if we love the Lord Jesus Christ, rough places will appear smooth, crooked places will grow even, hills will be level, and valleys will be filled up, and, time will appear too short, and not too long, for the love that we bear him. Without love all service is mechanism, all obedience is rugged, unbeautiful before men, unacceptable in the sight of God.

We have powerful inducements in the Bible to love the Lord Jesus Christ, and to answer this question as Peter did, "Lord, thou knowest all things; thou knowest that I love thee."

First, we have the greatness of the Personage who asks the question. It is the God that made the world; that keeps our eyes from tears, our feet from falling, our souls from death; that might crush by his power, and yet seeks to attract us by his love, who says to each and to all, "Lovest thou me?" It is that God who not only made us, who instantly preserves us, but who bowed the heavens to open our tombs, whose love nailed him to a cross, whose love to us absorbs all the cycles of endless ages in pleading and interceding for us. He asks us from the cross he carried, he asks us from the throne he sits on, he asks by his agony and bloody sweat, by his death and sacrifice, by his resurrection and ascension, by his coming again, "Simon, son of Jonas, lovest thou me?" Many a heart, I trust, can answer, and answer with no feigned lips, "Lord, thou knowest all things; thou knowest that I love thee."

The great process that he pursues for creating love in our hearts, is just manifesting the love that he bore us. The very plan of the gospel is an exhibition of his disinterested love. The only way to create a passion in my heart is for another to show great devotedness for my sake. If some one—to illustrate great things by small—hated and detested me, what plan should I adopt to make that person love? I would just adopt the plan of which we have a precedent in Calvary itself. If I were to command that person, he would say, An affection cannot be created by a command. If I were to threaten, supposing I had the power to injure, he would say, Love is not to be driven into a person's heart by threats. If I were to offer that person honor, rank, and wealth, if I had it in my power, he would say, Love is not to be driven into my heart by the largesses that you may offer. But if I were to leave command, and threat, and promise, and if I were to save that person's only child from destruction at the risk of my own life, and when I placed that recovered child recovered by the exposure of my life, in the father's bosom, were I to say to him then, "Thou that once hatedst me, lovest thou me?" His answer would be something like that of the son

of Jonas, "I cannot but love thee, who hast shown me that thou lovest me." That is God's plan. He issued his command on Sinai, Thou shalt love—and man hated him still. He issued the command from Mount Ebal, the curse shall consume you, unless you love; the man hated the more. He issued his promise from Mount Gerizim, I will crown you with blessings and loving-kindness, if you love me. And man ran from him and only hated him the more. At last he came from the throne of glory, to which a poet's imagination never soared, to which an angel's wing never reached; and he came to a depth of humiliation, voluntary humiliation, agony, inner agony, and outer suffering; and now, nailed to a cross, my God, in my nature, manifestly appeals to my heart, "Simon, son of Jonas, lovest thou me?" and Simon, son of Jonas, answered—"Blessed Lord, thou knowest all things: thou knowest that I love thee." And thus we shall illustrate what is stated by the apostle so truly, "We love him, because he first loved us." Paul so feels the force and the necessity of this love, that he says, "If any man love not the Lord Jesus Christ, let him be anathema." It is so great a crime, so great an offence, not to love him, that even the apostle Paul says, "Let him be anathema."

Christian brethren, refresh your affections by gazing on the cross—by hearing in Gethsemane the oppressing and the agonizing cry: "If it be possible, let this cup pass from me." Go and witness the spectacle presented on Calvary; witness, study what Jesus is, and what Jesus hath done for you, and for your salvation; disinterested—unprovoked, and unselfish; and then hear his question addressed to you, to me, and to us all: "Simon, son of Jonas, lovest thou me?" If we love him we shall be like him, we shall serve him with a freedom, a persistency and a fulness of which we have had no conception before; and when all the restraints and shackles of mortality shall be removed, we shall love him purely, perfectly, fervently; and we shall be like him whom we love, for we shall see him as he is.

Brethren how much have you given to the cause? how much have you contributed to the claims of Christ; during the last three months, six months, nine months, twelve months, during your lifetime? I don't say, how much of money? Some have time as their only capital; some have interest as their capital; others can speak for Christ as their best offering; others, who have no capital of influence, no capital of time, have wealth and treasure at their command. Whatever that be which you can give, if you have love to Christ, that on all proper occasions you will give. It is the working hand and the consistent walk that are the best proofs before men; and the inevitable and inseparable proofs in the sight of God that we love him who so loved us.

This love is the very atmosphere of the blessed—the harmony of happy spirits—the attraction of each and all to God, their common and glorious centre. Were Christians more characterized by love and less ready to indulge in the exactions of law—were the apostolic sketch in 1 Cor. 9 their study, and the inspiration of it in their hearts their prayer, not only would the church be more sanctified, but the world would be more awakened.

Love is to a Christian what a coronet is to a noble—a crown to a monarch—a cowl to a monk. It is his badge, the ensign of his greatness, the mark of his birth:—the absence of it is fatal to every claim to be a Christian—it is the pulse of life.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the *Advent Herald*.

Continued from our last.

THE mind of the nation is swayed to a very great extent by the ministers of religion; they

are, both theoretically and practically, the living depositories of knowledge. Not that it is confined to them, or that they necessarily have the truth on any particular subject. But the position they hold is of the utmost importance, as the views of their congregations are almost entirely moulded by their teachings. It seems therefore both desirable, and a duty incumbent upon all who hold the responsible position of teachers of divine truth, to acquire with all diligence and sincerity an extensive and sound knowledge of the laws of symbols and figures. True, there are few tropes with which they are all acquainted, (though, as before stated, their study is very little cultivated) such as the simile, the metaphor, the allegory and parable, the hyperbole, and the personification. But there are others which abound in the Scriptures, and in all other writings, as the metonymy, synecdoche, irony, substitution, apostrophe, interrogation, antithesis, and others. All these figures of speech should be properly studied and thoroughly understood; and we think that all those whose province it is to teach ought to exemplify their knowledge of them by the clearness and correctness of their teachings.

We want to know when a sentence is uttered, if it is figurative at all—where the figure is, of what kind it is, and precisely how far it extends to affect the meaning of the words in connection with it. We could then rest satisfied when we heard an exposition of any passage, that accorded with such plain and palpable rules, that what we have heard was correct, and could be implicitly depended upon. Then there could no longer be room for such wild and chimerical notions as we sometimes find taught; neither could there be room left for such extreme variety of opinion on any given passages of holy writ as now exists.

We want a band of men, both clergy and laity, who will earnestly set themselves to the study and elucidation of this matter, and who will present us with true principles for understanding not only the prophetic, but also all other portions of the Holy Scriptures.

As I have previously stated, the investigation of the laws of symbols is being in some places earnestly pursued; and attention must be given to it—it is called for—and the opportunity presents itself—and those who desire may enquire after it. We must have a satisfactory arrangement of the rules and laws by which symbols are used, on which they are to be understood. And we hope the same may be said of the laws of figures.

Allow me to illustrate the elucidation of figures of speech, by a few extracts from the writings of Mr. Bliss, to whom I have referred before. In his designation of the figures, and an exposition of the prophecies of Isaiah, he says on chapter 59 verses 3 and 4:

"For your hands are defiled with blood and your fingers with iniquity; Your lips have spoken lies, your tongue hath uttered perverseness.

None calleth for justice, nor any pleadeth for truth;

They trust in vanity, and speak lies; They conceive mischief, and bring forth iniquity."

"The defilement of the hands with blood, is a substitution for the crime of murder, of which they had been guilty in causing the righteous to perish (as in Isa. 57:1). Their 'fingers,' a part of the person, are used by the synecdoche for the whole person; they were defiled with iniquity; and 'lips' and 'tongues,' the instruments of speech, are put by metonymy for those who speak lies and utter perverse things. Lying and discontent were characteristic of the nation at that epoch.

"There are metaphors in verse 4, in the use of the words 'conceive' and 'bring forth,' expressive of their purposing and executing mischievous and iniquitous plans—injuring others by fraud and deceit."

AGAIN, ON CHAP. 57, VERSES 4 AND 5.

"Against whom do ye sport yourselves?"

Against whom make ye a wide mouth, and draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
Inflaming yourselves with idols under every green tree,
Slaying the children in the valleys under the clefts of the rocks?"

"To 'sport' is to deride, to treat contemptuously. Making a wide mouth and drawing out the tongue, were express acts of derision, of which the interrogation shows that God was the object. 'Children of transgression' evidently means children who transgress, *i. e.* by making sport of sacred things. By a metaphor, also, they are denominated 'a seed' of falsehood, or a false generation.

"'With idols,' (inflaming yourselves with idols under every green tree,) is in the margin 'among the oaks'—under the shade of which, and of other green trees they practised their idolatrous rites (see 2 Kings 17:10, 11). 'Slaying their children in the valleys,' &c., was for the purpose of sacrificing them to their idols. 'They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire.'—Jer. 7:31.

AND, AGAIN, CHAP. 66, VERSE 4.

"I also will choose their delusions, and will bring their fears upon them;
Because when I called none did answer; when I spake they did not hear:
But they did evil before mine eyes, and chose that in which I delighted not."

"'Delusions' is in the margin 'devices,' which are evidently put by metonymy for the calamities which should be the punishment for such conduct. 'Fears' by the same figure is put for the objects of their fears—the evils which they dreaded, and thought to avert by abominable idolatrous rites. To 'bring them' upon them is a metaphor expressive of their being subjected to such.

"Calling and not answering and speaking and not hearing, are put by substitution for warnings and entreaties, indicated by God's providences or communicated by his messengers, and the disregard they had for such expressions of mercy—continuing their iniquities even in the presence of the Almighty—for which eyes are put by a metonymy."

