



Luke 9: 28-30.

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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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## ECHOES.

Frown—and on many brows like frowns behold;  
Smile—and on many lips like smiles are stirred;  
Speak harshly—harsh replies are quickly told;  
Speak kindly—and kind answers soon are heard.

Then learn this lesson ere it be too late,  
And many ills from life it may remove.  
Hate—and the world will echo, Hate!  
Love—and the world around will echo, Love!

Original.

### The Import of the Term Hell.

"He seeing this before, spoke of the resurrection of Christ, that His soul was not left in *Hell*, neither did His flesh see corruption." Acts. 2: 31.

Under the head of "NOTES AND QUERIES," in another column, the interrogations of a correspondent, respecting this text, have been partially answered. The answer is designed to be here completed, by a dissertation on the import of the term in question.

The word "Hell" is an old Anglo Saxon term, and formerly denoted simply what was concealed, or covered. Hence it was applied to the secret, or the unseen place, to the place of the departed, without any specification whether in that unseen place there was happiness or misery. It was used for the place of the spirits of all the dead, the same as the grave is for all their bodies, from which its meaning was always distinct.

In the original language of the Scriptures, there are one Hebrew and three Greek words rendered in our version Hell, viz., Sheol in the Hebrew, and Hades, Tartarus, and Gehenna in the Greek. So long as the word "hell" had the simple meaning of the place of the departed, independent of their condition there, it was a proper rendering for all those terms, and was thus correctly employed by the translators of the Bible. But since the idea of punishment has become popularly inseparable from that word, it has ceased to represent correctly the words *Sheol* and *Hades*,—which are not necessarily connected in their meaning with punishment.—And therefore it should never be used for them except when they are put by a synecdoche for Tartarus, or Gehenna,—for which terms it is a proper rendering.

To render the meaning of these terms more simple, they will be severally considered in their literal and various tropical uses. In the text quoted from Acts, the term in the Greek is Hades, and in Psalms from which Peter quotes, it is in the Hebrew, Sheol. These will first be noticed.

HELL, *n.* (Hebrew, *Sheol*; Greek, *Hades*).—Literally, the unseen, the invisible, the abode of the dead.

"The Greeks did always by *Hades* understand a place into which the souls of men were carried and conveyed, distinct and separate from that place in which we live; placing it, some in the earth, some under it, some in one unknown place of it, some in another. Thus likewise the ancient fathers differed much concerning the place of the Infernus; but never any doubted that it signified some place."—*Pearson on the Creed* p. 353.

"According to the notion of the Hebrews, *Hades* was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the up-

per part of this receptacle; while beneath was the abyss or gehenna, Tartarus, in which the souls of the wicked were." *Robinson's Greek Lexicon*.

According to the opinion of Josephus "Hades is a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine; from which circumstances there must be in it perpetual darkness"—i. e. of that part of it where dwell the wicked; for the just, he says "are now indeed confined in the Hades, but not in the same place wherein the unjust are confined. The just are guided to the right hand, and are led with hymns, sung by angels appointed over them, into a region of light, in which the just have dwelt from the beginning of the world while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham." In Hades, he adds, "the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe."

This idea which the ancients had of the *locality* of sheol or hades, may have been very erroneous; nor were they agreed respecting it as before shown. Those who regarded it as beneath, naturally so judged it from their regarding the grave as the entrance to it; but all regarded it as the place of the dead: Thus Jacob, supposing that evil beasts had devoured Joseph, said: "I will go down to *sheol*, unto my son, mourning." Gen. 37:35.

As it may be interesting to notice the various texts where sheol or hades occur, they will be given below—first quoting those in which the words are used literally.

"He that goeth down to *sheol* shall come up no more." Job 7:9.

"O that thou wouldest hide me in *sheol*, that thou wouldest keep me secret, until thy wrath be past." *Ib.* 14:13.

"They spend their days in wealth, and in a moment they go down to *sheol*." *Ib.* 21:13.

"*Sheol* is naked before him." *Ib.* 26:6.

"Thou wilt not leave my soul in *sheol*, neither wilt thou suffer thine Holy One to see corruption." Psa. 16:10.

"Thou hast brought up my soul from *sheol*," *Ib.* 30:3.

"God will redeem my soul from the power of *sheol*." *Ib.* 49:15.

"*Sheol* and destruction are naked before the Lord." Prov. 15:11.

"*Sheol* and destruction are never full." *Ib.* 27:20.

"There are three things that are never satisfied . . . . *sheol*, and the barren womb, and the earth that is not filled with water." *Ib.* 30:16.

"*Sheol* hath enlarged herself and opened her mouth without measure." Isa. 5:14.

"Thy power is brought down to *sheol* . . . . Thou shalt be brought down to *sheol*, to the sides of the pit." *Ib.* 14:11, 15.

"Ye have said; We have made a covenant with death, and with *sheol* are we at agreement. . . . Your agreement with *sheol* shall not stand." *Ib.* 28:15, 18.

"When he went down to *sheol* I caused a mourning . . . I made the nations to shake at

the sound of his fall when I cast him down to *sheol* . . they also went down to *sheol* with him" Ezek. 31:15-17.

"The strong among the mighty shall speak to him out of the midst of *sheol* . . which are gone down to *sheol*." *Ib.* 32:21, 27.

"I will ransom them from the power of *sheol* . . O *sheol*, I will be thy destruction." Hosea 13:14.

"He . . . enlargeth his desire as *sheol*, and is as death, and cannot be satisfied." Hab. 2:5.

"Upon this rock I will build my church, and the gates of *hades* shall not prevail against it." Matt. 16:18.

"My flesh shall rest in hope: because thou wilt not leave my soul in *hades*, neither wilt thou suffer thy Holy One to see corruption."—Acts 2:27.

David "spoke of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption." *γ.* 31.

"Death is swallowed up in victory: O death, where is thy sting? O *hades*, where is thy victory?" 1 Cor. 15:54.

"I am alive forevermore, and have the keys of *hades* and of death." Rev. 1:18.

In the remaining instances of the use of *sheol* and *hades*, they are classified as tropes, as follows. It is used as

A Metaphor, when applicable to any secret, low, or hidden place or measure:

"Her guests are in the depths of *sheol*," Pr. 9:18.

"Thou wentest to the king with thy ointment, and didst debase thyself unto *sheol*." Isa. 57:9. Jonah, referring to his prison in the fish, said, "Out of the belly of *sheol* cried I." Jon 2:2.

"Thou Capernaum which art exalted to heaven, shalt be brought down to *hades*." Matt. 11:23, and Luke 10:16.

It is used as

A Metonymy for the *grave*, the receptacle of the body, which is represented as "the bars of *sheol*," Job 17:16; as "the *sheol's* mouth," Ps. 141:7; and as "the gates of *sheol*," Isa. 38:10.

"Will ye bring down my gray hairs with sorrow to the *grave*?" (*sheol*) Gen. 42:38; 44:29, 31.

"If the earth open her mouth and swallow them up . . and they go down quick into the *pit* (*sheol*) Num. 16:30, 33.

"The Lord killeth and maketh alive: He bringeth down to the *grave* (*sheol*) and bringeth up," 1 Sam. 2:9.

"Let not his hoar head go down to the *grave* (*sheol*) in peace," 1 K. 2:6.

"If I wait, the *grave* (*sheol*) is mine house," Job 16:13.

"In the *grave* (*sheol*) who shall give thee thanks?" Psa. 6:6.

"Let the wicked be silent in the *grave* (*sheol*) . . . and their beauty shall consume in the *grave*." (*sheol*) *Ib.* 49:14.

"My life draweth nigh unto the *grave*" (*sheol*) *Ib.* 83:3.

"Let us swallow them up alive as the *grave*" (*sheol*). Prov. 1:12.

"There is no work, nor device, nor wisdom, nor knowledge, in the *grave* (*sheol*) whither thou goest." Eccl. 9:10.

"The *grave* (*sheol*) cannot praise thee." Isa. 38:18.

It is used by

A Synecdoche for the part of *sheol* or *hades*

occupied by the wicked, and to which alone was attached the idea of suffering:

"A fire is kindled in mine anger, and shall burn unto the lowest *sheol*." Deut. 32:22.

"Thou hast delivered my soul from the lowest *sheol*"—i. e. he was saved from being sentenced there. Psa. 86:13.

"The sorrows of *sheol* compassed me about." 2 Sam. 22:6; and Psa. 18:5.

"Drought and heat consume the snow waters: so doth *sheol* those which have sinned." Job 23:19.

"The wicked shall be turned into *sheol*, with all the nations that forget God." Psa. 9:17.

"Let them go down quick into *sheol*; for wickedness is in their dwellings," *Ib.* 56:15.

"The pains of *sheol* gat hold upon me," *Ib.* 116:3.

"Her steps take hold on *sheol*." Prov. 5:5.

"Her house is the way to *sheol*." *Ib.* 7:27.

"The way of life is above to the wise, that he may depart from *sheol* beneath." *Ib.* 15:24.

"Thou shalt beat him with a rod, and shalt deliver his soul from *sheol*." *Ib.* 23:14.

"Jealousy is cruel as *sheol*." Cant. 8:6.

"The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:22, 3.

It is used to express the depth beneath in contrast with the height above: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than *sheol*; what canst thou know? The measure of it is longer than the earth, and broader than the sea." Job 11:7-9—thus heaven for height, *sheol* for depth, the earth for length and the ocean for breadth—most expressive terms for distance, in those directions—illustrate the immeasurableness of the wisdom of Jehovah.

Other passages illustrate the same: "If I ascend into heaven thou art there: if I make my bed in *sheol*, behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psa. 139:8, 9.

"Though they dig into *sheol*, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Amos 9:3.

It is also used by

A Personification, to illustrate the commotion in *sheol* on the entrance of the king of Babylon, who was denied a burial, and is here apostrophized:

"*Sheol* from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations: all they speak and say unto thee, Art thou also become as weak as we? art thou become like unto us?" Isa. 14:9, 10.

Hades is also used as a *symbol* in Rev. 6:8; and 19:13 and 14.—See Symbols.

The foregoing are all the texts in which *sheol* or *hades* occurs. There is no other word, in the



Hebrew, thus rendered, and but two in the G'k. One of these is

TARTARUS, which, in the "Greek mythology, was the lower part, or the abyss of hades, where the shades of the wicked were imprisoned."—*Robertson's Gr. Lex.*

This word is only once used in the New Testament: "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 4.

The only remaining term, is

GE-ENNA.—This word does not occur in the classics, nor in the Greek Septuagint. It is originally a compound of two Hebrew words, *ge* and *hinnom*, the valley of Hinnom, a place near Jerusalem where were "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.

Here the idolatrous Israelites established the worship of Moloch, to whom they burned infants in sacrifice; and it became afterwards "the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up."—*Rob. Lex.*

The term was thus expressive of cruelty, filth, and wickedness, and was used by the Jews as a figure for the vilest abominations, and the most condign punishment. In the New Testament it is used, first, as

A Metaphor, in denominating the Pharisees, "children of *hell*," to illustrate that they possessed the character and disposition that disqualified them for escape from punishment there, — as in the following scripture:

"Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of *hell* than yourselves."—Matt. 23:15.

By the same figure, is illustrated the Satanic origin of the malicious disposition that causes an unruly tongue to be a deadly evil:

"The tongue . . . defileth the whole body, and setteth on fire the course of nature, and it is set on fire of *hell*. . . . It is an unruly evil, full of deadly poison." James 3:6-8.

