

# ADVENT



# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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

WHOLE NO. 790.

BOSTON, SATURDAY, JULY 5, 1856.

VOLUME XVII. NO. 27.

### ALL IS WELL.

DARK the future yawns before me,  
 Bitter griefs my bosom swell;  
 But a light is breaking o'er me,  
 And a voice—"all, all is well."

Sad and lone has been my journey,  
 Sad and lone my way must be;  
 Care and sorrow, pain and sickness,  
 Long have been allotted me.

Sunshine that in youthful bosoms  
 Casts a bright and magic spell,  
 Seldom breaks upon my pathway,  
 Yet I know that all is well!

If the hand that guides the planets  
 Feeds the ravens when they cry,  
 Can it be that I'm unnoticed  
 By a Father's loving eye?

He has thoughts of mercy toward me,  
 His designs I cannot tell;  
 'Tis enough for me to trust him  
 He knows best—and all is well!

Many doubts and many shadows  
 Oft have flitted o'er my mind,  
 And I've questioned, sadly questioned,  
 But no answer could I find.

Earth was silent to my pleading,  
 Nature taught me to rebel,  
 But when I recall the promise  
 "I am with thee" all is well!

Many things I can't unravel,  
 Many winding mazes see,—  
 But I'll go with faith unshaken,  
 For the Lord is leading me.

And when beams of endless glory,  
 The mysterious clouds dispel,  
 Grateful shall I tell my story,  
 Grateful say that all was well!

H. M. J.

### Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"—Ex. 32:26.

Continued from our last.

It is possible to be under the deepest impressions of the truth, and yet not to be Christians. To have miraculous gifts, the gift of prophecy, like Balaam, and yet not to be a Christian. It is possible to be the son of a Christian, as Cain was; to be the brother of a martyr, as Cain also was, and yet not to be on the Lord's side. It is possible to follow an apostle, as Demas did, or an apostle's successor, as many now profess to do, and yet not to have an apostle's spirit or act under an apostle's hope. It is possible to tremble like an aspen leaf whilst the Gospel is preached, as Felix did, and yet not be on the Lord's side. To be almost saved, and yet to be, as Agrippa was, plunged into the very depths of ruin. It is possible to have a favourite preacher, to sacrifice much to hear him, and yet to admire only what suits your ear or meets your fancy, while you hate and detest the truth that lies beneath and demands a holy life. It is possible to be an apostle, and yet to be a traitor to the apostle's Lord.

It is possible to be baptised, and yet not to be converted. It is possible to be a communicant, and yet not to have communion with Christ. It is possible to be an ultra-churchman, who would die for his church, or an ultra-dissenter, who would do anything to sweep away the Establishment, and yet not to be a Christian. It is possible to be a Protestant in name, shouting at Protestant meetings, "No surrender!" and yet not to have a spark of real vital religion at the heart.

The shams that conceal men, and make them look like Christians, will all be scattered before that great light that shines from the great white throne; and it will be found that there were more Christians in the quiet and sequestered nooks of life than there were treading the public places of the land; that there were more Christians who said nothing, but suffered much, than there were who said much, and talked eloquently, whose Protestantism was mere partisanship, whose Christianity was a Shibboleth, who had a name splendid and noble, but a name to live by, whilst their hearts and consciences were dead.

Whatever be the fruits, there are but two sides. I ask you to decide which you will belong to. There are Christ's side and not of Christ's side. It does not matter where else you are, you are not upon the side of safety and of truth. I assure you, you will never be so able to decide as you are at this very moment. The older you grow, your sensibilities become hardened. The truth that stirred you like a trumpet twenty years ago may now be unimportant. A thousand worldly habits, like parasite plants, or like the ivy branches, are growing up around your heart, and feeding upon its life, and exhausting it of all its vitality; and now what is easily done, by God's grace, in a few more years will be impossible.

In asking you to decide, let us see what it is we ask you to do. If it were to march to martyrdom, you might hesitate; if to go home and set fire to your house, in order to be a Christian, you might hesitate. But what do we require? Be happy. That is Christianity. The Gospel is good news,—forgiveness for the greatest sinner; and in asking you to be a Christian, it is simply to be happy. Begin now to live happy. The first effect of Christianity is to make you happy, the next effect of Christianity is to make you holy. Determine to be on the Lord's side, and accept the glorious gospel, not as a passport for time, not as a beacon to the future, not as a badge of a sect, but as a light to the understanding, life to the heart, peace to the conscience, and joy everlasting.