Excuse the liberty I have taken of dwelling so long on this point (laws of symbols and figures)—my only plea is, the vast importance of the subject.

REQUIREMENTS.

In considering the study of prophecy, let us notice some of the requirements for its safe and profitable investigation.

HISTORY.—It is indispensable in obtaining a knowledge of many of the prophecies, that we should have an acquaintance with history—both sacred and profane. The history of nations in any way connected with God's ancient people, and all those of whom the Bible speaks, is some how very interesting; and indeed to the Bible reader must necessarily be interesting and profitable; and will well repay us for the trouble we may be at, investigating such historic records. But in connection with prophecy, these histories become interesting, and immensely important and advantageous.

Gentlemen infinitely better qualified than I am to direct your studies, have pointed out from time to time, the necessity and advantage of acquiring an extensive knowledge of history, and have given directions for obtaining it, and also the nations whose histories are most essentially requisite. Permit me, however, to say, that in addition to the history of the Jews, which we must needs place the first, we should strive to obtain a knowledge of all the great Gentile monarchies—Assyria, Egypt, Babylon, Persia, Greece, and Rome; and also the history of modern nations, especially those which have belonged to the old Roman Empire, as fully as practicable. The want of a more extended knowledge of history in general, has often been a source of considerable regret in my own experience, and has tended greatly to cripple me in my study of the prophetic word.

MANNERS AND CUSTOMS.—A knowledge of the manners and customs of the oriental nations, is an acquisition very important in this connection. This will obviously be brought before us in the study of their histories. And we should make this a special point of investigation: as a knowledge of these will assist us immensely in understanding both the prophecies and all other parts of the Bible.

THE BIBLE.—Of course an extensive knowledge of the sacred oracles is absolutely necessary. No progress can be made without it. It would be folly for any man, whose mind was ignorant of the Bible, to sit down and read a prophecy, and expect to see the whole drift and meaning of it. Its connection, time, and the subject to which it relates, must be known, before it can be fully comprehended. Besides the

Bible should be always be studied as a whole. Above all things, we recommend a full knowledge of God's word; it is always useful, beneficial and precious; and no knowledge is comparable to it.

The acquisition of a good knowledge of the Bible is often viewed as a matter of such magnitude, that people almost despair of ever obtaining such a desideratum. But a determined mind may obtain much information in a reasonable time, by an earnest and patient reading of God's book. We should read it through and through, and carefully study each book as a whole; and the whole as complete in itself. We should read it carefully and diligently, with a pure motive—desiring to know the truth, and ready to receive the truth in the love of it; with prayer also that God's spirit may enlighten us to understand the true meaning of his word.

Of course time will be required to effect this, but what subject, what branch of study, what science, can be investigated and pursued with consumption of time? Let us husband well the golden moments of our leisure time, and we shall find them supplying us with many opportunities.

To be continued.

The Man of Sorrows.

"AND Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head."—Luke 9:58.

Who uttered these pathetic words? Jesus, the Son of God, the Saviour of the sons of men; and as uttered by Him, do they not rank among the most remarkable of all the sentences that ever fell on mortal ear? The beasts of the field have their cave, or their den, but the Son of God is a homeless wanderer on the earth which he made! The birds of the air have nests constructed with rarest art, and with a view to perfect accommodation; but when they retire to repose for the night, the Son of God had to retire to the desert, there to weep, and agonize, and pray, till his locks were wet with the dews of heaven. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him; and he is over all things, and by him all things consist." And yet amid this mighty apparatus for promoting his glory, not a spot was found where the holy one could repose. It was the monarch exiled by his rebel subjects—it was the beneficent parent banished by those over whom he was tenderly watching. And why all this? Whence such abundant misery, such affluence of woe? It was that man might forever rejoice. The tears and the agonies of the Saviour atoned for the sins of the saved. Did he wander over Palestine without a home? It was to secure for us an abode in the house of many mansions. Did he endure agony? did all forsake and flee? It was that he might purchase for us the company of the just made perfect for ever. Was he a friendless and despised man? It was that "the love of God which passeth knowledge," might be unto all them that believe. Praise God, then, praise his holy name, at the remembrance of such mingled mercy, and love, and wisdom; and while the heart and soul are abased at the thought of a Saviour's agony, let them exult in his triumph; for it is his purpose that, through grace, all his ransom should share it.—*Wonders of Redeeming Love.*

Wolves in the Field.

"THERE is no temptation," said John of Wesel, one of the greatest of the pre-Lutheran reformers, "so great as not to be tempted at all." We have a vivid illustration of this in a picture given us by a late writer on natural history. When the wild horses of Mexico, he tells us, are grazing unconsciously in a prairie, there may sometimes be seen gathering in the distance a troop of wolves, whom hunger has driven out after food. At first the horses snuff up the scent and become alarmed, and as long as they continue so all is safe; for their fleetness puts a barrier between themselves and their assailants, which the latter are wholly unable to surmount. But so grave and innocent do the wolves look—so solely graniverous and urbane—that their intended victims soon become relieved from all fear, and begin again quietly to graze upon the same spot. Presently two of the older and more wary of the wolves stroll forth; as it were listlessly, and apparently for the mere purpose of pastime, sometimes advancing, sometimes retreating, and every now and then stopping to gambol with each other, as if to show their disengaged simplicity and buoyancy of heart. Again the horses become alarmed; but again, observing how very innocent and friendly their visitors appear, they fall once more to grazing secure on the fields. But the fatal moment has now come; and, with an unerring spring, the nearest of the victims finds the fangs of one of

his gaunt and wily pursuers fastened in his haunches, and those of another in his neck, and in a moment he is covered by the whole of the greedy pack that has been thus waiting till this moment to dash upon his prostrate frame.

How like is this to the attack of sin! At first it gathers at a distance, with an air of entire innocence and simplicity. "How inoffensive it looks!" says the unwarned observer. "Is that what you call a ball? Why, it is only putting one foot before another and looking cheerful. And how bright and gay and honorable does that party look that is sitting down to spend a friendly afternoon over its wine. Root of all evil, indeed, but is not a little money a very good thing? Yes, church is well enough, but is not God in the woods also, and is there any harm in my going to spend a fine Sunday morning in them?" So it is that sin presents itself to the incautious soul. First it lounges listlessly in the distance, as if to show its harmlessness and disengagedness of purpose. Then, when suspicion is disarmed, it comes nearer still, gambolling about as if it was mere pastime it was at. It is not until the soul feels its fangs that it discovers that it is now the victim and slave of a master whose bitter and cruel yoke must be borne, not only through time but through eternity.

Look jealously, O Christian, at the distant approach of sin; for know that if it is once allowed to come near, then art thou within its power, not it within thine! And as the atmosphere is filled with thy spiritual enemies, know that there is no temptation so great as to be conscious of no temptations at all.—*Epis. Record.*

A Guilty Conscience.

ONE of the most memorable passages ever uttered by Mr. Webster, was in vindication of the authority of conscience and of Providence, on a trial for a dark and mysterious murder:

"The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible influence to be true to itself. It labors under the guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, even from heaven or earth. The secret which the murderer possesses soon comes to possess him; and like the evil spirit of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It *must* be confessed; it *will* be confessed; there is no refuge from confession but suicide; and suicide is confession."

For the Herald.

David and Jonathan.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."—2d Sam. 1:26. Et vide 1st Sam. chs. 18, 19, and 20.

True friendship! kindred spirits' fond communion.

Good-will, complacency, and heart felt union: Pervading heaven, and sometimes seen below, But oh, how many do not feel its glow.

Yet Holy Writ affirms that erst it has been known,—with Daniel and an Ashpenaz, With Jonathan and David, John and Jesus, O how their friendship does instruct and please us.

The soul of Jonathan was "knit" and twined With David's soul—heart into heart enshrined: And now go to, ye worshippers of pelf, He loved, in friendship, "as he loved himself."

His "sword," and "girdle," and the "robe" he wore,

He gave to David—yet enjoyed them more: He sought to know "whate'er" his friend "desired,"

And "do it," for a great delight inspired.

The heir expectant to his father's throne, Preferred his friend's advancement to his own! For envy was there ever place more meet. Yet friendship ruled, and envy lost her seat.

When love lights up the human face and eye, We catch a gleam of glory ere we die:

And "very pleasant" was a love like this, And it was mutual—that crowned its bliss.

Unchanged, too, they longed to have it be, And covenants pledged its perpetuity:

"I'll never change"! O how the words will weigh,

Whene'er we fear a friend may turn away.

That love was "wonderful": of passion less Than what doth aye the happiest unions bless, But so unselfish, sacrificing, pure, Of love like this, we seldom can be sure.

A friend like "lovely" "pleasant" Jonathan, Helps us believe the love of God to man, And is a means whence ours to him Him is won,— A ladder love can come and go upon.

As finite objects must afford the germ Whence reason can the infinite affirm, So by prelation and comparison, We rise by friends up to the Perfect One.

Or as a lovely likeness, like a spell, Attracts us to the unseen original, So God's own image, full of truth and love, May our affections raise to Him above.

A life that's "in the bundle bound with" ours, For whom we fain would stay on Time's sad shores—

How great the fear that we may stay alone, And grief how poignant when that soul has gone.

"I am distressed for thee, my brother," cried The friend that suffered more than he that died: O death, how many-pronged thy cruel dart! In thrusting one, thou piercest many a heart.

O for a love that all mankind would bless! More love for all and yet for friends no less: Christ loved a John—but lived and died for all; And even Jonathan loved less than Paul.

"The time is short!"—the time to toil and pray, Come let us live for all "while now 'tis day," And when the Kingdom comes—then friends will meet,

And dwell for aye in fellowship so sweet.

O everlasting life with all the good! With praise for all its boundless joys to God: O joy of being loved by all in heaven! Returned by love and service gladly given.