In the remaining ten instances of its use, as spoken by the Savior in the following passages, is put for the place of future punishment, — into which men could not cast any one, as they could the body, which alone they could kill, into the valley of Hinnom; into which God could cast; and consignment to which they were to fear after the body was killed—thus corresponding to the *Tartarus* of the Greeks—and from which the Pharisees could not escape, as they could from that valley.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in *hell*." Matt. 10:28.

"Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into *hell*; yea I say unto you fear Him." Luke 12:4, 5.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*?" Matt. 23:33.

"Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of *hell* fire. . . . If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*." Matt. 5:22, 29, 30.

"If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee,

pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into *hell* fire." Matt. 18:8, 9.

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *hell*, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into *hell* into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *hell* fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire." Mark 9:42-49.

The foregoing comprises all the texts in the Scriptures in which the word *hell* occurs, or in which occur any Hebrew or Greek term that is ever rendered *hell*, though sometimes rendered the "grave," or the "pit," unless some have been inadvertently omitted.

As Sheol and Hades should seldom be thus rendered, while *hell* has its modern signification, it follows that Christ,—though, before He ascended, "He also descended into the lower parts of the earth"\* (Eph. 4:9), or to the place of departed spirits, represented by that denominative, and thus passed into *hades*—did not pass into Tartarus or the Infernus, but into that department of *hades* where Lazarus was carried by angels, to the bosom of Abraham, in accordance with his declaration to the penitent thief on the cross, "Verily I say unto you, This day shalt thou be with me in Paradise," Luke 23:43. And that he remained there till his resurrection, is in harmony with his affirmation to Mary, "I am not yet ascended to My Father," John 20:17. Therefore, his soul's not being left in *hades*, was his not being left in that portion of it denominated by the Jews, Paradise and Abraham's bosom—into one of the places where Paul was caught when he speaks of visions and revelations, more than one, and knew not whether he was in the body or out—distinguishing it from the third heavens by the connexive particle.

This interpretation of the text was the uniform opinion of the early Christians. Says Dr. Pearson: "There is nothing which they agree in more than this . . . the real descent of the soul of Christ unto the habitation of souls departed. The persons to whom, and end for which he descended, they differ in; but as to a local descent . . . they all agree."—*Creed*, p. 357.

"Some of them thought that Christ descended into that place of *hades* where the souls of all the faithful, from the death of the righteous Abel to the death of Christ, were detained; and there dissolving all the power by which they were detained below, translated them into a far more glorious place, and estated them in a far more happy condition in the heaven above.—Others of them understood no such translation of place, or alteration of condition there, conceiving that the souls of all men are detained below still, and shall not enter into heaven until the general resurrection." *Id.* 363.

Some of the moderns have contended that *hades* here denotes the grave, and that the soul of Christ was his body; but that is to suppose that *hades* is here used tropically, when there is no necessity in the context for such a supposition. It would make the two declarations in the text tautological, which would mar the beauty of the passage in Acts, as well as that in Psalms from which it is quoted. Besides, when the Jews wished to refer specifically to the grave they used the Hebrew *Keber*, or Greek *mnema*; which terms occur both in the singular and plural number, while *Sheol* and *Hades* are never used in

\* "The lower parts of the earth," was a phrase employed by the Jews to denote the "unseen," or "secret," and not necessarily a place in, or under the earth. Thus David said, "My substance was not hid from thee, when I was made in *secret*, and curiously wrought in the lower parts of the earth," i. e., in the unseen, or *secret*, Psa. 139:5.

the plural. These, being the receptacle of all the dead, are incapable of an appropriation to individuals, and are therefore never connected with the possessive pronouns; whereas those are often thus connected. Whenever a burial place was visited by the living, or spoken of as containing a dead body, those terms are always used and these never.

This is a long answer to the questions propounded; but believing that information was honestly solicited, and that those possessed of the spirit of meekness, with which this is submitted, will be pleased to possess themselves of a full list of all the places where the words rendered *hell* are used, the writer has been led along, hardly conscious of the length to which this reply was being extended. B.

### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

The villagers brought us some Turquoise from *Surabit*, for which we gave them a piastre or two. The stones were in the matrix,—of a bright green—genuine enough, but too small to be of any value. One man was busy grinding meal for the day, in the handmill,—that is two flat circular stones, very much like what was once common enough in Scotland, where the remains of the Quern are often to be met with still. It is at sunrise that the operation begins, and it is the sound of new awakened activity and busy life begun. The "sound of the grinders" was "low" certainly, yet the "grinders" had not altogether "ceased." (Eccles. 12:3,4.) The one "grinder" whom we saw at his work took away the utter silence, and made music of his own kind to us, in no unpleasant way. There was not the utter desolation elsewhere described by Jeremiah, when he says, "I will take from them the sound of the mill-stone" (Jer. 25:10); and by John when he says, "the sound of a mill-stone shall be heard no more at all in thee." (Rev. 18:22.) We did not see women at this work, though they seem to have been the chief grinders in Egypt and Palestine in other days. We read of "the maid-servant that is behind the mill" (Exod. 11:5); and also that "two women shall be grinding at the mill," (Matt. 24). It seems, however, to have been a menial office, performed only by the lowest servant in the house; for when Isaiah would paint the degradation of the daughter of Babylon, he says, "take the mill-stones and grind meal." Samson was set to "grind in the prison-house." (16:21.) Job says, "let my wife grind unto another," (31:10). Jeremiah complains, "they took the young man to grind." (Lam. 5:13.) A mill-stone from its having a hole in the centre, would be more easily than any ordinary stone, fastened on to a person or object in order to sink them in water; and hence our Lord's reference, "it were better that a mill-stone were tied about his neck and that he were cast into the depths of the sea." (Matt. 18:6.) The mill-stones which we saw in the desert were small ones; but elsewhere we saw very large ones four or five feet in diameter, reminding us of Rev. 18:21, "a mighty angel took up a stone like a great mill-stone, and cast it into the sea;" and yet even in such passages the point of the figure does not seem to be so much the size of the stone as its crushing and grinding power,—"on whom it shall fall, it will grind him to powder." (Matt. 21:44.)

There are some well-cultivated gardens here, with fruits and vegetables, watered by "the wheel."

This *Sakieh*, or water-machine, which we often saw in Egypt, is turned by an ox, or by a small horse. We noticed that these animals, when engaged in turning the wheel, had their eyes bandaged, and we were told this was to prevent their becoming blind by the motion. The water is raised out of a deep well by a wheel, whose revolution turns a rope to which earthenware buckets are attached at small intervals. It is probably to this wheel and these pitchers, which are necessary appendages to every large house, that Solomon refers, when he compares man to a noble palace falling into decay:—

Ere the silver cord be loosed,  
Or the golden bowl be broken,

Or the pitcher be broken at the fountain,  
Or the wheel broken at the cistern.—(Ecol. 12:4.)

These jars empty themselves into a trough or small reservoir, out of which the water is conveyed in conduits or trenches through the garden or field. In an eastern garden each bed or compartment is surrounded with such a conduit, whose sides being made of earth, can easily be opened at any part to let in water. This is done generally by a hoe, or some such agricultural implement, but occasionally, though rarely, by the hand or foot. I never saw the foot so employed; but I was told it sometimes was. It has been thought that this is the allusion in Deuteronomy (11:10), "the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." It may perhaps be so,—but the foot is so seldom used in the operation that we suspect the allusion must be to some means of raising water, in which the foot of man was used instead of the ox. The *Shaduf* is used for raising water out of the river to a less height and from a less depth than the *Sakieh*. It is merely an upright pole fastened in the ground, over the top of which, as on a hinge or fulcrum, there is a crosspole, with a rope and a bucket at one end, and a corresponding rope and a heavy stone at the other. Two men, one at the bucket and the other at the stone, work the machine. Another water-machine has been already noticed as used on the Nile. It is simpler than either of the above, and used for less heights and depths than the *Shaduf*. It is a kind of basket swung between two men, sitting opposite to each other, at an interval of five or six feet. This looks like skimming the water up, and is a clumsy as well as inefficient plan.

We examined the "wells of Moses," out of which all the water comes, but found them brackish and not remarkably clear. They are dug in the sand, but not regularly built. Of these Israel drank,—or at least of wells in this neighborhood, for no where else could they get water for many miles round. The whole region about is truly what our Lord speaks of,—"dry places," or more literally "unwatered places." (Matt. 12:43; Luke 11:24.)

We rode off about nine, through a fine large plain: but quite a plain of the desert,—no stream, no verdure;—at first soft sand, then hard gravel, then stones, and all these generally of a white color. Ras Atakah towered upon our right, full in the morning sunshine. No trace of a road appeared; for though the camels do form a track, or rather a number of parallel tracks, yet the drifting sand obliterates them, or the rain washes them out. Still the way-marks are preserved everywhere,—consisting of small heaps of stones set up on each side, which are carefully preserved by the Bedaween; for even they might at times be at a loss as to the way, such is the sameness of the region, for miles on every hand. Jeremiah's words came into mind, "Set thee up way-marks; make thee high heaps, set thine heart toward the high way, even the way which thou wentest," (31:21). The sand does not seem to obliterate these, or if it does they are renewed from time to time. They were always a welcome sight to us, assuring us that we were in the right track, for at times we almost began to ask whether even our Arabs were sure of their way; so waste did the desert appear, without a mark or foot-trace of any kind whatsoever.

About four miles from Ayun Musa, we crossed Wady Marazah, at least so our Arabs called it, though I observe other travellers speak of crossing Wady er-Reiganeh, or "the wet," at this point. Then we passed Wady Kurdhieh, about two miles further on. The Red Sea still continued in sight, sometimes before us, sometimes at our right hand, bright with the gleam of noon, while the piles of Egyptian mountains beyond threw up a background to the view, and gave a finish to the scene, and took off the monotony of the desert.

The way for some time became very stony, while round us there rose an amphitheatre of sand. About four o'clock we got into a spacious plain of hard sand and stone, of which there



must have been four or five miles on either side of us. Then came Wady Sudhr, and in the distance on the left Taset Sudhr—a somewhat lofty mountain, peaked and slightly flattened at the top. Sudhr and Shur are possibly the same; and, if so, then it took its name from the desert, of which we read, "Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur." Ex. 15:22. A little way on we crossed a small hollow, like the shallow channel of a stream, from which but recently the rain had been dried up. Here, as well as elsewhere in the desert, that passage came up before us,—

"My brethren have dealt deceitfully as a brook, As the stream of brooks they pass away; What time they wax warm, they vanish: When it is hot, they are consumed out of their place."

As we were not counting on rain nor depending on the pools, we were not in the condition painted in the well-known engraving of "the dried-up well." But we could imagine the awful despair of those who were reckoning on such supplies by the way and were disappointed.

"The troops of Tema looked, The companies of Sheba waited for them. They were confounded because they had hoped; They came thither, and were ashamed."—Job 6:19.

And yet we could see at the same time the aptness of the figure,—

"Thou shalt forget thy misery, Thou shalt remember it as waters that pass away."—Job 11:16.

About five pitched our tents in Wady Wardan, with a tame and barren scene around us, which our canvas soon shut out.

More than once we had noticed in our early mornings dull masses of cloud in the sky. As the sun got up and gathered strength these all vanished. They did not drift away or pass to a different region of the heavens,—but they vanished on the spot;—such was the absorbing power of the desert-sun. Clouds that would have brought a whole day's rain in our climate, disappeared. We were reminded of that figure of Job, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." 7:9.

(To be continued.)

For the Herald.

### Mary at the Sepulchre.

"But Mary stood without at the sepulchre weeping." John 20:11

Look in yon silent garden,  
As day-dawn doth appear;  
See a bereaved one sobbing,  
By a lone sepulchre.

"Alas! and has my Saviour,"  
I hear the mourner say,  
"By some rude hands been taken,  
And borne from hence away?"