Ask in the sight of God, in the prospect of a judgment-seat, "Am I on the Lord's side?" It may be impossible to ask it to-morrow; it will be vain to ask it at the judgment-seat. To ask it now, and to decide, "As for me and mine we will follow the Lord,"—that is joy, that is peace, that is hope that will never make ashamed.

Who are on the Lord's side? The Lord knows them that are his. You may deceive your neighbor, you may defy the minutest inspection of man; but there is an Eye that sees the most transient shadow on the spirit, an Ear that hears the innermost beating of the heart, and one that knows, with infallible precision, who are on his side, and who are not. Proscribed you may be, or you may be canonized by men; applauded you may be men; applauded you may be by some, and condemned by others; but when God desires to know on whose side you are, he listens neither to the acclamations of your panegyrist, nor the anathemas of your enemies, but he searches the heart, and tries the reins, and knows infallibly where you are, what you are, and whither you are going. "If I ascend into heaven, he is there; if I descend to the depths of hell he is there; if I take the wings of the morning, and fly unto the uttermost parts of the earth, even there his hand shall find me, and his right hand shall hold me." In the obscurest dwelling of poverty God sees his own. In the exalted and high places of the land you are not beyond the cognizance of his eye, and the inspection of his Spirit. On the tented field, where the battle is to be fought and the victory to be won; on the deck of the vessel, tossed against the storm upon the tempestuous wave, God's eye is on you. In all the heights of social rank, in all the depths of social suffering; in sunshine and in shadow, your hearts are better known to God than they are to yourselves. Whatever we may think, God knows who are his.

We ourselves ought to know. True, we cannot open the leaves of the Book of Life; we cannot decipher our name written there; but every name that is there has a counterpart in God's written Word. What is your master aim in life? What do you live for? What is your great hope? What is the supreme object toward which you are driving? None of you are drifting upon the ocean of life; you are steering definitely, designedly, and with all your might, to some great cherished end. What is the first thought when you rise, and the last when you retire to rest? On a perplexing question whom do you first consult? In a stormy and tempe-

tuous sea, when all is black above, and all is agitated and convulsed below, what compass do you look at? what chart do you study? Do you ask, Will this course be popular? will it be profitable? Or do you first ask, Will this be according to the mind of God? and if it be, then its profit or its pleasures are legitimate but subsequent and subordinate, subjects for investigation. Provided you first seek the kingdom of God and his righteousness, all other things shall be added unto you. It is not a long and laborious process through which you must go in order to ascertain on whose side you are. It will not be a great tax upon your time, or a great strain upon your intellect. Have you ever felt,—I do not say have you ever believed? for I know you always believe much more than you feel. Have you ever felt, that by nature you are ruined, lost, undone; as unable to set right your relationship to God as you are to put on wings, and soar to the nearest fixed star? Do you feel,—not believe simply as a philosophical disclosure, or a mathematical proposition,—but feel as a personal matter affecting your personal and everlasting interests, that you are by nature ruined, lost, undone; that your type is, the sheep that has gone astray, the prodigal that is feeding upon husks, the coin that is lost, the sinner that is perishing, the soul that is without God, without Christ, without hope in the world? And if you have felt this, have you laid hold of the only prescription that can heal? Have you gone in some silent hour to some sequestered spot, where no human ear could hear, and no human eye could see; and in silence of its secrecy and sequestration have you poured out the convictions of your heart,—the fears within, the fightings without,—into the ear of a prayer-hearing God; and sought from him that forgiveness which none beside can bestow; and from his Holy Spirit that new and loving heart, one pulse of which is worth all the pomp and ceremonial of the most splendid and gorgeous service? If you have so done, why doubt any more? why dispute any more? You have accepted Christ as yours? and that acceptance in your heart is only the reflection of his prior acceptance of you; and there is no condemnation for you; and neither death nor life shall separate you from the love of God which is in Christ Jesus.