Thou infinite and Perfect Friend! from whom Do other friends, and all our comfort come, Forbid that we should rest in aught but Thee, The All in All alone exalted be.

The Resurrection.

In the preaching of the apostles, the resurrection of the man (Christ Jesus) was assumed to be the very keystone in the arch on which they took their stand. If Christ was not yet risen, then they freely averred that their preaching was in vain, and all faith in him as Mediator was equally vain. If Christ rose not, then they had no living Saviour, and Christianity was a mere delusion. So clearly and plainly did they make this issue, that no man tolerably read in the Scriptures can fail to see that the apostles considered the fact of our Lord's resurrection to be the article of a standing or falling faith. If they were mistaken in this, they were mistaken in all. But they knew they were not mistaken as to this fact, and knowing this to be true, they knew also that several events and parts of his ministry were all endorsed and demonstrated, by the demonstration of the Messiahship when he rose from the grave.

This was indeed the grand test to which our blessed Lord submitted his final vindication from all the doubts and opposition he encountered during his ministry. "I," said he, "have power to lay down my life, and I have power to take it up." "Destroy this temple," speaking of his body, "and in three days I will raise it up." "I am the resurrection and the Life." And how triumphantly was this vindication achieved! The Jews, in their infatuation, thought the cross would terminate the career of the crucified. What a mysterious delusion! In their wrath they fulfilled the very prophecies which foretold the manner of the Saviour's death, and when they wreaked their spite and their venom upon the holy sufferer, by their cruel tortures, they little dreamed how soon Jerusalem would resound through all its streets and palaces with the praise of a risen Saviour. Yet so it was—He triumphed on the cross, and triumphed over the grave. On the day he broke, as it were the rocky sepulchre in which he had lain, and rising up in the might of his divinity, he shed the lustre of his own immortality upon every lowly and hidden grave, as well as upon all the populous cemeteries on earth; for by his own resurrection he showed both the possibility and the certainty that the hour was coming when the sheeted dead should start forth at his bidding, and all the "sleeping tenantry" of the dust feel the shock and the surprise of that voice, which in the morning of the resurrection cheered the disciples at the tomb of Joseph of Arimathea. Of all this, the apostles were most confidently persuaded. They had witnessed the fulfilment of his first promise, on the day of Pentecost. Everything before and after the death of Christ contributed to increase their faith in the fact of Christ's resurrection. This was the Divine Prodigy whose transcendent importance had made them feel that, sooner than renounce their faith in it, they would renounce friends, lose posses-

sions—yea, life itself.

The Lord Jesus Christ being the covenant head of the people, and acting for them as mediator, admits every one of them, not to a real participation in his personal acts, but to a real participation in all the benefits of his acts, as though they were strictly and entirely their own. As a client pleads through his counsel, or an elector makes law through his chosen representative, or a nation confides its foreign affairs to the skill of a minister—not one of the parties, in either case, participating, in fact, in the act of its agent or representative, yet each participating in the consequences of the same—so in a higher, and truer, and diviner sense, was Christ born into the flesh, and crucified on Calvary, and buried in the grave, for our sakes, in our stead to bear for us the penalty of the law which we have violated; and equally for us did he rise from the dead, and ascend to heaven, and enter upon the priesthood there, making intercession in our behalf.

And though it cannot be said that we literally suffered with him on the cross, or literally rose with him from the grave, yet in both his sufferings and his resurrection we were represented by all the nature that suffered and by all the nature that arose. As the branch is represented in the trunk, or the root of the tree, so were we, each one of us, represented in every act of the Lord Jesus. "He was delivered to death for our offences, and raised again for our justification," because he bore our nature, perfected through suffering, and sanctified by the indwelling Godhead.

Thus they who accept and believe in the shed blood of Christ as their propitiation, are looked upon by the Great Lawgiver with whom they have to do as having died with Christ. His death is put for theirs, his suffering for their punishment. There is not a commutation of the sentence against them, but there is a transference of the penalty to Christ, who was "wounded for our iniquities."

We shared not the actual sorrows of the man Christ Jesus, but we do share in all the privileges which these sorrows purchased.

And as Christ thus died for his people, bearing their sins on his own person, as their surety and substitute, so when he came forth from the grave, it was still in his representative character that he baffled death and broke his prison-house, bringing up from the darkness and dishonor of the grave the first fruits of that great harvest which is yet to unspring from the burial dust of centuries. Thus in Christ every one of his people is raised in anticipation, and with Christ risen, all his people share in his triumph, and partake of all the advantages and benefits which the everlasting Saviour died and rose again to secure.—*Christian Intelligencer.*

Burning of the Northern Indiana.

In Detroit and Buffalo papers we get further particulars in regard to this heartrending catastrophe alluded to in our last. There were from 110 to 115 passengers on board, but as the trip sheet was lost, no perfect list can be obtained. The crew numbered 50 or 60. The number of lives lost is not exactly known, but it is supposed will not exceed thirty. The fire broke out in the woodwork of the chimneys of the engine, and is supposed to have been caused by a spark from the ash pan. The passengers were at once filled with the wildest alarm, and all attempts to control them were shortly abandoned. The life boats were at once swamped by the passengers, and the officers, after heading the boats for the shore, threw overboard everything that could be made available for saving life. In every state room were from two to four life preservers, but they do not appear to have been generally used, probably through the influence of the panic. The forward boat was filled with passengers, while hanging at the stanchions, and one end breaking, the occupants were thrown into the water and most of them were drowned. The officers appear to have acted to the best of their ability, and it is thought no blame can be imputed to them.

The Detroit *Tribune* of Friday gives the following account of the disaster:

"We have conversed this morning with several passengers and others concerning this catastrophe. The Indiana was over 40 minutes behind time, and but a short time previous was carrying only 24 pounds of steam. Just before the discovery of the fire the second mate thought he smelled smoke, and proceeded to the fire hold, where he opened a hatch that communicated with the space between the boilers and the side of the boat, where he discerned a light, seemingly about the size of that of a candle. He immediately ordered the hose to be connected with the pipes from the pumps for throwing water, and sent for the mate, W. H. Wetmore, who was in command of the boat, Capt. Pheatt being sick.

Before he had reached the spot, and just as the water began to be thrown, the flames burst out around the steam chimneys and the bulk

heads of the engine, and almost in an instant that part of the boat was in a shroud of flame. Any effort to stay their infuriated progress was useless, and the officers immediately set about providing means of rescue. The boat lay head to the wind, and the wheelman directed her course to Port au Pelee Island, a few miles distant, but in a few moments the engine stopped. The boat lay still in the same position—a fortunate circumstance, as the flames were thus mainly confined to the after part of the boat. Mr. Wetmore endeavored to send one of the officers aft, but a wall of fire cut off all hope of passage. Those on that portion were speedily driven into the water, but not till a large number of chairs, settees, doors, and portions of the bulwarks had been thrown over.

A large boat was lowered, when a rush among the panic stricken passengers filled it and broke it away from the cranes from which it was suspended. Nearly all that were in it were probably drowned or killed by the falling boat. The other boats were aft or so near the fire that they could not be reached. The officers did their utmost to keep the passengers cool, some of whom were perfectly self-possessed and did good service, while others were wild with fear, neglecting to fasten their own life preservers upon themselves. The first and second mates, the first and second engineers, and the wheelman, all did their whole duty and acquitted themselves like true men, displaying great coolness and good judgment.

Of course, the scene was perfectly appalling. The roaring flames, the frightened men and women, and the frantic efforts made to save life, were enough to palsy the stoutest heart.

The propeller Republic, of the Detroit and Dunkirk line, was about seven miles ahead of the Indiana. Her captain discovered the flames almost immediately on their breaking out, and instantly turned about, put oil and other combustible materials under the boilers, and crowded every inch of steam for the spot, and reached there in a very short time. Her boats were lowered, all ready to drop into the water, and proceeded to pick up the passengers floating in the water.

The Mississippi, of the Central R. R. line, was about six miles astern of the Indiana, and hastened to her relief, reaching the spot in about twenty-five minutes. Capt. Langley remained in his piloting house constantly, and kept his boat near by, so as to render the most effective assistance. Eight boats were sent to pick up and take off passengers.

As soon as they were all picked up, and it was known that nothing further could be done, the Mississippi came on her way to this port, having all the passengers and nearly all the crew on board. A collection was taken up among her passengers, and \$200 raised for the destitute. The passengers and crew were liberal to the last degree in giving clothing to the Indiana's passengers, all of whom were stripped of all their baggage, and most of them of their money. The passengers were loud in their praise of Captain Langley, who displayed the most admirable judgment in all that he did, and the most unbounded generosity."

The Detroit *Advertiser* relates the following incidents:

Soon after the flames burst out, and while the engine was yet working, several persons, frightened nearly out of their wits, lowered away the larboard boat forward the wheel, and all but one in it were drowned. That one was a cabin boy, who, seeing the boat driving towards the wheel, leaped wide of the wreck, and on coming up, fortunately encountered a piece of plank which had been thrown overboard, and on which he supported himself until he was taken up by the boat of the Mississippi.

The second engineer of the propeller Ohio was on board, and as soon as the alarm was given, he very deliberately pulled off his boots, coat, and pants, kicked a door from its hinges, and plunged into the lake among the first. He said the only thing that struck terror to his soul, was the agonized cries of the female passengers. There was a heavy swell rolling, and against this he took his course, and when picked up was nearly half a mile from the scene of distress, perfectly collected, but somewhat chilled.

A cabin boy cut a large box loose from its fastenings, let it down into the water, got into it, and sailed off as quietly as if nothing had occurred, and did not even get his clothes wet.