But list! a voice there cometh,  
In accents soft and low,  
I hear in tones of pity,  
"Woman why weepest thou?"

Refrain thy pensive mourning,  
My suffering time is o'er;  
The bands of death are broken—  
I live to die no more.

"Go to my disciples,  
Quickly the tidings bear,  
That their Redeemer liveth  
To reign forever more."

O sweet and heavenly message!  
Hear it, all ye that mourn;  
The anointed one still liveth,  
To reign on David's throne.

West Newbury, Mass.

### Antioch.

Antioch is situated in Northern Syria, on the Orontes. Around few cities in the Eastern world cluster so many interesting souvenirs, whether regard be had to its opulence, power and glory or to its terrible calamities. Before the conquest of the country by the Macedonians the city was called Riblath; but when Seleucus Nicator made it the capital of his kingdom, he gave it the name of Antioch, in honor of his father, Antiochus.—Its grandeur and magnificence secured to it the name also of Queen of the East. Under the reign of Theodosius, when Christianity had become the religion of the Empire, it was called Theopolis, or the City of God. While it was

the capital of the Seleucidae it was adorned with magnificent temples and palaces, and embellished with all the productions of art. It was also as dissolute as splendid, the famous grove of Daphne being near it, where Venus was worshipped in her obscenest rites. At one time the population was five hundred thousand—almost equal to that of the city of New York a year or two since. Besieged, taken, and burnt in turns, by Persian, Crusader, and Saracen, instinct with a sort of vitality, it rose as often from its ashes, in new beauty, and defied all power but that of an invisible enemy, before whose presence all human might is but weakness. Again and again the terrible earthquake, which, for the whole of the last year, with short intervals, has shaken the isles of the sea, Mount Olympus, and a considerable part of Asia Minor, and laid the city of Broosa in ruins, again and again demolished Antioch to its lowest foundations, burying tens of thousands of its ill-fated inhabitants beneath its toppled houses, walls, and palaces. At present it presents an unsightly mass of ruins with a miserable population of about ten thousand souls.

But the most interesting souvenir of the city to the Christian world relates to its ecclesiastical history. Barnabas went to Tarsus to find Paul, his fellow-laborer; and having found him brought him to Antioch, to which the persecution in Jerusalem had driven many converts, who in turn became missionaries to the city, and labored with such happy success, that the Church in Jerusalem felt constrained upon hearing the joyful reports, to send Barnabas to aid them, who again sought assistance of Paul in a work to which he felt himself unequal. They spent a whole year in the delightful labor: and having converted a great number of the inhabitants, the name of Christians was first given to them there. But how soon all of Christianity perished but the name! till now, probably, not one enlightened and regenerated individual is to be found.

About a day's travel south of Antioch, on almost a mountain-top, is the village of Kessab, inhabited by an Armenian population, to whom a humble individual of their own community brought the gospel, he had heard preached by the missionaries in Aintab or Aleppo; and such was the effect of his simple but hearty announcement, that his countrymen became Protestants, a church was organized, consisting at present of about fifty members, and a native pastor was ordained by the American missionaries of Aintab.

Another new and important station has been commenced at a town in the mountains, about twenty miles south of this city, called Deir-el-Kammar, or the Convent of the Moon. The population is six or eight thousand, and to a great extent Druse, a race notorious for fighting and murders, and where religion, if any they have, is kept a profound secret. They never obtrude their religion on others; they take no offence at that of others; they never converse on religion; they never pray. They have their small and unadorned edifices for worship; but none must enter them but a certain few who are initiated, and who in the night, and secretly, repair to these lonely temples, usually far from human habitations, and on a height difficult of access, where they perform their rites, the masses never approaching or manifesting any sympathy, or gaining any information of the solemn service within. But they abhor the mummeries and materialism of the native sects, whose worship is little less than rank idolatry, and therefore are respectful and kind to the American missionaries, who differ so widely from all the exhibitions of Christianity which they have seen. The Druses are also desirous of the education of their children, for whose sake they solicit the missionaries to establish schools among them, which as far as practicable, has been done, and with adequate funds could be extended to any degree. Indeed, a school preceded the missionary to Dier-el-Kammar; and now the missionary with his wife and little child, is living in conscious security, in the midst of a town whose streets have again and again almost literally run with blood.—*Cor. of Jour. of Com.*

The wise man walks with God.

VALUE OF ONE LEAF.—There was once a caravan crossing, I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road.

The missionary saw him, and kneeling down at his side, when the rest had passed along, whispered in his ear, "Brother, what is your hope?" The man raised himself a little in answering, "The blood of Christ cleanseth from all sin!" and immediately expired with the effort. The missionary was astonished at the answer; and in the calm and peaceful appearance of the man he felt assured he had died in Christ. How, or where, he thought, could this man, seemingly a heathen, have got this hope! And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you suppose was his delight, when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which the words quoted occur. On that page the man had found the Gospel.—*Evan. Mess.*

### Resignation of the Chief Justice of Utah.

In the New Orleans *Courier* of the 3d inst. we find a letter signed by W. W. Drummond, addressed to the Attorney-General of the United States, in which he resigns the office of Chief Justice of the Territory of Utah. Judge Drummond's letter set forth so plainly and directly the whole enormity of the outrages and crimes of Brigham Young and his satellites, that we copy the principal portion of it. After announcing his resignation, Judge Drummond says:

In the first place, Brigham Young, the Governor of Utah Territory, is the acknowledged head of the "Church of Jesus Christ of Latter-Day Saints," commonly called "Mormons," and as such head the Mormons look to him, and to him alone for the law by which they are to be governed: therefore no law of Congress is by them considered binding in any manner.

Secondly. I know that there is a secret oath-bound organization among all the male members of the church, and to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young, direct from God, he, Young, being the vicegerent of God and prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization.

Thirdly. I am fully aware that there is a set of men set apart by special order of the church to take both the lives and property of persons who may question the authority of the church—the names of whom I will promptly make known at a future time.

Fourthly. That the records, papers, &c. of the Supreme Court have been destroyed by order of the church, with direct knowledge and approbation of Governor B. Young, and the federal officers grossly insulted for presuming to raise a single question about the treasonable act.

Fifthly. That the federal officers of the territory are constantly insulted, harassed and annoyed by the Mormons, and for those insults there is no redress.

Sixthly. That the federal officers are daily compelled to hear the form of the American government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the church, in the most vulgar, loathsome and wicked manner that the evil passions of man can possibly conceive.

Again, that after Moroni Green had been convicted in the District Court before my colleague, Judge Kinney, of an assault to commit murder, and afterwards, on appeal to the Supreme Court the judgment being affirmed and the said Green sentenced to the penitentiary, Brigham Young gave a full pardon to the said Green before he reached the penitentiary; also that the said governor Young pardoned a man by the name of Baker, who had been tried and sentenced to ten years' imprisonment in the penitentiary for the murder of a dumb boy by the name of Whitehouse, the proof showing one of the most aggra-

vated cases of murder that I ever knew being tried; and to insult the court and government officers, this man Young took this pardoned criminal with him, in proper person, to church on the next Sabbath after his conviction, Baker in the meantime having received a full pardon from Gov. Brigham Young. These two men were Mormons.

On the other hand, I charge the Mormons, and Gov. Young in particular, with imprisoning five or six young men from Missouri and Iowa, who are now in the penitentiary of Utah, without those men having violated any criminal law in America, but they were, anti-Mormons poor uneducated young men, on their way to California; but because they emigrated from Illinois, Iowa or Missouri, and passed by Great Salt Lake City, they were indicted by a Probate Court, and most brutally and inhumanly dealt with, in addition to being directly incarcerated in the saintly prison of the Territory of Utah. I also charge Gov. Young with constantly interfering with the federal Courts, directing the Grand Jury whom to indict, and whom not; and after the Judges charge the Grand Jurors as to their duties, that this man Young, invariably has some member of the Grand Jury advised in advance as to his will in relation to their labors, and that his charge thus given is the only charge known, obeyed, or received by all the Grand Jurors of the Federal Courts of Utah Territory.

Again after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others were murdered by the Indians in 1853, under the order, advice and directions of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas Shaver, came to his death by drinking poisonous liquors given to him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary of the Territory, A. W. Rabbit, was murdered on the Plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only as members of the Danite Band they were bound to do the will of B. Young, as the head of the Church, or forfeit their own lives.

These reasons, with many others that I might give, which would be too heart-rending to insert in this communication, have induced me to resign the office of Justice of the territory of Utah, and again return to my adopted State of Illinois. My reason, sir, for making this communication thus public is, that the Democratic party, with which I have always strictly acted, is the party now in power, and therefore is the party that should now be held responsible for the treasonable and disgraceful state of affairs that now exists in Utah territory. I could sir, if necessary, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory, but shall not do so for the reason that the lives of such gentlemen as I should designate in Utah and in California would not be safe for a single day.

In conclusion, sir, I have to say, that in my career as Justice of the Supreme Court of Utah territory, I have the consolation of knowing that I did my duty; that neither threats nor intimidations drove me from the path; upon the other hand, I am pained to say that I accomplished little good while there; that the Judiciary is only treated as a farce. The only rule of law by which the infatuated followers of this curious people will be governed is the law of the church, and that emanates from Governor Brigham Young, and him alone.

I do believe that if there were a man put in office as Governor of that territory who is not a member of the church, (Mormon,) and he supported with a sufficient military aid, that much good would result from such a course; but as the territory is now governed, and has been since the administration of Mr. Fillmore, at



which time Young received his appointment as Governor, it is noon-day madness and folly to attempt to administer the law in that territory. The officers are insulted, harassed and murdered for doing their duty, and not recognizing Brigham Young as the only law-giver and law maker on earth. Of this every man can bear incontestable evidence who has been willing to accept an appointment in Utah, and I assure you, sir, that no man would be willing to risk his life and property in that territory after once trying the sad experiment.

With an ardent desire that the present administration will give due and timely aid to the officers that may be so unfortunate as to accept situations in that territory, and that the withering curse which rests upon this nation by virtue of the peculiar and heartrending institutions of the territory of Utah may be speedily removed to the honor and credit of our happy country,

I now remain your obedient servant,

W. W. DRUMMOND.

Justice of the Utah territory

March 30th, A. D. 1857.



## The Advent Herald.

BOSTON, APRIL 25, 1857.

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

### 14 THE GREAT SUPPER.

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife: and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, not one of those men which were bidden, shall taste of my supper."—Luke 14:15-24.

This parable was spoken when the Saviour was eating with other invited guests at the house of a Pharisee. In giving directions respecting the kinds of persons who should be invited to a feast, he said to him that bade him, vs. 12-15,

"When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

The design of a feast is to confer a favor on those who partake of it. The rich and those who have enough, can easily dispense with such favors, are more indifferent towards them, and enjoy them less when they partake of them; while the poor are more materially benefited by the attentions and kindnesses of the rich. And the conferring of wealth on any, is not that he may gratify his pride, or self-indulgence, make ostensible displays, or use it to court the attentions of others; but it is that he may dispense blessings to those destitute of them—looking for his reward, not by receiving the same favors in return, but in the blessings that shall be given at the resurrection of the just. Looking forward to that epoch, one who sat by il-

lustrated that reward by speaking of it, by a substitution, as "eating bread in the kingdom God." Keeping up the same figure, the Saviour then exemplifies the reward to be given at the resurrection by the Parable. The doctrine of it is, that God has made bounteous provision for the entertainment of many guests, to which he is inviting men by the offers of the gospel. Those absorbed in business, devoted to pleasure, or supremely occupied by the affairs of this world, care more for their respective occupations or pursuits than they do for the coming kingdom; and therefore they severally excuse themselves. The consequence is that all such will be denied a participation in those blessings, while they will be conferred on those who are not supremely devoted to the enjoyments of this world—their condition, enhancing so much the more their estimation of the enduring riches.