Our pressing inquiry is not, "Is he in the pew next to me on the Lord's side?" nor, I wonder whether such a one is a Christian; my neighbor, my friend, my brother, my fellow-worshipper. Our Lord never answered such questions. Once, one asked him, "Are there many to be saved?" Our Lord substantially said, "That is not your business; 'Strive to enter in at the strait gate.'" And when another asked him, "What shall this man do?" His answer was equivalent to, "That is not your business—'Follow thou me.'" It is no concern of yours. Your first concern is to be a Christian yourself. Your next is, to manifest that Christianity to all, and to send forth the light and truth that God has given you, until the whole earth is lighted up with God's glory, and all the ends of it have seen the salvation of his Christ.

The urgent question is not, "Who hopes to be a Christian?" There are few who are not hoping to be Christians. The abodes of the lost ring with the wail of hopes that are broken, and promises that have disappointed. Salvation is not a matter of hope, it is a matter of faith. Hope is in the future, faith is in the present; and therefore, the question that is here asked is not, "Who hopes to be on the Lord's side?" but, "Who is now on the Lord's side?"

To be continued.

### The Resurrection.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1.

This verse is intimately connected with the preceding chapter, and should be so read, for it is one of the glorious consolations the apostle has been enumerating as affording support to him-

self and his fellow laborers amid the trials of their work. The assured prospect held out to him in it is the resurrection and eternal life. Though this body perish and moulder back to dust, yet we have an house, an abode, a body of God's building, not frail and temporary, but eternal in the heavens. This tabernacle, soon worn out by use, is exchanged for an immortal body, having God for its author, and fitted to dwell in heaven forever.

It is the body, most clearly, to which reference is had in both clauses of the text. "Our earthly house of this tabernacle" is the body; and the "building of God an house not made with hands, eternal in the heavens," is the celestial, glorious body with which God will ultimately clothe the spirit in the eternal world.

The sentiment of the text is one, therefore, addressed to all believers, and is as well calculated to sustain us in our trials, as it was to sustain the apostles themselves.

From this and kindred passages we derive the doctrine of the resurrection of the dead.

1. We shall consider briefly as possible, some proofs of the general truth.

For the doctrine of the resurrection of the dead, we are indebted entirely to revelation. How clearly it was comprehended by believers before the resurrection of Christ, I shall not stop here to say. But I remark:

1st, The doctrine was clearly and repeatedly taught by Christ. He foretold his own resurrection.

And on one occasion, in language very similar to that of our text—"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up."—John 2:19. In explanation of which John adds in a subsequent verse, "He spoke of the temple of his body."

The same truth the Saviour announced repeatedly without any figure, as—"Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and shall condemn him to death, and shall deliver him to the Gentiles to mock to scourge and to crucify him, and the third day he shall rise again."—Matt. 20:17-19.

Again, He declared as emphatically that all men should rise from the dead.

"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5:28-9.

2. Christ raised men from the dead in attestation and illustration of his teachings.

The daughter of Jairus awoke at his touch—the widow's son of Nain came back to his mother's embrace at his commanding word. But interesting as were these instances, the raising of Lazarus surpasses them in apparent importance; as if, in either of the preceding cases, the evidence that death had taken place, and were not in a trance were not so clear but that the unbeliever might cavil, he purposely absented himself from the afflicted family where his affections so strongly prompted him to go, until the fourth day, that the proof of death might be incontrovertible. And that it might be seen that the doctrine contemplated not merely some change as to the place of the spirit's abode, but also the reconstruction of its earthly tabernacle as its future residence, he waited until decomposition was so far advanced that the body was as unfit for the spirit's residence, without reconstruction, as would be the confined dust of ages. Here then is an example beyond cavil or dispute, illustrating the whole doctrine. The departed spirit obeyed his summons, and the bound and decayed body stood up at his command, a warm and living structure for that spirit's residence.

3. In accordance with his prediction Christ rose from the dead, and thus furnished the crowning proof that all men shall rise.

We accept the resurrection of Christ as a great historical fact, on the same evidence we would accept any other important fact, viz: on the testimony of competent witnesses.

The apostle Peter declared to the hundreds