Mrs. Bridget Glynn, with three small children, was saved. She rushed to the after part of the boat, intending to get upon the guards and there remain as long as possible. On looking over, she discovered a man hanging on at the point where she desired to get down, and by many a lusty cuff and threat she tried to drive him from his post, but he hung on, and she went to another part, placed two of her children on her back, bade them cling fast, threw the third overboard, and leaped after it. The two on her back maintained their grasp, she caught the third, and they were buoyed by her clothes until a boat came along, and rescued them, and

took her enemy from the guard of the burning boat.

One passenger, who had his wife and a son four years of age on board, was unable to get the cork from his life preserver so that he might inflate it. He procured a life preserver for his wife, but it was rendered worthless by leaking. He then let his wife down into the water by a rope, and, with his boy in his arms, leaped overboard himself. His boy grasped him tightly around the throat, choking him and pulling him under the water. Feeling that he could not save both, by a violent effort he loosened his son's arms from his neck, and the little fellow sank probably to rise no more. The mother and father were saved, but with saddened hearts.

A woman jumped into the water with a child in her arms, and clung to the steamer, although the heat was so great, till taken off by the boats—saving herself and little one. Several of the officers and crew were burnt more or less. The third engineer of the steamer was asleep when the fire broke out. He was somewhat burned in getting out of his room; he jumped into the water, dived under the wheel, and swam about till picked up.

In Detroit, about \$2000 was raised for the relief of those who were rendered destitute by the disaster.

The Inundations in France.

Central and Southern France, as has already been stated in recent foreign advices, has been the scene of a most disastrous flood, in consequence of the overflowing of the rivers Loire and Rhone, and their tributaries. At last accounts the waters were subsiding, revealing a vast amount of ruin and desolation. At Lyons, on the Rhone, the inundation was exceedingly calamitous, great numbers of buildings were destroyed by the waters undermining the walls. Almost all the large workshops near the banks of the Rhone have been destroyed, and the loss in machinery and merchandise will be enormous. Of course great numbers of the population are not only thrown out of employment, but have lost their homes, and bivouacked in the streets. A distribution of food and money for their relief, is regularly made. Villas and country houses near the city have suffered greatly. So sudden was the rise of the waters that in one house a whole family were so sound asleep that they did not hear the alarm given, and would have been drowned but for a dog who ran to the bed of his master and pulled off the clothes with his teeth. It is calculated that the loss in the crops in the Camargne alone will amount to three million francs.

The accounts from the provinces of the Loire were distressing. Both the Orleans and Lyons lines of railway were broken up, and traffic beyond a certain distance was stopped. In approaching Chalons, on the Saone, the country had the appearance of an Island lake, while beyond it nothing but water was to be seen, dotted with the tops of houses and trees. The course of the river could not be discerned. At Tournus the destruction of property was immense. Around Macon was a complete sea, and as the river became narrower on approaching Lyons, the body of rushing waters was tremendous, overthrowing walls, houses, or whatever lay in its path. At Orleans, at the Univers hotel, the passengers had to let themselves down with sheets into boats.

At Blois, when the inundation became imminent in the neighboring districts, the inhabitants poured into the town, driving their cows and sheep before them, and bearing their children and most precious effects in their arms. Efforts were made to strengthen the dykes, but they were of no avail. The town was completely inundated, the water being in some places twenty feet deep, and the damage was immense. At Tours and Amboise and the surrounding country the inundation was equally disastrous. The *Courrier de la Drome* gives the following account of the disappearance of the village of Bezundun:

"In the evening the inhabitants of this place, which stands on the side of a highly cultivated hill, heard the houses cracking in an alarming manner, and they hastily fled. In a few minutes, the houses were in ruins. The water from the late rains had saturated the ground so much that a landslip to the extent of more than seventy acres took place. Two houses which were standing close together, at a short distance from the hamlet are now separated by a complete field. Some other houses, which were before standing on an elevated spot, are now in a complete hollow. The effect produced has been of the most extraordinary kind. One inhabitant of a house, who a few days ago had a small vineyard in front of him, has now a meadow."

Quite a number of lives were lost by these terrible inundations, and there were numerous wonderful escapes from the angry waters. In some instances persons remained in the tops of trees two or three days before they were rescued. The Emperor has visited the scene of

the disasters, and rendered prompt aid to the sufferers.

Fresh Fruit in Hermetically Sealed Cans.

Public attention was very generally called to this subject last year by Arthur, Burnham & Co., of Philadelphia, manufacturers of "Arthur's Patent Self-Sealing Cans and Jars," and large numbers of families all over the country were induced to try experiments not only with Arthur's Cans, but with a variety of other cans offered to their notice. Arthur's Can, which is the simplest in construction and the easiest to use, is moreover the only one that we have seen with a single exception, that is constructed on right scientific principles. In the exception referred to, the can itself is in all respects less desirable and few would have any hesitation in choosing between them. Arthur's is entirely open at the top, with a channel around the mouth filled with cement. It is sealed by heating the lid and pressing into this cement, which is done in a moment. The cement is in the channel when the can is sold. The cans sustain no injury in opening, and may be used year after year. They are made of tin; and also of fire proof earthen ware.

We have thus particularly referred to this can, that our readers may know how to distinguish it from all others. It is without doubt, the best offered to the public, and in an article of this kind only the best should be taken. We have used them ourselves, and know their quality. So have scores of our friends. Mr. Godey, of the *Lady's Book*, good authority as every one knows, thus speaks on the subject:

"There were a variety of Self-Sealing Cans offered to the public last year, and there will in all probability, be a great number during the coming season. Not one that we have seen bears any comparison, in our estimation, with Arthur's; and our advice to all is, try no other can or jar next year. This one will certainly keep fruit in precisely the condition in which it is sealed up, is simple in construction and easy of use, and cannot, we believe, be equalled, far less excelled, by any vessel got up for the purpose of keeping fruit in a fresh condition by hermetical sealing."

Fruits put up in hermetically sealed vessels are, as all who have used them know, in every respect superior to those put up in the old fashioned way. The process is, moreover, easier and cheaper. No housekeeper who has once tried the new method, will ever go back to the old.

We have presented this matter a little prominently, because it is one in which almost every body has an interest. In calling attention to so admirable an invention, we but serve the common good.—*Philadelphia Merchant.*

Foreign News.

NEW YORK, July 23. Steamship Persia was signaled off Sandy Hook at four o'clock this morning, and arrived at her dock about seven. She brings upwards of 200 passengers. She left Liverpool at three o'clock P. M., 12th. The Ericsson arrived at Liverpool on the morning of the 7th, and sailed for New York on the 10th, with five passengers.

Steamer Arabia arrived out the 6th: City of Baltimore, from Philadelphia, on the evening of the 8th; the Arago at Southampton morning of the 10th, en route for Havre.

ENGLAND.

The political news is unimportant. The chief feature of interest in London was the return of the Guards from the Crimea, after an absence of two years. They made their entree into the city on Wednesday, the 9th, and marched through the principal streets to their barracks. The Queen and royal family, together with Prince Oscar of Sweden, and a crowd of noble ladies and gentlemen warmly extended them a welcome from the balconies of the palace. Half a million of persons were assembled.

A serious riot had occurred at Nenagh, Ireland, on the 6th of July, and succeeding days, caused by the alleged bad faith of the government towards the militia. They had been ordered to disband, and give up their clothing and arms, which they refused to do; but instead broke open the magazines, seized the ammunition, and afterwards paraded the streets, discharging their muskets in the air. Assistance was telegraphed for, and one thousand troops of the line soon arrived, and after a short struggle they succeeded in disarming the insurgents and one of the regulars were killed, and about a dozen wounded. The citizens sided with the militia, and cheered them on. At the latest telegraphic accounts all was quiet.

Lord Russell's motion in Parliament on Italian affairs, is fixed for Monday.

There had been no reference to American affairs, excepting some interrogatories concerning the boundaries of the Belize.

The spinning mills of Joseph Ainsworth, at

Bolton, have been burnt. They contained 80,000 spindles.

FRANCE.

The *Moniteur* officially contradicts the report that Napoleon proposes meeting the Emperor of Austria at Lake Constance.

Alliez, Grand & Co., bankers, of Paris, have failed.

THE CRIMEA.

The definite evacuation of the Crimea took place July 5, on which day Marshal Pellissier embarked for home.

GERMANY.

The Zollverein is approaching a crisis, which may possibly lead to a rupture between the liberal Northern and protective Southern States of Germany



The Advent Herald.

BOSTON, AUGUST 2, 1856.

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 dispute.

THE LORD'S SANCTUARY.

MIRIAM, the prophetess, sang to the God of Israel, (Ex. 15:17) "Thou shalt bring them in, and plant them in the Mountain of Thine Inheritance, in the Place O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established." And the Psalmist said, (Psa. 78:68, 69) Jehovah "chose the tribe of Judah, the mount Zion which He loved; and He built His sanctuary like the high places, like the earth which He hath established forever." And (vs. 52-54) He "made His own people to go forth like sheep, and guided them in the wilderness like a flock; and He led them on safely, so that they feared not. . . and He brought them to the border of His sanctuary, even to this Mountain, which His right hand hath purchased."

The "Mountain" here referred to, has evident reference to the whole "hill country of Judea," or to the whole land that was promised to Israel for an inheritance; which was mostly a mountainous region. Ranges of mountains on each side of Jordan extended from Syria, through Palestine into Arabia,—interrupted in various places by valleys and level tracts of greater or less extent. There was the "glory of Lebanon"—the Libanus of the Greeks, crowned with the noble cedars, which were among the most magnificent objects of the vegetable kingdom. There was the fruitful Carmel, the name of which implies the vineyard or garden of God; its tops were studded with oaks and firs, and its valleys with laurels and aloes. There was the beautiful Tabor, and the Mountains of Israel, called also the Mountains of Ephraim, which occupied the centre of the whole country; and thence were the Mountains of Judah on the south—the whole of these being denominated by Moses "that Goodly Mountain," and by the Psalmist, God's "Sanctuary," and "This Mountain which His right hand had purchased."