### NOTES AND QUERIES.

#### ON THE DESCENT OF CHRIST INTO HADES.

"ALTHOUGH I continue to think differently from the *Herald* on many important points, I wish to have all the mind of the blessed Saviour, when he sat in the midst of the doctors, both hearing them and asking them questions. I wish to ask one or two questions in the spirit of meekness; for I want to know just what God's word teaches. And

1. What did Peter mean to teach when he quoted from the Psalms that Christ's soul was not left in hell, neither did his flesh see corruption?
2. If Christ did not die soul and body, how can man be saved soul and body?
3. If the penalty of God's law for sin is eternal misery in a conscious existence, did the blessed Saviour suffer that penalty when he died on the cross?

HENRY LEWIS.

"Clinton, Feb. 7th, 1857."

ANSWER—The above interrogations have been on hand for some time, as the date shows, and should have been answered before.

The writer, it will be observed *differs* from the conductors of the *Herald* in his views of the state of the dead; and therefore they recognize his right to ask them any question on the subject—a right they do not so freely accord to those who agree with them—and his interrogations demand a respectful and candid answer. The 2d and 3d questions will be answered first,—because of the space needed to reply to the first interrogation.

These interrogations seem to suppose that, the price to be paid for redemption from sin, must be the same in kind and degree, as the penalty that would be the consequence for sin.

That such an idea is erroneous, will be readily seen; for the penalty of sin was to be *eternal* in its consequences, while the payment of the price, occupied but a limited time. It is immaterial to this view, whether the sinner was to be unconscious forever, or to suffer forever; for it is no more true that Christ was unconscious forever in the tomb, than it is that He suffered forever on the cross. And therefore an eternal suffering was no more necessary to redeem man from eternal suffering, than eternal unconsciousness was, to redeem man from eternal unconsciousness.

As the *duration* of the sinner's punishment, thus, could not have been endured by Christ, no more could the *nature* of it have been endured by Him. All that was necessary, was, that there should be paid an *equivalent*. Without the shedding of blood there could be no remission of sin. The blood of bulls and of goats and the ashes of an heifer, could not atone for sin: they could only *typify* the shedding of blood by which Christ would atone for it. If shedding the blood of the sinner could have atoned for sin, no sinner could have done more than to have atoned for his *own* sin. And as all mankind are sinners, the entire race must have been slain, on that supposition. But the death of no created being could atone for *his own* sin, and much less for the sins of others. The death of an angel, therefore, or of all the angels, would never have redeemed fallen man; and to suppose that such a price would have given satisfaction, is to have insufficient ideas of the turpitude of sin, and of the honor of Jehovah which is insulted by its commission. It was therefore necessary for the Creator of man to take upon Himself the Redemption of "the church of God, which He hath purchased with His own blood," (Acts 20:28.) To do this, it was necessary for the Creator to take on Himself the nature possessed by the race for which the atonement was to be made. Thus he "took not on Himself the nature of angels; but He took on Him the seed of Abraham," (Heb. 2:16.) And so "the Word," that was "with God," and that "was God," "was made flesh and dwelt among us," was "tempted in all points like as we are," "died for our offences, and was raised again for our justification."

But what was the death He died? Death, in man, is the disconnection of his material from his

immaterial nature, so that the former returns again to dust, and the spirit enters Hades. The death of Christ, then, must have been the separation of his Divine, from our human nature which He took upon Him; so that while that material part was laid in the grave, the immaterial complied with the conditions of man's departed spirit, by going into *Hades*—the significance of which we shall consider. But the soul of Christ was not left in Hades, neither did his flesh see corruption in the grave. Being an infinite being, the satisfaction He had made for sin was infinite, and therefore, though effected in a limited period, God can be just, while he pardons repenting sinners.

According to Matt. 23:19, it is not the gift that sanctifieth the altar, but "the altar that sanctifieth the gift." In the death of Christ, He was both the altar that sanctified, and the gift that was sanctified. The "gift," was our nature that He took on Himself; and it was sanctified by its alliance with his Divine nature—the altar that sanctified the gift. In dissembling Himself from humanity, He suffered the pains of death; and thus He died in man's stead, and gave his blood a ransom for him.

It is true if the term, (as some contend) death, implies unconsciousness, that Christ in dying must have ceased to exist. But such a supposition is a denial of His Divinity; for it is impossible that God could pass into non-existence. And if Christ was not Divine, there was no atonement, and of course no hope for the race. But being Divine and Infinite, His death was a full equivalent for the penalty due to sin, God can be just, and the sinner may be justified.

In answer to the first question, we reply that Peter designed simply to teach the resurrection of Christ. In the text referred to, "Soul" and "flesh," are referred to antithetically,—i.e., the one in contrast with the other—soul, being by a metonymy put for Christ's immaterial nature, which passed into the unseen world, or Hades.

To present in full the meaning of Hades, we have prepared the article on the first page, which should be read in this connection. It will be the answer to this question.

#### ON THE LORD'S SUPPER.

"Permit me to ask, Do the following passages teach that the churches in the apostolic age observed the ordinance of the Lord's supper every day,—Acts 20:7; 2:42?"

"2. What seems to have been the practice of the primitive Christians as we gather it from ecclesiastical history?"

"3. Does 1 Cor. 16:1, 2 teach that a weekly collection should now be made by every church for the relief of poor saints?"

"A reply to these questions, in the *Herald* would be acceptable to your sister in the Lord.

"M. H. HYATT.

"Waterloo, C. E., March 29th, 1857."

REPLY.—It is not affirmed in those texts, but it is a fair inference that they did. Such was probably the practice of the early church.

The order of Paul, referred to in the 3d interrogatory, was binding on the Church at Corinth. It is not enjoined on the church at large, but is an example that might be safely imitated.

#### THE DOCTRINE OF THE MILLENNIUM.

(Continued from our last.)

The writer proceeds as follows:

"Thirdly, This reign of Christians on earth is neither consistent with the genius of Christian faith, with the nature of Christian promises, nor with the Christian temper. The true Christian is one who is entirely dead to the world, and to the things of the world, whose conversation is in heaven; and it is made the character of one who is an enemy to the cross of Christ, that he minds earthly things; whereas, if, after this life is ended, the saints are to live again on earth a life of indolence and peace, and plenty, in the enjoyment of the goods of fortune, if this is to be a part of their reward, it becomes them now to have their minds and affections set upon them, and in prospect of these blessings really to 'mind earthly things.'"

This third assumed inconsistency, it will be seen, is based on an entire perversion of what Millenarians believe. And it imputes to Jehovah's re-created earth, sensualities and disabilities which have their origin only in the distempered conceptions of the writer. He next considers the *evidence* of such promises. He says:

"But where are any such promises? The comfort which our Lord and his apostles promised to the suffering saints is such as this: 'When they are tried they shall receive a crown of glory,' 'they have in heaven a better and more enduring substance.' But to promise plenty and the goods

of fortune as the reward of Christian piety and patience, and to assure his saints that, if they suffer for the sake of Christ, he will raise them up to the enjoyments of the goods of fortune; this is too much beneath the sublime spirit of Christianity to be one of her great and precious promises."

Thus far, this writer has only *amused* himself by the demolition of "men of straw," the creations of his own fancy. He has not correctly stated a single position held by Millenarians, nor adduced a text of scripture at variance with their teachings. They, also, hold that at the glorious coronation day, the saints will receive a crown of glory, which is nowhere promised to be given before that epoch; and they, too, understand that "they have in heaven a better and more enduring substance;" but that "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven," is one that is "ready to be revealed in the last time," 1 Pet. 1:4, 5. The *epoch* of its revelation is one that is strangely omitted in the quotation of this passage by Millenarians,—who sometimes *misquote* it—as a "revelation now being revealed!"

We now come to the main point of this writer's argument. He says:

"But the strongest objection to this doctrine is, that it is a human invention, begun in Jewish conceits, and supported by the erroneous interpretation of one passage of scripture. It has been well said that a doctrine which is based upon *one* text of scripture, will generally be found to rest on no text at all: and that scripture is not so poor as to have only a few syllables to bestow on an article of faith. Such, however, is the case with this doctrine in question. We are not aware that any passage in scripture is claimed for its support, except the first eight verses of the 20th chapter of Revelation, which are as follows:

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set his seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations."

That what this writer has presented as the Millenarian view, is "a human invention," will not be denied—the invention being the writer's own; but in claiming that it was a Jewish conceit, he does injustice to the Jews, whose conceits respecting the future were not of the Mohammedan character that he imputes to Millenarians. They however did conceive of the era of the resurrection, in accordance with what is the millenarian view; but is its agreement with their faith any evidence of its untruth? Strange assumption! If agreement with Jewish conceits is evidence of false theology, then a disagreement with them is evidence of the *true*! And, if so, agreement with the conceits of the heathen that were round about the Jews, and which were in opposition to those of the Jews, would be evidence of truth that this writer could not ignore nor gainsay. According to his assumption, if it has any merit as an argument, the religion of the heathen should take precedence in his estimation, of the faith of our father Abraham, who, "when he was called to go out into a place which he should *after* receive for an inheritance, obeyed . . . and sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

This writer next objects to any doctrine that is based on only *one* text of Scripture. But is a declaration of Jehovah any the less truthful because it is affirmed but once? It is, however, not true that Millenarians base this doctrine on a single passage. His avowing his ignorance that more than one is claimed in its support, proves that he has never even cursorily examined millenarian writings, or, if he has examined, that he misrepresents them. The *length* of the period, it is true, is specified only in a single chapter, but in



that it is several times repeated. It is not however the period, but the order and nature of the millennium that he questions, and in support of the views held by millenarians, he ought to have known, that the Scriptures abound in passages which they quote.

(To be continued.)

#### It is not a Question of POWER.

"When we consider how slow has hitherto been the diffusion of religious light and knowledge, by means of Missionaries, Bible, Tracts, and other instrumentalities which have been employed for this purpose;—when we consider how far we are at present from that Eden-like scene of prosperity and blessedness, which the predictions of the Old Testament prophets lead us to expect;—when we consider how numerous and formidable are the obstacles which now lie in the way of the full realization of these glorious prophecies;—when we consider how low the standard of piety and liberality in the Church, how few are the prayers offered and these few so tainted with unbelief, how limited is the success which attends the preaching of God's ambassadors, and how "few and far between" are revivals of religion;—we are at times almost disposed to adopt the theory of the Millenarians, and say, the world will never be converted by the agencies we are now employing, and that new and miraculous agencies must be called into requisition. But when we consider the confusion of ideas which this Millenarian theory involves, the want of harmony of view which there is among its advocates; when we consider how loose and inconsistent their principles of interpretation are,—how the literalizing system lowers the tone of prophecy, sensualizes and carnalizes the church, lets down the dignity of the Saviour from the King of glory to a 'mere earthly monarch,' and paralyzes benevolent exertions in behalf of the heathen world; we consider that 'all things are possible with God,'—that Pentecostal seasons are as much within the sphere of his ability to produce now, as they ever were, and that the same power which brought down Saul of Tarsus on his way to Damascus, and changed him from a lion to a lamb, from Saul the persecutor, to Paul the apostle to the Gentiles, is equal to the conversion of any other rebel, and is still vested in the great Head of the church;—we dismiss our fears, bid away discouragement, and cling to the Anti-Millenarian faith.

N. E.

After a statement between Millenarianism and Spiritualism, some of which is very fairly presented, and of what we dissent from we say nothing, a writer in the *Harford Religious Herald* closes with the above paragraph.

This paragraph strikes us as making the issue more a question of power than of prophecy. That God can accomplish any result that He pleases, is not to be questioned for a moment. It is not therefore, a question of power. Nor do the considerations presented in the first part of the paragraph quoted, in favor of Millenarianism, affect us at all in its favor; for nothing there presented weighs at all against God's power to convert the world in a single day.

The point at issue is simply one of prophecy. What has God said that He will do. Whatever he has spoken he will accomplish. If he has promised the conversion of all men, he will certainly effect that result. But if he has predicted the reverse, the reverse will be accomplished. To discuss this question, then, his predictions must be examined—not in the light of what they ought to be, but of what they are.

It is easy to specify objections to millenarianism as in the last part of the paragraph quoted; but it is not so easy to demonstrate them. For every disagreement among Millenarians, we will show two among Spiritualists. The grammatical laws of language adopted by Millenarians, are not "loose and inconsistent;" but the Spiritualizing fancies have no law.

Does it lower "the tone of prophecy" to take it as it reads? In what respect does it sensualize and carnalize the church? Was it a letting down of the Saviour's dignity to come to earth at his first advent? What Millenarian holds that he will at his second advent be "merely an earthly monarch?" In what respect can looking for the King of glory paralyze effort for the salvation of the heathen whose only salvation must be before Christ comes? These are questions that need be pondered and answered by N. E. before he pronounces so decidedly respecting them. And if he has nothing to sustain his anti-millenarianism with but trust in God's power, he needs to ascertain what that power points in the direction of God's promises; for on those must the entire question of millenarianism turn.

THE END OF THE WORLD.—The *Advent Herald* denies that Dr. Cumming, of London, has predicted the end of the world in June, from collision

with a comet, and requests us to correct the statement made by us two weeks since, in regard to this matter. We found the alleged prediction going the rounds of the papers, unquestioned, and had no means of knowing that the story was a fabrication.—N. E. Farmer

Promptness to correct an error, is always evidence of a love of truth. We think, however, that the N. E. Farmer spoke of Dr. Cumming in a manner hardly due to one under whose preaching sits Lord John Russel, and whose ministry was attended by Hon. Abbott Lawrence, and President Buchanan when they were, respectively, ministers at the Court of St. James. The man who attracts such an auditory should not be denominated "the voluble and superficial divine," and "about the poorest kind of authority in a question of this kind."

#### A Lie Repeated.

"The *Investigator* of last week gave currency to the lie we have already corrected viz., that Dr. Cumming had predicted the demolition of this earth by a comet in June next. An article on "The Comet," in another column shows the origin of the prediction. Will the *Investigator* correct its statement respecting the paternity of the calculation?"—*Advent Herald*.

Keep cool, Christian brother!—the *Investigator* will always do the fair thing. Charging another with a lie, may be pious, as some men count piety, but we sinners think it hardly civil. With regard to the prediction concerning "the Comet," we have looked at the article referred to by the "Herald," and it says that the story was got up by a German astronomer; but no name is given nor any definite authority. This kind of evidence is rather loose for so much presumption and incivility as our neighbor exhibits. Now so far as we have charged Dr. Cumming with the prediction in question, what we have to say is, that we have seen the statement in many papers; and we must add, that we don't know but what they are entitled to as much credence as the "Advent Herald" and its unknown and indefinite authority. However, if we have charged Dr. Cumming unjustly, we beg the Dr.'s pardon.—*Investigator*.

Our Infidel neighbor shields himself behind an if. Doing so, he has not quite done the fair thing. We did not charge the *Investigator* with a lie, but with giving currency to what we had before announced as published in other papers. The thing itself is a lie—not chargeable to the *Investigator* for its paternity; for that paper has only defiled its fingers by picking up the dirty thing and keeping it in circulation. We did not doubt that the *Investigator* acted honestly enough; for it found the lie in the papers;—and do not the papers tell the truth! When, however, the *Investigator* says "We don't know but they are entitled to as much credence as the 'Advent Herald,'" we think it departs from its usual fairness; for on this point we ought to be admitted to be in a position, where we are better able to decide this question than the papers referred to. Now we affirm that Dr. Cumming has made no announcement of the kind. We are in a position to know that he has not; while the papers referred to are in no such position.—How then can the *Investigator* say that our authority on this point is no better than theirs? It is a question of veracity with us, but only a random selection with them.

Dr. Cumming does not look to any such instrumentality as a comet, to effect the restoration of this earth to its paradisiac state, which is what he is looking for. The annihilation of the earth by a comet, is the very opposite of his faith. This notion is the devil's counterfeit, which the devil's children are very likely to confound with the truth it counterfeits. And thus a foreign writer says:

"The impression that the world is to be at an end on the thirteenth of June is so prevalent in Galicia that the peasants are becoming somewhat difficult to manage. The poor ignorant creatures have been confirmed in the idea that they have but a few weeks to live by the abolition of the 'passport torture' in Austria, and the reduction of the passport tax in Russia. According to a Polish correspondent the *Ost Deutsche Post* the lower classes express themselves as follows: 'No one now troubles himself about the world and its inhabitants. A man can go where he pleases, as it is now all the same whether he is here or in America.'"

#### MY JOURNAL.

William Miller's Life and Writings have been read only by the few, while the many have read newspaper gossip, and therefore know not the man or his doctrine. This work was got out as a matter of justice to the man, and the truth he advocated. It is at once one of the most important and valuable works on the Advent question. It contains a large amount of valuable information

on the subject, much of which is from his own pen. It should be in every Advent family. It ought also to be put into the hands of strangers, as it is well calculated to give light to those who wish a correct knowledge of our views. It would remove prejudice and open the minds of many to receive the truth. It contains a correct likeness of Mr. Miller, from a steel engraving, and also a view of his residence, of which so much was said in the papers some years ago. This work was compiled by Brn. Bliss and Hale, but mostly by the former, both of whom had the most ample means of giving a correct and reliable work. I also gave it my critical attention, and can testify to its truthfulness. It was published in 1853. But the interest in it has been so small, that only about eight hundred copies have been disposed of. And although it has done great good to the cause, and in this sense has been profitable, yet the sales as yet have not met the expense of the edition. The price of this book is one dollar. But none who have read it will part with it, for many times that sum.

In my interview with Bro. Seiss, he called my attention to another late work, on the subject of the Lord's coming, of which he gave me a copy. The title of this book is: "The kingdom which shall not be destroyed, etc. An exposition of the Prophecy, more especially of Daniel Chap. 7. By Rev. J. Oswald, A. M. York, Pa."

On reading, I find little or nothing to dissent from. It is a plain and sound exposition of the prophecy, such as we have believed, and advocated for fifteen years past. It has no judaistic views of the kingdom, or probation after the Advent.

The following account of conversations of the author with Dr. S. will set forth his view of probation, and the results of the Seventh Trumpet.

"Finally, when the seventh trumpet sounds, then will be announced, by great voices in heaven, saying—'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' Rev. 11:15. But the seventh is the last trumpet, consequently the kingdom (the millennium) will be after the personal advent of Jesus Christ—the resurrection of all the dead in the Lord, the translation of all living saints, the destruction of the wicked, and the conflagration of the world, just preceding and preparatory to the new heavens and the new earth, wherein dwelleth righteousness. Here let me introduce a reminiscence (suggested by the seventh and last trumpet) of the father whose assistant I was, in the Gospel ministry, for a number of years in my early manhood; and to the earth, thrown up from whose new made grave, I have often looked from my study door. The fact which I am about to narrate is both illustrative of the subject under consideration, or of the nature of the millennium, as not to be expected in this present mortal state, and as affording an example worthy of imitation to much inferior, younger, but heady and opinionative divines. Dr. Schmucker, Sen., had for long years studied the prophecies, especially the Apocalypse. After the publication of the German edition of his work on the Revelation of St. John (1843), he made me a present of the book, accompanied with the request that, after examining it, I should give him my opinion of its contents. I cheerfully accepted of the volume, and gave it a perusal. Meeting afterwards in his own house, he wished to know what I thought of his Apocalyptic expositions; I hesitated. He insisted—'but I wish you to give me your opinion,' was his remark. I then proceeded; passing over some things as non-essential, agreeing with him in others, until the subject of the Resurrection came in review, which resurrection is to take place at the pre-millennial advent of Jesus Christ. The doctor maintained that it was only the martyrs who would then rise from the dead. I said that I could prove, from Scripture, that the resurrection, not of martyrs only, but of all them that slept in Jesus, would then take place; and not only so, but that all saints, also, then living, would instantly be changed, in a moment—in the twinkling of an eye. This of course, changed the whole aspect of the millennium—transferred it at once beyond the limits of probation; and though it was a subject so near his heart, of which he had thought so long, on which he had meditated so deeply, and written so much, and though my assertion, if correct, would so materially affect his long and dearly cherished views, yet his only reply was, 'Prove it!' I requested a Bible, which, when brought, I opened and read—'And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' Rev. 20:4. Now this passage, I remarked, teaches the resurrection of the martyrs

clearly (for it is a resurrection which is here intended, as the succeeding verses, 5 and 6, prove), but as respects others, it neither affirms nor denies aught. Now, doctor, where does this Scripture (passage) belong? To what period of time? His answer was as I well knew, from his intimate acquaintance of the subject, it would be—'It belongs to the period designated by the seventh trumpet.' I then turned to Rev. 11:18—'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' Now this passage taught that the time for the judgment of the dead had come, but the judgment of these is after the resurrection, hence the resurrection is implied, presupposed, and taken for granted. And, again, this same Scripture taught that the time was present, when the Lord God Almighty should give reward, not to the martyrs only, who, indeed, as such, are mentioned in this place, but to all his people, to his servants the prophets, and to the saints, and to them that feared his name, both small and great; and what place, I inquired, do you assign to this verse last quoted? His answer was, as in the preceding instance: 'It pertains to—it follows—it belongs to the period marked in the Apocalypse by the sounding of the seventh trumpet, by the seventh angel.' Both these passages then, I remarked, though found in different chapters, belong together—to the same period of time, and relate to the same thing. 'Yes!' Well, doctor, how many trumpets are there? 'Seven.' The seventh, then, is the last. 'Yes.' I then referred to 1 Cor. 15:51,52—'Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' The apostle, I observed, who speaks in this chapter of the resurrection of the righteous only, without any reference to the wicked at all, expressly declares that, at the last trump (which you have admitted the seventh to be) all those who are asleep (dead) in Christ shall arise, and all living saints be changed. His only reply was—'I never thought of that before; I will consider what you have said, and give you my opinion.' After the lapse of some time, the subject was again brought up, and the doctor told me that he had reflected upon it, and that I was mistaken, and gave his reasons for it. I opposed his arguments, and the matter was dropped, each retaining his own special views. Weeks, perhaps months afterwards, this interesting topic was referred to again, and the doctor said to me, 'You were right.' I did not expect him, at his age, with his experience and knowledge, to yield to me, or that he would give up his long cherished opinions for mine. I opposed him in this thing, not only because I believed the sentiments I advanced, but also because he expressly desired my opinion, and the result proved the humility of the man, the openness of his heart to the truth, and, in spite of accumulating years, the progressive character of his mind, whilst many of far less real intellectual vigor, are dwarfed and stunted by prejudice and the pride of opinion. And now, when I look over to the place where we laid him, in the hope of the better resurrection, or when I stand by his grave, I feel comforted in the thought that when he passed through the dark valley, he may have been cheered with a glorious assurance that he, as one of the redeemed, blood-washed, and sanctified, should, in common with all saints, lay aside the habiliments of the grave, and rise from among the dead one thousand years sooner than he had ever believed, before he had said to me, at the conclusion of our argument, in reference to the resurrection, at the pre-millennial advent of Jesus Christ—'You were right.'"