To show the natural fruitfulness and fertility of this country, Moses said to Israel, (Deut. 11:11, 12) "The land, whither ye go in to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of it." He elsewhere describes it (8:7-9) as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land whose stones are iron, and out of whose hills thou mayest dig brass." Caleb and Joshua after returning from the search of this land, pronounced it, (Ex. 14:7, 8) "an exceedingly good land," "a land that floweth with milk and honey." Moses prayed (Deut 3:25) "Let me go over, and see the good land that is beyond Jordan, that Goodly Mountain, and Lebanon." Daniel speaks of it (8:9) as "the pleasant land," and (11:16) "the glorious land," or the land of ornament, and Ezekiel, (20:6) as a land that God "had espied for them,

flowing with milk and honey, which is the glory of all lands."

A sanctuary is a sacred place, and also a place of shelter and protection. In giving Israel (Jer. 3:19) this "pleasant land—a goodly heritage of the hosts of nations," Jehovah denominated it His SANCTUARY, * because He had selected that land for His own purposes, when His glory should be manifested and His name worshipped, when all the rest of the earth was sunk in idolatry and "full of the habitations of cruelty." That land also He had made a place of refuge for his people where He would provide for, and protect them from all their enemies.—provided they put their trust in Him. He denominated it (Deut. 12:9) "The Rest," and "The Inheritance which the Lord your God giveth you;" and it has been everywhere recognized as "The Holy Land,"—or the sanctuary country.

In the midst of this beautiful land was one locality which had been selected with particular reference to the worship of Jehovah. It was that distant place of which the Lord told Abraham when He directed him to go and offer up his son Isaac, and where a ram caught by its horns in a thicket was made a substitute. This was to be the capital of the country, and here the tribes were to assemble and worship. For the Lord said (Deut. 12:11) "There shall be a place which the Lord thy God shall choose to cause His name to dwell there." And (vs. 13, 14) "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest, but in the place which the Lord thy God shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." This place which Jehovah chose was (Psa. 78:68) in "the tribe of Judah, the Mount Zion that He loved." The Psalmist sung of it (48:2) "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." And he elsewhere styles it (50:2) "The perfection of beauty." Thus (131:13, 24) "the Lord hath chosen Zion; He hath desired it for His habitation," and hath said of it: "This is My Rest for ever; here will I dwell; for I have desired it."

There was the mountain on which the Lord's house was to be erected, and where for ages was typified the coming of the second Adam—"the Lord from heaven." And though it has now long been like "the high places of the forest"—a place of idolatrous sacrilege; though it has been long "ploughed as a field," and been given to be "trodden down of the Gentiles until the times of the Gentiles shall be fulfilled;" yet (Isa. 2:9) "It shall come to pass at the end of the days, that the mountain of the Lord's house shall be established the Chief of the mountains, and shall have precedence above the hills, and all nations shall flow into it."† For (Dan. 8:14) "then shall

* The word Sanctuary quoted in the above, from Psa. 78:54, is קֹדֶשׁ (koh-desh), and is applicable to anything holy. It is the word used in the following texts.

- Neh. 11:1—"Jerusalem the holy city.
- Psa. 2:6—"My holy hill of Zion.
- " 15:1—"Who shall dwell in thy holy hill.
- " 87:1—"In the holy mountains.
- Isa. 27:13—"In the holy mount.
- " 48:2—"The holy city and 52:1.
- " 55:7—"My holy mountain and 65:11,25.
- Dan. 8:13—"To give both the sanctuary and the host.
- " 14—"Then shall the sanctuary be cleansed.
- 9:16—"Jerusalem thy holy mountain and v. 20.
- " 11:45—"the glorious holy mountain.

In the Septuagint it is everywhere represented by ἅγιος (hagios), which has the same meaning, and is the word used in Matt. 24:15, when the Saviour said, "When ye see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place"—i.e. when the Pagan abomination should be brought by the Roman desolators into the Sanctuary country,— "then let them which are in Judea flee into the mountains," which was done by the Christians when the Romans invaded Palestine—Jehovah's SANCTUARY.

The word *sanctuary* that occurs in Ex. 15:17 is מִקְדָּשׁ (mik-dash), which is elsewhere seldom applied to anything but the sanctuary building.

† In the common translation of Isa. 2:2 and also of Micah 4:1, the phrase "in the last," is from the Hebrew אַחֲרֵי־כֵן (ah-gbareeth) which denotes the end or farthest part; as in Prov. 23:32, "at the last it biteth like a serpent;" 25:8, "what to do in the end thereof;" Eccl. 7:8, "Better is the end of a thing."

The word "established" is כָּוַן (koon), and conveys the idea of permanence, as in Job 21:8,— "Their seed is established in their sight."

"In the top of," is in the Hebrew רֶשֶׁת (rohsh), which signifies the head or chief, or that which has the pre-eminence, as in Lev. 6:5, "restore it in the principal;" Num. 31:26, "The chief fathers of the congregation;" Josh. 11:10, "The head of all those kingdoms;" 1 Sam. 9:22, "in the chiefest place

the sanctuary be cleansed;" it, with the host, shall cease to be "trodden under foot;" the Lord will have "returned to Zion," and all the earth shall be "filled with His glory."

In the time of Joshua, that final consummation was ages in the future. He did not give Israel that rest; for (Heb. 4:8, 9,) "If Joshua had given them rest, then would not He afterward have spoken of another day. There remaineth there fore a rest for the people of God." But till the time should arrive when the saints should inherit the promises, the Sanctuary country was to be in the temporal possession of Israel, unless they forfeited such possession of it by their apostacy; and it was for the purpose of their entering on that conditional occupancy of it, that Joshua was permitted to conduct Israel over Jordan.

SYMBOLIC DICTIONARY.

In accordance with the foregoing Laws of Interpretation, we have endeavored to arrange alphabetically, and to interpret the more important of the symbols that are to be found in the Scriptures, in the following

SYMBOLIC DICTIONARY.

[NOTE.—Those who were readers of the *Herald* in 1844, will remember that we gave a series of articles under this head in the summer of that year, but the completion of which was prevented by events in the following autumn. We have since learned much on the subject of which we were then ignorant; and we have doubtless much yet to learn. We therefore do not present these interpretations as infallible decisions of the meaning of symbols; but we invite examination and discussion respecting them—in short, pithy, and terse articles—with the hope of mutually learning and teaching, and with the desire that such examination will result in more settled and uniform views respecting many disputed points.]

The indices preceding the several symbols, are indicative of their respective class.

- 1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
- 2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
- 3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

- 3. AIR, that was darkened by reason of the smoke of the pit under the fifth trumpet, Rev. 9:2,—A symbol of the moral and mental condition of the people who were afflicted by the pestiferous doctrines of Mohammed.
- 3. AIR, into which the seventh vial was poured,—it being in contrast with the seat of the beast, the rivers and fountains of waters, &c., on which the previous vials were poured, Rev. 16:17,—Of the universality, of the effect of this vial, in contrast with the limited localities which the others affected.
- 3. ALTAR, of sacrifice, under which were the souls of them that were slain for the word of God, (Rev. 6:9) and which John was commanded to measure, 11:1,—Of the foundation of Christian worship on earth, through the atonement made by Christ,—the position of the martyrs under it being indicative of their reliance on Christ's death for pardon and forgiveness; and the measurement of it, being the examining and unfolding of the great Scripture doctrine of justification by faith in Christ, promulgated at the reformation: (Heb. 13:10) "We have an altar whereof they have no right to eat which serve the tabernacle."
- 3. ALTAR, of incense, in heaven, where an angel with a golden censer stood and offered incense with the prayers of the saints, and then cast censer and fire to the earth, under the seventh seal, (Rev. 8:3,6); from whence the voice came at the opening of the sixth trumpet, (9:13); and from whence came the angel that had power over fire, at the reaping of the vine of the earth, 14:18,—Of the mediatorial intercession, through which Infinite justice is reconcilable with the forgiveness of sin, and the supplications and praises of saints on earth are made acceptable to the Father in heaven. This altar corresponds to that in the inner sanctuary, which is typical of heaven; and the acts under the seventh seal, symbolize that the work of redemption is finished, and that there will be no more acceptance of prayer from those left on the earth.

- 1. ANCIENT OF DAYS, sitting in judgment on and giving the beast to the burning flame—His garments being white as snow, and his hair among them;" 1 Chron. 16:7, "David delivered first this psalm." And
- "Shall be exalted" is נָשָׂא (nah-sah), which also implies pre-eminence, as in Isa. 57:15, "the high and lofty One;" Esth. 5:11, "he had advanced him above the prince."

like the pure wool, Dan. 7:9-13,—Of the Most High, who sits in judgment at the end of the last form of the fourth kingdom, on the kingdoms of this world, and takes away their dominion; and then (v. 27) "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."

- 2. ANCIENTS, of the house of Israel, seventy, offering incense before idols in the house of the Lord, Ezek. 8:11,12,—Of the elders of Israel performing idolatrous worship in the temple at Jerusalem.
- 2. ANGELS, round about the throne, uniting with the living creatures and elders, in praise of the Lamb, (Rev. 5:11); and around the throne in the worship of God, 7:11,—Of angels in heaven, who unite with the redeemed of earth, in the worship of Christ and the Father.
- 2. ANGELS, the seven who stood in the presence of God, to whom were given seven trumpets, who sounded, and the one with the golden censer, Rev. 8:23,—Of the angels who assist in conducting the revelation, and are instrumental in the fulfilment of the events symbolized, marking the periods, and making evident the relation of history to prophecy: (Heb. 1:14,) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"
- 3. ANGELS, four, under the sixth seal, holding the four winds of the earth, so that it should not blow on the earth, sea, or trees, during the sealing of the servants of God, Rev. 7:1-3,—Of the agencies that have power to excite or quell the disturbing influences symbolized by the winds, and who restrain them while the servants of God are designated as sustaining to him the relation of children, immediately preceding the resurrection of the just and the change of the living; after which the winds are left to blow on the wicked.