Thus we have two new and valuable works from Lutheran ministers, on the question of the speedy Advent of Christ. These men are worthy of the noble Reformer. They have dared to proclaim at this distance of three hundred years the same glorious truths that were then so faithfully proclaimed concerning the coming and kingdom of Christ. May they be sustained in this glorious work, and gather thousands to Christ, who shall share in the kingdom.

We have arranged with the publishers of the above works for quantities, so that we can furnish them, wholesale and retail. They ought to be widely circulated.

Sabbath, March 29.—Preached all day in the Temperance Temple, to good audiences. The remnant of the flock, and members of churches, with strangers, made up the assembly, who I must say, gave me the best attention, while I discoursed on the kingdom, the preparation for it, and its nearness. Some of the brethren remarked in the evening, that they had not seen so much interest within the last ten years. There is a waking up, and a determination to hold meetings of prayer and conference in the absence of preaching.





## 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*.

## CHRIST HEALS THY BACKSLIDINGS.

"Go in peace, and sin no more," says Jesus to those who become his disciples. "Let every one that names the name of Jesus depart from iniquity;" and "My little children, I write unto you, that ye sin not," are injunctions of the inspired word. But while the present imperfect, fallen state of things continues, a child of God may be "overtaken in a fault," may "err from the truth,"—may in an evil hour, be drawn into sin against God and his own soul. David, the sweet singer of Israel, grievously sinned:—he fell foully. Peter, who was one of the favored three, who beheld the glory of Christ on mount Tabor, declared with an oath that he knew not the man. A Christian at Corinth so greatly sinned as to bring disgrace and sorrow on the whole church.

But even such may be forgiven, and restored through Christ. Though John says, "I write unto you, that ye sin not," yet he adds in the next sentence, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." While the former part of the passage is a guard against presumption, the latter is a guard against despair. We are not to presume on the mercy of God, and sin that grace may abound; but if we have sinned already, and wandered from the Lord, we are not to limit that grace, and the merit of Christ, and view the case as hopeless. God forgave the sin of David, and restored to him the joys of his salvation; but there was deep contrition. Peter received a look of rebuke, and also of forgiveness, but he wept bitterly. And though Paul delivered "that wicked person," unto Satan, for the destruction of the flesh, it was that the spirit might be saved in the day of the Lord Jesus.

And therefore it is a Christian duty to use means for the recovery of such to Christ. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "And of some have compassion making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." O Christian try to bring the erring ones into the right way. Follow them with your prayers, tears, and entreaties; and God will bless your efforts, and the precious souls you regain to Christ will bless you forever.

As the eye of some poor wanderer may fall upon this, I would say to such, come at once to Jesus. Though your sin is great, you have a great Saviour, a divinely appointed Advocate in the court of heaven to manage bad cases,—one who can turn a bad case into a good one by his own blessed merit and pleading. Then put your case into his hands, and though it may seem to be desperate, yet he will conduct it to a successful issue. God will heal thy backslidings, and love thee freely,—he will restore unto thee the joys of his salvation, and uphold thee by his free Spirit. O let thy whole heart say,

"Return, O holy dove return,  
Sweet messenger of rest:  
I hate the sins that made thee mourn,  
And drove thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb."

But as innocency is better than repentance, those who have continued in the grace of God, should observe the following directions. "Let him that thinketh he standeth take heed lest he fall." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "If ye do these things ye shall never fall."

"But can it be that I should prove  
Forever faithful to thy love,  
From sin forever cease!  
I thank thee for the blessed hope;  
It lifts my drooping spirits up,  
It gives me back my peace."

R. HUTCHINSON.

## NOTES OF A COLPORTEUR.

NO. III.

BEING one day on my way into the country, I passed a store which stood by the wayside alone. It struck my mind that there might be an opportunity to do good. I called and gave a tract on the subject of the restitution. It opened the way for a talk on the subject. I found the man a Baptist minister out of health. I went that way again and sold him a book on the nature of prophecy, the hope of the Christian, and the signs of the times. He had begun to learn, and to teach others also. I called a year after; he was in a dying state, but rejoiced in the truths he had learned by the help of those books, and told me he now looked to the resurrection from the dead as the time of reward, and that several others had embraced the hope, by that book. His wife was also with him in this faith, to whom I then sold the *Saints' Inheritance*.

On another day I called at a workshop and sold several good books, and among them, Cumming on the Apocalypse, to a young convert. A year after I met him and found it had done him much good. He then wanted more of such books. I sold him several and among them "The *Saints' Inheritance*," and "Treatise on Matt. 24th and 25th." They established him in "the blessed hope." He now takes the *Herald*, and with his wife is looking for the Lord, and living for his kingdom. While canvassing in the town of M. I called at an office where two men were doing some business. I waited for an opportunity to show them my books, before I did so. One asked the other how he liked the sermon the day before, (Sunday) and they entered on a discussion about the return of the Jews; both were believers in the world's conversion. I asked about the sermon and found it was on the dry bones of Ezek. 37th, preached to prove the return of the Jews. I then introduced "The *Saints' Inheritance*," and told them its character. They each bought a copy, and it converted one of them, to whom I afterward sold "Bliss on the Apocalypse," which gave him much light.

Travelling through the town of D., I stopped for the night with a family who had been Methodists, but had forsaken them and God also, representing that Millerism had ruined Christianity. So after getting his bearing I showed him that he did not know anything about Millerism; there had never been any in town. He confessed it, and then listened attentively for several hours with his family, while I presented the Bible hope, and signs of the times, which seemed new to him. I pray God it may do him good. The next day I sold several valuable books in town, and gave some tracts. As night drew on I made several attempts to put up, but without effect. So I rode on to the town of W., called at an elegant looking house, asked for lodging, was freely admitted. Found that a ship-master resided there, who was absent at sea. After tea I exhibited my books to the lady and her brother, both of whom I found to be great readers. In looking over the books, the lady saw something in "Messiah's Throne" which attracted her attention, and she exclaimed mirthfully, "Here is a going up book." I looked at her with surprise. She repeated the remark, and asked me if it was not. I was astonished that so intelligent and accomplished a lady as she should make such a remark, and I demanded an explanation of her remark. "Why it is a book that teaches that the Lord is coming, and that his people are going up to heaven with him." I admitted it, and asked why she thought it so trifling a thought. She considered it a novelty, a strange notion. I asked her if she professed to be a Christian? She did. I asked her if she was a member of a church? She was a member of the — church, and a regular attendant on preaching. Do you not hear anything preached on the subject of which this book treats. No, never. I have heard the ministers preach that there is to be a judgment, but I could never understand it. They say Christ comes at death and takes us to be with him, if Christians, and that is his second coming. I then reproved her sharply for her trifling thoughts and remarks about the idea of "going up." She soon asked if I was a "Millerite." I answered that I was, "vulgarly so called." I now had an open door to teach, for they wished to know what we believed, and why. I spent about three hours in quoting and reading scripture to them, which seemed to be more new to them than any other branch of learning. The lady asked if I had any more books teaching these things. I showed her some six or eight. She carefully read

the tables of contents, and said she wanted all of these, and asked if I had more. I went to my carriage and brought several others. She wanted all these. But I had become accustomed to such sayings, of people which meant nothing, and I did not reckon on her remarks. In the morning I found she had piled up two piles of my books on the centre table, and when I was about to leave she asked me the price of that lot of books. I figured them up thirteen dollars, and deducted my bill for entertainment, which she would not allow, but gave me the full amount, saying, "I mean to learn what the Bible teaches on these subjects." I pray God to add his blessing.

On one of my tours I called at a house in B., and sold "Wellecome's Treatise on Matt. 24th and 25th" to an elderly lady. Some months after I called there again. Asked how the book was liked. "Oh," said the lady, "It was just what I needed, I have been perplexed about the state of the world a good while, thinking something dreadful was to come soon. I thought it must be the judgment, but all our preachers laughed at the idea, and preach that the world is to be converted. That book cleared up all these things. I have lent it all through the neighborhood, and it raises persecution because I believe the Lord is soon coming. The book has disturbed several Universalists. But my husband thinks the world is to be converted." I now sold the "Saints' Inheritance." Called again after several months, found the man had read the last named book, and embraced the gospel hope, while he and his wife were rejoicing in the blessed hope of seeing Jesus soon, to restore the earth and reign in his kingdom.

## BAPTISM OF THE SPIRIT.

BRO. EDITOR:—In the *Herald* for October 4th, 1856, I find an article on the baptism of the Spirit, in which the doctrine is inculcated that this baptism "signifies, ordinarily, the regeneration of the sinner at conversion."

There is certainly, sir, no such idea as this attached to this baptism in the Scriptures. That this may be apparent I will refer to every scripture allusion to this subject.

1. The first time this figure of speech was ever used (for in proper literality there is no such thing as the baptism of the Spirit, it is a pure figure derived from John's water baptism)—I say, the first time this figure was ever used, was by John the Baptist. "I indeed baptize in (en) water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you in (en) the Holy Ghost and with fire," Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33. This one single remark of John, recorded by each of the four evangelists, is all that these four books contain on the subject. And from this remark, we cannot learn the nature of the baptism.

2. The second allusion to this baptism is in Acts 1:4,5: "And (Jesus) being assembled with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized in water; but ye shall be baptized in the Holy Ghost not many days hence." This promise was verified on the day of Pentecost, when the Holy Spirit was so miraculously imparted to the apostles that they "spoke with other tongues as the Spirit gave them utterance." This, therefore, fully evinces that the baptism of the Spirit, signifies those extraordinary and miraculous gifts conferred by the Spirit."

3. The third and last time this baptism is alluded to, is by the apostle Peter, in reference to the occurrences which took place at the house of Cornelius. Acts 11:15, 16: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized in water, but ye shall be baptized in the Holy Ghost." These are the only passages in which the baptism of the Spirit are mentioned, and in each instance, the reference is unquestionably to the miraculous influences of the Spirit—never to its ordinary influences.

In justification of your view, that the baptism refers to the ordinary influences of the Spirit, you have referred to a variety of texts which allude to influences of the Spirit, but not one that speaks of the baptism of the Spirit. There is one text, 1 Cor. 12:13, which at the first glance will appear to be an exception to this remark. It therefore demands more particular attention.

In 1 Cor. 12:13: "For by one Spirit are we all baptized into one body,"—the phrase, "by one Spirit," is used in the same sense that "by the word" is in Eph. 5:26—not as the object in which the baptism took place; but as the gracious influence under whose direction the baptism was performed. When Paul says of the church that

Christ had given himself for it, "that he might sanctify and cleanse it, with the washing of water by the word," he did not mean that the washing was done in the word, or with the word, but "by the word," i.e., its direction. So when the same apostle, who in all his writings has never said anything in relation to the baptism of the Holy Spirit, a figure, which, so far as we are informed, was never used but three times, by all the men that ever spake as the Holy Spirit gave them utterance—viz., once by John the Baptist, once by Jesus, in allusion to what John had said, and once by Peter, in relation to what Jesus had said. I say, when Paul said, "For by one Spirit are ye all baptized into one body," he had no allusion to what John, Jesus, and Peter speak of as the baptism of the Spirit. His only present object was to show the folly of baptism among the Corinthians, since when they were baptized they were all actuated "by one spirit," and not by a diversity of spirits. The baptism there alluded to was unquestionably, what is commonly known as water baptism. In submitting to this, the Corinthians were actuated not by a diversity of spirits, but "by one Spirit."