(To be continued.)

POLITICS.

We have given offence to some of our readers for giving expression to our opinions respecting the present condition of things in Kansas, and the late assault on Mr. Sumner. A few have stopped their paper because of it, and a few have threatened so to do; which has called out this word of explanation. On looking over what we have said, we do not see that we have said anything that we could have well avoided saying, and been a true chronicler of the signs of times. We do not see that we have said anything that was not historically true, nor that was not morally right, and therefore nothing that could justly give offence.

As a chronicler of the Signs of the Times, we hold that it is incumbent on us to keep our readers well posted up respecting the occurrences of the day, and the moral aspect of those occurrences. Is this world growing better and better, or worse and worse? Is it making progress in holiness and virtue? or in violence and sin? are among the questions which this paper was commenced specially to discuss; and to discuss these questions, it is necessary to present the moral aspects of the times in which we live, as developed in the occurrences of the day. Questions of war and of peace, of outrage and crime, of blood and wrong, cannot therefore be passed over or ignored, without doing violence to our profession.

Mere party questions, such as are not of a moral nature—questions of bank or no bank, tariff or no tariff, sub-treasury or no sub-treasury, &c., we hold that we have nothing to do with; for they do not come within the province of a religious paper. Nor would we have any right to eulogize one political party and denounce another. But all public acts, showing that wicked men and seducers are waxing worse and worse, deceiving and being deceived, we contend are within our province. And in this we never stop to enquire whether the acts are done by one party or by another, by one set of men or by another. A wrong act is no more right because one man or set of men do it, than it would be if done by another. If a man lends his sanction to that code of a dark age, the code of duelling, we don't stop to enquire whether it is Alexander Hamilton or Aaron Burr who thus errs. And so had Sumner assaulted and beaten down Brooks, as Brooks did Sumner, we should say the same of the act of Sumner as we have of that of Brooks. Wrong is wrong let who will perform it; and right is right, let who will act it. If we find men shot down on the prairies, houses burned, and crime of every kind committed, it matters not who is the author of the wrong or who sympathises with it; it is clearly our duty to record it as a sign of the times in

which we live, and to give our sympathy to the side of the injured. When the poor man who had fallen among thieves was left wounded on the highway, there was no justification for the passing by on the other side, of the priest and the Levite, but the act of the good Samaritan, in administering to the wants of the wounded man is cited by the Saviour as an example for His followers under all like circumstances. We never enquire what party, or what man does any given act; but we give our sympathies to those who wrongfully suffer. And under reversed circumstances we should give our sympathies to the opposite parties.

The Herald has subscribers in each of the slaveholding states, and we exchange with several southern religious journals. We expected, indeed, that some of our readers there might feel pained at what we have said; but, as evidence of their magnanimity we must record it, not a subscriber in all those states has manifested the least displeasure on the subject. We have thought this manifested on their part a tolerance of opinion that we look for in vain in some parts of the north. So far as the assault of Mr. Brooks was concerned, we have supposed that there could be but one opinion on the subject, north or south, by any enlightened conscience.

One of our exchanges, the *Due West* (South Carolina) *Telescope*, published in Mr. Brooks' own State says of this affair:

"We notice this affair now to call the attention of sober and law-abiding men to its character and consequences. Is it thus that truth and the right are to be maintained? Or rather, are not all truth and right, all order dignity and honor, overborne in such scenes of violence? We trust that whatever Congress may do, the Honorable gentleman will be held to a strict account by the intelligent Christian South, and especially among his own constituents. Of course our remarks are independent of all reference to Mr. Sumner individually."

That paper could say nothing less, nor need it say anything more. It shows that its Christian editor does not sympathize with such an act of lawless violence.

Respecting the Kansas outrages, we do not know how we can do anything less than to record them as they occur, to censure them as they deserve, to sympathize with the wronged, and pray that God will aid the right.

While we are writing, we find the following in a letter in the *Ohio Gazette* respecting the murder of Laban Parker, from Cleveland, Ohio, at Blue Spring in Kansas. Three persons append their name to the letter, and say:

"Yesterday morning we were going to Tecumseh, but when about eleven miles from that place, we were appalled by the sight of the body of a murdered man tied firmly to a tree by the road side. He was tied with his back to the tree, with his hands and feet partially around it. He had been shot just above the left eye with, as we suppose, a rifle ball. A huge hunting knife was sticking in his breast. It had been driven clear through him, and the point was two or three inches in the tree. He was evidently murdered yesterday or day before.

"There was a toadstool tied to the knife-handle, on which the following inscription was written: 'Let all those who are going to vote against slavery in Kansas—take warning!'"

Now we are not to be censured for condemning acts like those, nor for expressing our sympathy for those who suffer such, nor for expressing our disapprobation of those who would wink at, apologize for, or cover over such. To allow one's self to submit to censure for such expression of opinion, would be consenting to be deprived of the liberty of free thought and free speech—boons which our institutions guarantee to us. We must condemn such, and we must wish success to those, whoever they may be who are conscientiously aiding to remedy such evils. But while so doing, our readers will never find the *Herald* advocating one party and disparaging another. We don't believe that any party can right this matter; for Jehovah alone will arrange all matters according to His own pleasure. That party has always succeeded which it has pleased Him to permit to succeed; and no party can succeed contrary to His determination. And therefore we have nothing to say in the *Herald* respecting party strifes, though we shall condemn the wrong acts of all parties, and the party that commits the most—without inquiring whether they come from the east, the west, the south or the north. For He, "whose dominion is an everlasting dominion and his kingdom from generation to generation," is the ruler of this as well as of all lands: He it is who "removeth kings and setteth up kings;" for "the Most High ruleth in the kingdom of men, and giveth it to whomever He will, and setteth up over it the basest of men."

A lady in Indiana wrote us a few weeks since, that unless we directed her paper in a given manner, it might not reach her, as it was sometimes taken out by a man in that place whose name and

initials were the same as hers. A few days since we received the following note from him who had taken her paper, as follows:—

J. V. Himes, sir
I received two No of the Advent Herald, First the Pasification of Kansas.

Second, Massachusetts.
Both of these are Contemtable, and destitute of truth in my estimation. Therefore if the Advent Herald is engaged to do the dirty work of the Abolitionist. Then dont disgrace Indiana by sending it uppon her soil.

For jest so shure as the sun rises in the East. Israels God will sustain the New Brasky Act, and place Buchanan, at the head of the Capital. In spite of all of the Clergy combined.

The Duelist.

WE are sorry to record that Mr. Burlingame, member of the House of Representatives from the Boston district, and an extract from whose speech we gave a few weeks since, has greatly injured the moral effect of that speech by lending his sanction to the code of the duelist,—not that he has actually fought a duel, but that he has given his sanction to it.

In the whole of this business he has made a succession of mistakes—the first and greatest being in his giving out that he was a fighting man, and was responsible in that sense for what he said in debate. As a matter of course he could only expect that Mr. Brooks would challenge him; and when he did so, he made an explanation that enabled Brooks to say that he had made a distinction between the act and the actor. He then took back that explanation, upon which Brooks again challenged him, when he appoints a place of meeting in Canada,—acting in all by the advice of friends. Mr. Brooks pretends that he could not safely go to Canada, and contrives to get arrested and locked up.

The papers are commenting on the respective courage of the two men; but we see no difference between them on that score,—except that Mr. B. being a northern man, and knowing that the north frowns upon duelling, he was the more censurable for becoming entangled in it. He would have shown more true courage had he promptly said, "Sir, the laws of God and of my country forbid me to fight, and I dare not violate those plain commands." As it is, he has greatly marred the good opinion which his speech had secured for him.

The Resurrection of the Body.

"*Enquirer*," in the correspondence pages, has another article on the resurrection of the dead, but denying the resurrection of the body. We of course see no relevancy in his argument. His view of the dead presents nothing that can be called a resurrection. And his future of the soul does not differ materially from the old Pagan ideas of the future world, though they were vague and confused. The claim of *Enquirer* that the heathen knew little or nothing of a future existence will not bear a moment's examination.

Socrates remarked: "There is something remaining for the dead, and that something is better for good than for bad men."

Plato remarked: "Touching bad men, unless in the present life they are purged from their corruption, that place which is pure from evil, will not receive them when they die."

Plutarch says: "It was the current opinion of the most ancient Poets and Philosophers, that certain habitations were appointed for excellent persons when they departed out of life, and that to those habitations they went."

And the Red Men of our country thought: "That at death they should go to a delightful country, where there was a clear sky and a perpetual spring, whose forests abounded with game and lakes with fish, and where they should enjoy everything they enjoyed on earth, and in greater abundance."

The resurrection of the body, is that which is distinctive in the teachings of inspiration. The Bible is full of it, and the bringing of immortality to light, was done by the resurrection of Christ from the dead.

BURIED TREASURES.—"Eusebius" writes in the *New York Observer* from Rome as follows:

"The Tiber is not only rich in historical associations, it is rich in treasure. An English company has actually offered to turn the current of the stream far above the city and around it, provided the government would give them what they might discover in its present bed. This would be attended with a vast expense, but it would pay. Treasures of art from age to age have found their way into the stream, which would bring in the market a perfect remuneration. In the museum of St. John Lateran, a magnificent column of stone is lying, which was taken not long since from the Tiber, a portion of which has been polished

to display its beauty, and no one can see it without wishing to have more of the secrets of this river revealed. Statuary more perfect and perhaps more beautiful than any of the ancient works of art now seen in Rome lies embedded in groups beneath the stream. Agostino Chigi, the famous banker at the time of Leo X., once gave a splendid entertainment to the Pope and his Cardinals, at which the dishes were all precious metals. The price paid for three was 250 crowns. It is said that the dishes were all thrown into the Tiber by order of the rich banker, in order that no less illustrious guest might ever use them. The sacred vessels brought from Jerusalem by Titus, among them the golden candlestick, are reported to have been lost from the Milvian bridge, and if so, are still lying there. The present government of Rome will suffer nothing belonging to ancient art to pass from her territory, nor is it able to carry on such an investigation on its own account."