There were in the apostolic age influences of the Spirit of an ordinary and also of an extraordinary character. The latter was sometimes called the baptism of the Holy Spirit, the former was never so called. The extraordinary influences have ceased; the ordinary continue. Yours, respectfully,

E. E. ORVIS.

REMARKS.—The phrase, "Baptize you with the Holy Ghost," is undoubtedly figurative, but in what does the figure consist? To say that it is figurative without specifying the figure, and defining its nature, is making no more progress in its explication than to say a word is grammatical, without specifying the part of speech, and the law of language involved.

The figure consists in the use of the word baptize, which in that connection is a metaphor and expressive of influences which would be conferred by and through the Spirit. The Spirit is not the object in which the baptism is effected, but the Agent which effects it. "The Holy Ghost fell on them as on us at the beginning."

There is nothing gained by changing the word with to in because of its being *en* in the Greek; for it may be rendered in, with, within, under at through, among, by, on, because of, unto, toward, against, of, &c., with equal propriety according to the circumstances of the connection, as in the following examples:

Matt. 13:40—"Shall it be in the end of the world"—i.e., at the end of the world.

Luke 11:20—"If I with the finger of God."

Matt. 1:9—"Say within yourselves."

7:6—"Trample them under your feet."

8:6—"My servant lieth at home."

9:34—"Through the prince of devils."

35—"Every disease among the people."

21:23—"By what authority doest thou this?"

22:40—"On these two commandments."

Mark 1:16—"Casting a net into the sea."

Luke 2:14—"Good will toward men."

Rom. 2:5—"Wrath against wrath."

17—"Maketh thy boast of God."

It is the same word, (*en*), in 1 Cor. 12:13, "For by one Spirit are we all baptized," that it is in Acts 11:16, "baptized with the Holy Ghost."—Ed.

## LETTER FROM J. PEARCE.

BRO. HIMES:—I received your letter, and was sorry to find you were recovering so slowly; but when we overtake our strength and perform more labor than we are able, or our constitution can bear, something must give way; and we fall a prey to disease and suffering. But it is a happy thought, if we suffer for well-doing either in mind or body, we have the consoling promise, that "if we suffer with Him, we shall reign with Him." "In all our afflictions he (Christ) is afflicted." Being tempted and tried in all things like as we are, he is able to succor us, and will in all our afflictions, make a way for our escape. The Lord is God, a stronghold in the time of trouble, and he knoweth them that trust in him. Behold God is my salvation, I will trust and not be afraid. The Lord is my rock, and my fortress, and my salvation. Though he slay me, yet will I trust in him. Fear not; I am with thee, and will bless thee. Fear not, I am thy shield and thy exceeding great reward. Fear not, thou therefore, I am with thee, saith the Lord. He will never leave nor forsake those who put their trust in him. Brother Himes, you may not think it necessary for me to refer your mind to so many promises. But to the promises I fly. They afford a remedy in the hour of dark temptation which Satan cannot make me yield. These words of consolation are to me a mighty shield. You can no doubt



sing with me,
'Now I'll raise my Ebenezer,
Hither by thy help I've come;
And I trust, through thy good pleasure,
Safely to arrive at home.'
Yes, Home, sweet home! Oh how our hearts
beat for home. Roll onward ye wheels of time,
and bring the welcome day, when Christ shall
say it is enough, enter ye into the joy of your
Lord. His word attests that day is near, and that
can never fail.

'I long to be there, and the thought that 'tis
near,
Makes me almost impatient for Christ to appear.
And fit up that dwelling of glories so rare.
The earth robed in beauty—I long to be there.'

Brother H., you have our sympathy, and our
prayers have been offered up for your deliverance
in the past, and at present; and by the grace of
God assisting us we shall not forget you in the
future. I should have been pleased to have had
the privilege to see you and yours when in Boston,
but circumstances rendered it otherwise, and we
must submit to all God's providential dealings.
How few really love his appearing! but there is a
little flock, and they are told by their Master not
to fear, for it is their Father's good pleasure, not
to sell them nor to trade, but to give, yes, to give
them a kingdom. With my whole heart I thank
him that it is all of free favor unmerited by the
little flock. 'Not unto us, not unto us but to
thy name we will give the glory.' May we all
examine ourselves and pray God to try our hearts,
and prove us. It is not enough to remember what
I was once, when the candle of the Lord shone
bright around me; when I could sing,

'Not a cloud doth rise to darken the skies,
Nor hide one moment the Lord from my eyes.'
When my lamp was trimmed and burning, and
my loins girded; when I was cut loose from the
world and ready and waiting for the coming of
the bridegroom. But what is the state of my
mind and my heart at present? Have I now the
earnest of my acceptance with God? Oh glorious
hope! it shall be consummated, when He who is
our life shall appear. Be ye also ready: for in
such an hour as ye think not, the Son of man com-
eth. Yours, in hope of eternal life when he who
is our life shall appear. J. PEARCE.

Pickering, C. W., Feb. 9th, 1857.

LETTER FROM J. VANKLEECK.

Bro. HIMES—I think it my duty to say the Her-
ald still comes a weekly visitor to me, and I hail
it with joy in my lonely situation. I do not know
how I shall reward you for your kindness to me.
But I have one consolation, and that is, I have a
kind heavenly Father to go to in all my afflictions
and sorrows, and I will pray him to recompense
you at the resurrection of the just. Jesus says,
'The poor ye have always with you, and if ye
will ye can do them good; but me ye have not al-
ways.'

I desire greatly to see you, and many more of
my Advent brethren, who have suffered so much
for the cause. Blessed be our heavenly Father,
that you with many others have been directed to
exhibit the truth in so clear a light, to the com-
fort of thousands. May the Lord reward you all.
There are some faithful brethren yet in Port-
land, that are holding on to the glorious hope of
soon seeing the King in his beauty. May the
Lord give them grace and wisdom to remain stead-
fast, and unmoveable, always abounding in the
work of the Lord.

I can say, for one, that I am still looking for
the kingdom. I have not cast away my confidence
in God, for it hath great recompense of reward,
and I choose rather to suffer afflictions with the
people of God than to enjoy the pleasures of
sin for a season. I often think of my brethren
scattered abroad, and how I am deprived of
the privilege of meeting with them, to tell them
of my joys and sorrows, hopes and fears. I do not
feel ashamed to call myself an Adventist, or class
myself with that humble people. My afflictions
are sometimes very painful, which oftentimes de-
press my spirits, and bring upon me severe tempta-
tions and doubts, fearing that I may come short
of the kingdom at last, but the Lord knoweth how
to deliver out of temptation. I feel thankful for
the privilege, that I can convey my thoughts and
desires to my brethren and friends in our glorious
hope. I often think that were it not for the holy
word of God I should sink into gloom and despair,
but I feel to praise the Lord for the light I daily
receive in studying the Holy Scriptures, and that
the truth has been made plain to me. I look for-
ward with interest to that glorious moment when
all our brethren in the blessed hope who are sleep-
ing in Jesus shall awake to immortality and eter-
nal life. I believe the moment is fast hastening
on when this mortal shall put on immortality,

when death shall be swallowed up in victory.
There our home will be permanent, abiding. This
year numbers the 64th of my life—gone never to
return, neither can I recall the misspent days.
My years are passing away like a dream, and carry-
ing in their train pains, afflictions, disappoint-
ments, and bereavements of friends with whom I
once held sweet counsel. Where are the fair
forms that once surrounded me? Where are my
early companions, with whom I spent the sunny
morning of life! Alas! they are fled from this
stage of being, to the silent chambers of the tomb.
'We all do fade as the leaf.' To me there is
something sweet and consoling in the reflection,
that this world is not my home. The portals of
glory already shed their bright rays upon my
pathway to that bright and glorious kingdom for
which I am looking; and as I approach still nearer
to the land of blessedness and light, I receive
the brightest illuminations of that day which is
never succeeded by night. O praise the Lord, my
soul. There is a rest for the weary, a home for
the faithful, a reward for the righteous! May
the God of grace be with you, and keep you in the
truth as it is in Jesus, is the prayer of your sister
in affliction, J. VANKLEECK.

Westbrook, Me., 1857.

Extracts from Letters.

Bro. W. M. ATWOOD writes from Magog, C. E.,
March 19th, 1857:—"Bro. HIMES:—The cause
in this vicinity is in a very low state at present.
The great crowd are yet to all appearance in the
broad road, in spite of the assertions to the con-
trary of some of our temporal millennium friends.
But still there are a few who are striving to 'keep
themselves in the love of God, looking for the
mercy of our Lord Jesus Christ unto eternal life.'

'We are much pleased with the 'Herald.' We
think in the main it is conducted in accordance
with the word; but I am very sorry to see that it is
crippled in its usefulness by the refusal of some of
its subscribers to pay their just dues. I should
think there had been enough said through the
columns of the 'Herald' to induce any one in-
debted to it, if he had the least appearance of a
conscience, or even a place where conscience ought
to grow, to pay up. But it would seem that
nothing short of an earthquake can stir up the
ideas of some people to a sense of what is just.
As 'the preparation of the heart in man is from
the Lord,' I think the brethren should make it a
subject of earnest prayer that God would so dis-
pose the hearts of all that they may 'do what they
can' to support the 'Herald,' and to relieve it of
its present embarrassment, that it may still com-
fort and cheer the heart of the way-worn pilgrim,
as he nears the shore of the better country. May
God shield us from all that is wrong, and help us
to do that which is right, that we may be saved
in his kingdom. Yours, in hope of immortality.'

Bro. S. S. GARVIN writes from Montgomery
Centre, Vt., March 25th, 1857.—"Bro. HIMES:—
I have a few words to say by way of encourage-
ment; and a little that is better than words. I am
laboring with the little flock in Montgomery; and
their zeal for the Lord and his truth, seems to be
increasing of late.
'I want to say a word in regard to the cause
in North Danville, Vt. During the month of De-
cember last the Lord saw fit to revive his work in
Danville, (where I then resided) under the labors
of brother Horace Bundy. The work was thor-
ough, removing troubles that had existed for years,
and reviving those that are trying to live. A
goodly number of backsliders were reclaimed, and
sinners converted. I baptized twelve, and brother
B. two after. They have organized, and thirty-
three names have been put down, and others
probably will do so before long. I have just vis-
ited them, and found them doing well, with the
exception of two or three stony-ground hearers,
as there always are in revivals. I should be glad
to have them known as a church, and as they are
without a pastor, to have brethren that are travel-
ing call on them, and break the bread of life to
them.'

GOOD RULES FOR ALL.—Profane swearing is
abominable. Vulgar language is disgusting. Loud
laughing is impolite. Inquisitiveness is offensive.
Tattling is mean. Telling lies is contemptible.
Slandering is devilish. Ignorance is disgraceful,
and laziness is shameful. Avoid all the above
vices, and aim at usefulness. This is the road in
which to become respectable. Walk in it. Never
be ashamed of honest labor. Pride is a curse—a
hateful vice. Never act the hypocrite. Keep
good company. Speak the truth at all times.
Never be discouraged, but persevere, and moun-
tains will become mole-hills



'I am the resurrection and the life: he that believeth
in me, though he were dead, yet shall he live: and who-
ever liveth, and believeth in me, shall never die.'—John
11: 25, 26.

Obituary.

DIED, in New Boston, N. H., March 29th, 1857,
Mrs. RACHEL N., wife of David Todd, and eldest
child of Willard and Sarah Colburn, aged 24.

Death has again entered our circle and taken a
beloved one away, making desolate the home of a
kind and devoted husband, and saddening the
hearts of a large circle of relatives and friends.
But we mourn not as those without hope, for she
was a child of God, and she died calmly trusting
in her Saviour. She suffered much during the
few last days of her life, but it is all over now,
she sweetly sleeps in Jesus. May those who so
deeply mourn her early death, live the life of a
Christian, and on that last bright morning may
they all meet to part no more. Praise be to God
there is a land where death is not known, and
where no parting look is given, no farewell tear is
shed.