A HEROIC WOMAN.—A passenger on board the "Northern Indiana" gives an account of the narrow escape of Cicero Fowler and wife of Tully. There was but one life preserver for Mrs. F. and her husband: he insisted imperatively that she should put it on; she peremptorily refused, saying she "was poor in health, and his life was worth far more than hers." The preserver having no strap, Mrs. F. tore the hem from her dress, and fastened it to her husband, whom she continued to encourage, saying she could hold on to him, and if the preserver could not sustain them both, she would be the one to let go, and leave him to save himself.

The fire was getting hotter and hotter. The water was thick with human forms struggling for life; she tore her bonnet, already on fire from her head, and hand in hand with one she loved better than herself, took the dangerous leap. As they arose Mr. Fowler assisted his wife in procuring a good hold of him on or about the shoulders. She wiped the water from his mouth and eyes, and encouraged him to retain his hope of being saved. He continued to struggle with the waves. Half an hour elapsed, and there were no signs of assistance. His strength was rapidly failing; his wife observing it tried anew to cheer him. He said he could not stand it any longer; it seemed as though he must give up. At that moment she heard a steamer coming rapidly through the water. She says: "My dear husband, a few moments more and we are safe. Don't you hear a boat coming?" He said he did, and immediately revived, made all the effort in his power, and struggled for himself and his heroic wife until the "Mississippi" came up and took them, with scores of others, on her commodious decks.—*Syracuse Journal*

GOD DISPOSES.—The *New York Evening Post* remarked:

"There is one circumstance connected with Napoleon's family, which historians have not yet observed, but which is well worth mention. Napoleon set aside his own best friend and counsellor, Josephine, to obtain an heir to the throne of France. He married a Princess of Austria, and by her he had a son. The birth was the culminating point of his power and dignity. From thence he did nothing but descend. He died in exile—his son also. Who succeeded to his name, his fame, his power? The child of Hortense, who was the child of Josephine. In the person of the Emperor of the French, we find not the offspring of Napoleon the Great, but the offspring of his discarded wife.

"What an illustration of the truth of the adage, 'That it is man who proposes, but God who disposes!'"

ADVANCE PAYMENT FOR NEWSPAPERS.—Probably, the readers of newspapers, both secular and religious, may get a new idea in the following remarks from the *Cleveland Herald*. Payment, prompt and full, belongs to equity; and where amounts are so small, and persons who receive papers are mostly so far off from the place of publication, and so widely dispersed, that collections are next to impracticable, pre-payment is the only system which is likely to secure the ends of justice. The publisher who gives credit, must either sell at an advance price above the proper cost, to make up for losses, or otherwise he must fail. Losses will certainly occur, and very numerously.

The *Herald* says:

"No subscriber worth retaining, will object to the pay-in-advance system. Those who wanted to hear Jenny Lind sing, had to pay in advance; and what were her divinest strains compared with those which flow from the editorial pen? You can't take your seat in a rickety, mail-coach, or fly-from-the-track railroad car, without paying in advance for the risk of being killed. If you would hear a concert or literary lecture, or see Tom Thumb, or the Siamese Twins, you must plank down your twenty-five, or fifty, or one hundred

cents, before you can pass the threshold. Nay, if any one has so little regard for his own character as to want to read Barnum's Autobiography, he must first pay for it. And yet men hesitate and cavil about paying in advance for a paper furnished at a price on the very brink and almost verge of prime cost."

THE RUINS OF NINEVEH.—The steamship "Soho" has just arrived from London with the last consignment of Assyrian antiquities from the ancient Nineveh. They consist of about fifty cases of the most artistic sculptures yet discovered in this earliest post-diluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion chase, and after in the act of pouring forth a libation. There is also a splendid and almost unbroken hunting series, comprising not only lions, but wild asses caught in a noose or lasso; also a procession of the sportsmen bearing away birds, hares, &c., with their dogs, nets, and other implements of capture and pursuit. But still more interesting than these treasures of antiquity are the slabs bearing the famous inscription on the winged bull at the entrance of the Palace of Sennacherib, recording his memorable expedition against Hezekiah, the Sovereign of Judah, in which 180,000 of his warriors, "unsmote by the sword," in a single night, "melted like snow in the glance of the Lord," an event so sublimely described in the "Hebrew melodies" of Byron:

"And there lay the steed, with his nostrils all wide,
But through it there roll'd not the breath of his pride;

And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf,
And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone—
The lances uplifted, the trumpets unblown."

DEDICATION.—The new chapel at North Springfield, Vt., will be dedicated to the service of God on Thursday, August 7. Exercises will commence at 11 o'clock a. m. Bro. L. D. Thompson is requested to be with the church the Sabbath previous and remain over the dedication. The writer of this notice will be there to preach the Sabbath following, and hopes to see a good representation of friends from the surrounding country.

I. H. SHIPMAN.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstnacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 188.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.
Israel Return to the Desert.	" 228.
Preparation to enter Canaan.	" 238.
The Lord's Sanctuary.	" 244.

There will follow in the following order:

Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



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

"RESURRECTION OF THE DEAD."

NO. IV.

THE "resurrection of the dead," correctly expressed in the original language, by the phrase *e anastasis toon nekroon*, is a prominent and essential article of the Christian religion. It is purely a doctrine of divine revelation. We could have no intelligent, or satisfactory evidence of the future state of man, unless it was plainly revealed in the word of God.

It is therefore of but little consequence what the Jews, or any sect of the Jews believed or taught, unless their doctrines coincide with the teachings of Jesus Christ, and his apostles, in the Scriptures. In many things the Jews were correct and scriptural in their sentiments—in some things they had very indistinct and confused notions in regard to religion; and in other matters they were wholly erroneous and altogether traditional. Whenever the occasion required, Jesus the Christ refuted the errors, and at times explicitly denied the authority of their traditions.

The opinions entertained by the Pharisees in relation to the subject of the "resurrection of the dead," were mainly correct as far as they had light. They held to a future state, but Christ and his apostles have taught it more clearly and certainly, and it now bears the stamp of divine authority. But on the contrary, says John in his "Biblical Archaeology," the Sadducees believed, "that besides God there was no other spiritual being, whether good or bad. They believed that the soul and body died together, and that there neither was, nor could be any resurrection from the dead." They denied, as many do at the present day, the immortality of man, or the future existence of any created being. The heathen philosophers, says Dr. John Tillotson, "In the primitive times, very much derided the Christians on account of this strange doctrine of the resurrection of the dead, looking always upon this article of their faith as a ridiculous and impossible assertion." No candid man in any way acquainted with the subject will pretend to deny these statements. Therefore, the opinions and views of the Jews, whatever they may have believed and taught, are no authority with Christians; they will answer no purpose with us to establish the truth of any doctrine. They may have been as likely to be wrong as right—just as the fathers of "the church" after the days of the apostles, or as learned men and doctors at the present day. I heed not the opinions of men, nor yield to the authority of "the church"—"the word of God is above all."

The doctrine of the future state of existence, as expressed in the original, *anastasis toon nekroon*—the rising up of the dead, is very frequently mentioned by Christ and his apostles, and is very definite and explicit in its meaning. This doctrine is so well established and fortified by the word of God that it cannot be perverted. The dogma of the "resurrection of the body," has no foundation in the Scriptures. The phrase *anastasis tou soomatos*, that is, the rising up of the body, was never used by Christ Jesus, nor by any of the inspired writers of God's word. There is no expression of the kind in the Scriptures, and not a single passage to confirm the idea which men teach concerning it. The learned Dr. John Kitto, in his Cyclopædia of Biblical Literature, under the head, "Resurrection of the Body," says: "This expression is used to denote the revivification of the human body, after it has been forsaken by the soul, or the re-union of the soul hereafter to the body, which it has occupied in the present world. It is admitted that there are no traces of such a doctrine in the earlier Hebrew Scriptures." It is equally evident that there are not the slightest intimations of it in the scriptures of the New Testament. The doctrine as above stated is merely an expression—an assertion made by man, and confirmed by the authority of "the church."

The expression, "the resurrection of the body," cannot be proved as heretofore attempted, from the Greek *anastasis toon nekroon*, for the very plain reason that *toon nekroon* of the dead, does not signify dead body. This must be a vain and fruit-

less attempt. Although the Greek word *nekros*, in the singular number may sometimes mean dead body; but it is an incontrovertible fact, that the word in the plural, as used in this phrase, always denotes "the dead," as a dead person opposed to one alive. In this sense it has no reference to the body, but to the dead, as having departed this world, as when it is said, "the righteous dead," not meaning the righteous dead body! Whenever the word *nekros* is used in reference to this soul-cheering doctrine, it is never used in the singular number, neither in the Greek, nor any other language in which we have seen the Scriptures translated. If the word meant body at any time, then it being always in the plural number, the correct translation would be the "resurrection (*toon nekroon*) of the dead bodies." It is equally groundless to assert that *anastasis* denotes "the re-union of the soul hereafter to the body, which it has occupied in the present world." We have shown conclusively, that the word *anastasis* has no reference to either soul or body, much less the re-union of anything, but simply and literally, rising up.

In the German version, the future existence of man is taught by the phrase, "*die auferstehung der toden*," corresponding precisely with the Greek. The word *todten* is always used in the plural number; and according to Adler, the word *todte* signifies a dead or deceased person. In the plural, the dead, as the quick and the dead; but it never means dead body, as for instance, "And I saw *die toden*, the dead bodies, small and great, stand before God." The same is true of the French version, where we have the phrase, "*la resurrection des mort*." The word *des mort* of the dead, is always used in the plural number; and according to Spiers and Surrenne, the word *mort* signifies dead person, in the plural, the dead; but never dead bodies, as for instance, "but the rest *des mort* of the dead bodies lived not again until the thousand years were finished." In the Latin version it is precisely of the same import. The phrase used is "*resurrectio mortuorum*," which is always in the plural number, of the dead; and according to Ainsworth, the word *mortuus* means dead, the dead, and never dead body. Consequently, the expression, "the resurrection of the body," is not a scriptural phrase, and the doctrine without foundation in the word of God.

Intimately connected with the doctrine of the resurrection of the dead, is the notion of an "intermediate state," as termed by theologians. A learned divine defines this tradition as follows: "It is supposed that this place consists of two provinces, separated from each other by a great gulf, or wide interval; the one the receptacle of the righteous, and the other the receptacle of the wicked. While in these receptacles, they are in an intermediate state; for when the final judgment takes place, the righteous will enter *ouranos*, or heaven, and the wicked into *geenna*, or hell." This fully expresses the orthodox opinion among protestant Christians; but according to the writer himself, it is a mere supposition—nothing more than an inference, as he does not attempt to establish the supposition by a single passage of Scripture.

Another notion taught by men, and connected with the subject, is that of "disembodied spirits," or that the "soul" of man, after it has left, or abandoned its mortal body, is existing distinct and separate from a body. The same eminent divine above referred to, after stating very correctly that "man consists of two parts, soul and body," proceeds to establish the "immortality of the soul," and says: "It is supposed, that the souls of men possess consciousness and activity in this intermediate state, and experience happiness or misery; that they are not as happy or miserable as they will be in heaven or hell, after they have been united to their respective bodies, and sentence has been pronounced upon them at the final judgment." This is a very general and popular notion. But like the former subject, it is a mere supposition, hypothesis, or conjecture; and we shall hereafter conclusively show, that both are entirely destitute of the least proof in the Scriptures to support them. INQUIRER.

LETTER FROM F. SMITH.

BRO. HIMES:—Having learned from experience the weakened condition of a soldier of the cross, isolated and alone, his money or talents, neither of which are put into action by reason of the combined host around him,—unwilling to spend the former for preaching that is as sounding brass, and the latter branded with Millerite delusion, I feel it a privilege to say the least, to make an effort to collect a sufficient force from among the scattered of the flock to some one station, and then raise the cry, "Behold the bridegroom cometh!" That should not be smothered or choked down to a mere conjecture that he may come in fifty, or may

not come in five thousand years. Such preaching to me is profound darkness, and little if any better than none. I therefore wish you would lay the following subject before your readers, that I may learn whether there are those who have similar feelings, or whether they are peculiar to me alone.

To the brethren without a home, and those wishing to make a change in their location.

In view of the great inconvenience and unpleasant sensation of being deprived of a steady, regular place of attending worship where preaching can be heard of the faith of the Second Advent brethren, as set forth by the brethren assembled at Albany, N. Y., April 29th, 1845; and feeling an ardent desire to enjoy that privilege in company with those of like precious faith, I propose establishing a colony, or settlement in a new location, where the right of soil may be easily obtained within the means of those who are not rich in this world's goods, but rich in faith in the promises of God soon to be realized in his kingdom. Still thinking it to be duty to be diligent, and not slothful in business, but faithful stewards over what God has given us for improvement, both temporal and spiritual, and try to arrange our temporal interests in a way to afford an opportunity of hearing such preaching as we believe most beneficial, and enjoying the pleasure of a religious society in mutual faith, where an interest in each other's welfare may be felt and manifested, and as much of the foretaste of the heavenly inheritance enjoyed as is our privilege while sojourning in this land of sickness and death, and where, too, our eyes may not behold at every glance the unchristian-like course and Babylonish garments of a church-going community, with one foot in the world (one did I say—both feet in the world), and a name only in the church.

For the advancement of this enterprise I would say to those who are favored with the means, and have a mind so to do, that we will correspond with each other upon the subject by writing, and if a sufficient interest is manifest, we will make choice of some two or three whose judgment may be relied upon, as suitable persons to look out a location where nature has combined her good qualities in the soil, and not counterbalanced with pestilential influences in the atmosphere, easily accessible by water or steam to older locations, where may be obtained such articles or materials as are needful for the benefit of the society, while undergoing the first stages of a new country life, and make a report to the brethren of such encouragements as are to be found, and would be conducive to the interest of the society.

The object would be to make a purchase with money, and obtain by pre-emption an entire township, or a sufficient quantity to afford those wishing the privilege to locate in the immediate vicinity of those whose society they wished, without being separated by land speculators, who are always ready to take advantage of all such improvements.

Those wishing to invest money, or to make an effort to obtain a location in a society, as above indicated, whether he be a private citizen or preacher, please address Franklin Smith, sen., Waukegan, Illinois, stating the amount of money you wish to invest, or the interest felt in the enterprise. Your brother, alone among four thousand. F. SMITH.

N. B. Communications from brethren in the West giving information relative to certain favorable locations for the above object are desired.

NOTE.—We call attention to brother Smith's proposition, and hope all concerned will correspond with him. Brother S. is a worthy and reliable man. J. V. H.

LETTER FROM D. BOSWORTH.

BRO. HIMES:—Since returning from our Annual Conference, I have thought of penning a few ideas for the Herald, suggested by the circumstances of that occasion. But other things have occupied my attention hitherto, till reading the articles in the Herald by brother Osler, (with which I am well pleased) my mind was again called to the subject. I have attended three annual conferences before, and with the exception of the first (perhaps,) I returned dissatisfied. But our last meeting was truly refreshing. Like the Psalmist, we felt that it was truly "good and pleasant for brethren to dwell together in unity." Not a discordant note from any one who professed to act with the Conference. And though but few in number, and it may be said we might dwell in a "corner," yet we know that one who had experience said, "It is better to dwell in the corner of a house-top, than with a brawling woman in a wide house."

An impression has prevailed among some of our brethren that we have a "specific work" to per-

form. A "dispensational truth" to preach. The "kingdom of heaven at hand" to announce. The "hour of His judgment come" to proclaim. The circumstances under which we find ourselves a distinct people, (a situation not of our own seeking) has tended to confirm that impression. And this idea is not exclusively our own. Sir Isaac Newton used to say, "About the time of the end a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition." (See Voice of the Church, p. 236.) Dr. Gill seems to have had a similar view. (See Voice Ch. p. 338.) And this impression led to the remark in a New York Conference by some one, (it has been attributed to N. N. Whiting,) "Brethren, you may all desert this cause to-day, and God will raise up others to build it up to-morrow."

If this be so, and I am fully persuaded that it is, What is our duty? Certainly, to try to understand the mind of Christ concerning this thing. And secondly, to try to understand each other, so that Apollos may water what Paul has planted, instead of pulling it up. If the talents committed to the Lord's servants be a dispensation of the gospel, what will become of those who give themselves to sectarianism, and questions that gender strife? Let the fate of the unfaithful servant answer. (Matt. 25:30.) And let those who have this great work to perform, "study the things that make for peace," while they proclaim to the world the speedy coming of our adorable Redeemer.

With these feelings, I was much gratified with the arrangement for a Conference, where we might compare notes, see how far we do agree, and whether we can settle rules of interpretation that will lead to more harmony in the understanding of the Scriptures, and consequently, to greater efficiency in doing the work which God has for us to perform. Then let unceasing prayer be offered that all who can (calling themselves Adventists), and especially those who feel that God has called them to the proclamation of this great truth, may come up to this feast in the spirit of our mission, with a simple desire to know the truth, and the path of duty, determined to walk where God shall lead, and rest assured, the great Head of the church will bless; this cause we love will receive a new impetus, the hearts of the disciples will be encouraged, the hands of the watchmen made strong, and we shall go forth to the contest once more, "terrible to our enemies as an army with banners." Let it be remembered, and faithful, fervent prayer ascend from the breast of every lover of our Zion, that the presence and blessing of God may be with us in our convocation, and a new era will from this time dawn upon us, God will be glorified, while this great truth has free course, and a people made ready to praise Him when He comes to reign in Mount Zion.

D. BOSWORTH.

Bristol, Vt., July 15th, 1856.

Letter from D. W. Lamb.

Dan. 8:13, 14—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?"

Here is a question asked; and in order to get a correct understanding of the answer given in the next verse, we must correctly understand the question. I think, with all due deference to the opinions of others, that the question here asked relates only to that portion of the vision during which the daily sacrifice was to be offered, and the succeeding period called the transgression of desolation, commencing evidently, as I think, with the re-establishment of the daily sacrifice, after the Babylonish captivity, and extending down through future time to the end of the indignation, the duration of which period or periods is, according to the answer given in the next verse, 2300 prophetic days, or as many common years.

When was the daily sacrifice re-established, then, is the question. Evidently not till the temple was re-built and cleansed; an account of which event may be found in the 13th chapter of Nehemiah, which, according to our Bible chronology, was about 434 years B.C. Deduct this from the 2300, and we have 1866 as the end of the period. D. W. LAMB.

Sycamore, Ill., June 2d, 1856.

We see no way to limit the question to only a part of the vision; for the inquiry is emphatic, "How long the vision?" &c. It may be put in simple language, as follows, "How long shall the vision continue, reckoning from its commencement to the end of the treading down of the sanctuary and host?"

Our correspondent is in error respecting the