'There cloudless skies are ever bright;
Thence gloomy scenes are driven.'

Lowell, Mass., 1857. S. GILBERT.

BRO. HIMES:—I am called to record the death
of my aged and much respected mother. She died
the 15th day of March, in the 83d year of her age.
Her disease was congestion of the lungs. She was
of the timid and doubtful temperament yet I have
no doubt of her acceptance with God. She has
been a faithful companion, a tender and affection-
ate mother, and a peaceable neighbor; and for
years a devoted Christian, a lover of God's holy
word. May those of us who survive imitate her
example and meet her in the kingdom. Elder
Roberts, the minister at North Springfield, Vt.,
where she lived and died preached an excellent
and sympathizing discourse on the occasion, from
Rom. 8:28. The sad rites of departed worth will
soon be over, and we hope to join our friends in
the land of the living. Yours in hope,
I. H. SHIPMAN.

Ayer's Cherry Pectoral,
FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have
ever found for coughs, hoarseness, influenza, and the concomitant
symptoms of a cold, is your Cherry Pectoral. Its constant use in
my practice and my family for the last ten years has shown it to
possess superior virtues for the treatment of these complaints.
Eben Knight, M. D.
A. B. Mottley, Esq., of Utica, N. Y., writes: 'I have used
your Pectoral myself and in my family ever since you invented it,
and believe it the best medicine for its purpose ever put out—
With a bad cold I should sooner pay twenty-five dollars for a bot-
tle than do without it, or take any other remedy.'

Croup, Whooping Cough, Influenza.
Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best
remedy we possess for the cure of Whooping Cough, Croup, and
the chest diseases of children. We of your fraternity in the south
appreciate your skill, and commend your medicine to our people.
Hiram Conklin, M. D.
Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: 'I had
a tedious influenza, which confined me in doors six weeks; took
many medicines without relief; finally tried your Pectoral by the
advice of our clergyman. The first dose relieved the soreness in
my throat and lungs; less than one half the bottle made me com-
pletely well. Your medicines are the cheapest as well as the best
we can buy, and we esteem you, doctor, and your remedies, as the
poor man's friend.'

Asthma or Phthisis, and Bronchitis.
West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in
this section. It has relieved several from alarming symptoms of
consumption, and is now curing a man who has labored under an
affection of the lungs for the last forty years.
Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept.
6, 1855: 'During my practice of many years I have found nothing
equal to your Cherry Pectoral for giving ease and relief to
consumptive patients, or curing such as are curable.'
We might add volumes of evidence, but the most convincing
proof of the virtues of this remedy is found in its effects upon tri-
al.

Consumption.
Probably no one remedy has ever been known which has cured
so many and such dangerous cases as this. Some no human aid
can reach; but even to those the Cherry Pectoral affords relief
and comfort.
Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you
what your Cherry Pectoral has done for my wife. She had been
five months laboring under the dangerous symptoms of consump-
tion, from which no aid we could procure gave her much relief—
She was steadily failing, until Dr. Strong, of this city, where we
have come for advice, recommended a trial of your medicine. We
bless his kindness, as we do your skill, for she has recovered from
that day. She is not yet as strong as she used to be, but is free
from her cough, and calls herself well. Yours, with gratitude
and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their
utmost to produce this best, most perfect purgative which is known
to man. Innumerable proofs are shown that these Pills have vir-
tues which surpass in excellence the ordinary medicines, and that
they win unprecedentedly upon the esteem of all men. They are
safe and pleasant to take, but powerful to cure. Their penetrat-
ing properties stimulate the vital activities of the body, remove
the obstructions of its organs, purify the blood, and expel disease.
They purge out the foul humors which breed and grow distemper,
stimulate sluggish or disordered organs into their natural action,
and impart healthy tone with strength to the whole system. Not
only do they cure the every day complaints of everybody, but also
formidable and dangerous diseases that have baffled the best of
human skill. While they produce powerful effects, they are, at the
same time, in diminished doses, the safest and best physic that
can be employed for children. Being sugar-coated, they are plea-

sant to take; and being perfectly vegetable, are free from any risk
of harm. Cures have been made which would surpass belief were
they not substantiated by men of such exalted position and char-
acter as to forbid the suspicion of untruth. Many eminent clergy-
men and physicians have lent their names to certify to the public
the reliability of my remedies, while others have sent me the as-
surance of their conviction that my preparations contribute im-
mensely to the relief of my afflicted, suffering fellow-men.
The agent below named is pleased to furnish gratis my Ameri-
can Almanac, containing directions for their use, and certificates of
their cures of the following complaints:—
Costiveness, bilious complaints, rheumatism dropsy, heartburn,
Headach arising from a foul stomach, nausea, indigestion, morbid
inaction of the bowels, and pain arising therefrom, flatulency, loss
of appetite, all ulcerant and cutaneous diseases which require an
evacuant medicine, scrofula or King's Evil. They also, by purify-
ing the blood and stimulating the system, cure many complaints
which it would not be supposed they could reach, such as deafness,
partial blindness, neuralgia and nervous irritability, derangements
of the liver and kidneys, gout, and other kindred complaints aris-
ing from a low state of the body or obstruction of its functions.
Do not be put off by unprincipled dealers with some other pill
they make more profit on. Ask for Ayer's pills, and take nothing
else. No other they can give you compares with this in its intrin-
sic value or curative powers. The sick want the best aid there is
for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
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DR. LITCH'S
RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This
invaluable remedy for all bilious affections and diseases of the
liver and kidneys, removing obstructions and promoting healthy
action, is now for sale by the following persons. S. Adams, 45
Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass.
Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111
Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d
and Chestnut sts.
This medicine is recommended for the above-named complaints,
with the fullest confidence that those who use it faithfully, will find
it one of the best of remedies; and a family medicine which they
would not willingly do without. It is equal, if not superior to any
pills in the market. So far as I have proved it for Fever and Ague
it rarely fails to cure the disease, without leaving any deleterious
effect behind. There is no Quinine or Peruvian Bark in any form
used in it. A persevering use seldom fails to cure bilious fever in
a few days. That which is prepared for Fever and Ague districts,
is differently compounded from that used where that disease does
not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of
the blood, is increasing in popularity and securing the confidence
of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the
last seven years made its way by its own merits, to public favor, is
used with good effect for nearly all forms of pain and soreness. Such
as headache, toothache, rheumatism, cholice, bowel complaints,
burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cypselas
tumors, cancers in the first stage, nursing females, inverted toe-
nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia,
and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36
Beach street, would inform the public that he may be consulted at
his office, upon the various diseases which afflict us free of charge,
from 8 A. M. to 4 P. M. Consultation by letter may be had by en-
closing one dollar and a postage stamp. His Family Physician
sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

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Yeast Cake Manufacturer,
NO. 8 ALLEN-STREET,
Newburyport, Mass.

Orders from the city or country promptly attended to.
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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 25, 1857.

GENERAL CONFERENCE OF ADVENTISTS.

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass., commencing Anniversary week, May 26th, and continuing several days.

Appointments.

Elder Himes will preach in Lawrence, Mass., April 26th; Newburyport, " 27th; Lowell, " 28th; Nashua, N. H., " 29th; Worcester, Mass., " 30th; Westboro', " May 1. All in the evening.

To Whom it May Concern.

SINCE our statement two week's since, 23 persons have paid \$54.50, making 265 only out of 1010 who have paid their indebtedness in full. One more, making 34, has paid in part. Nine more, making 16, have promised to pay soon. Five more, have plead inability to pay, making 38 of them, and we have cancelled their bills to the amount of \$19; and two have stopped, owing \$15, without intimating whether they "might, could, would or should" pay. Thus we have heard from 40 more persons, making 385 in all, to whom bills were sent—leaving 625 persons, to whom the paper is still sent, from whom nothing has been heard, but who owe the office over \$3000, which is absolutely needed to meet our own bills with,—our paper bill alone, at the present time, amounting to \$1100. We shall be compelled to form a very unfavorable judgment of those from whom nothing is heard, when a very little while longer has elapsed.

New Works.

Two new and important works on the Prophecies, by Lutheran ministers:

"The kingdom which shall not be destroyed. An exposition of the Prophecy, more especially of Daniel chapter 7th. By Rev. J. Oswald, A.M., York, Pa. Price \$1. Postage, 18 cents."

"LAST TIMES. An earnest discussion of momentous themes. By J. A. Seiss, A.M., Pastor of the Lutheran church, Lombard street, Baltimore, Md. Price \$1. Postage, 16 cents."

Both for sale at this office.

"SPURGEON'S SERMONS. First series, with an introduction and sketch of his life by E. L. Magoon. Price \$1.00. Postage 18 cents."

Also, the second series, just out, containing 27 sermons. Price, \$1. Postage, 20 cents.

AN IMPORTANT WORK.—"Yahveh Christ, or, the Memorial Name. By Alexander MacWhorten, Yale University." Price, 60 cents. Postage, 10 cents.

A New Shoe Store.

WM. EDGERLY has opened a Boot, Shoe and Rubber store, at 52 Kneeland street, a few rods west from the Worcester and Old Colony Depots, which is one of the stores under this office, in our Chapel building. He hopes, by the quality of his goods, and attention to his business, to merit a share of public patronage. His stock is entirely new, is of the best quality, and will be furnished to customers at the lowest prices. Particular attention is given to Ladies' and Gentlemen's custom made work, and repairing. He invites the public to call, and promises to endeavor to give satisfaction in the quality, fit, and price of his goods.

We are pleased with the appearance of the young gentleman and his stock of goods, and would invite our friends when in the city to look in upon him.

A BATCH OF MURDERS.—In St. Louis on Saturday night, the 11th inst., two persons were murdered outright, and two others stabbed so badly that they would in all probability die—and not one of the murderers is known. The first victim was an Irishman named Carr, who was called out of a house by another man, and returned in a few minutes saying he had been stabbed, and shortly expired. This is the story told by the inmates. The next two were Germans, named Heinz and Greigert

who were suddenly attacked and stabbed in the street; and the last was a man named Jacob Flach who was also stabbed in the street.

At Alexandria, Va., on the night of the 12th inst., George W. Goodrick and James Clarke had a quarrel in a grog shop, and Goodrick stabbed Clarke in the abdomen so severely that he died in a few minutes.

CONSPIRACY DISCOVERED.—A desperate conspiracy among some twenty or thirty of the prisoners has just been discovered by Mr. Gray, Warden of the Tombs, the New York city prison. The plan was to make the revolt on the Sabbath. Each prisoner was to be armed with knives and pistols, to be furnished by friends outside. The deputy keepers on duty were to be seized and, if possible thrown into cells and locked up; but if this could not be effected, they were to be dispatched with knives. The pistols were to be reserved to prevent recapture.

Great sensation has been created among the "faithful" in Constantinople, by the sudden disappearance of numerous relics of Mohammed and his successors. Among the articles stolen is the Sand schaki Scherif or Sacred Banner—the veritable mantle of the Prophet. It is conjectured that the theft was committed for political purposes at the instigation of a portion of the clergy. The matter was investigated by the Ministry, and several Imams were arrested on suspicion.

"An important fact is announced in relation to the Everglades of Florida. It is stated that the waters of that immense reservoir have recently found an outlet through which they are discharging themselves in great volume, into the gulf of Mexico. An area, embracing many millions of acres heretofore submerged, will thus be converted into dry land, and if so, will probably be found to be much the largest body of rich land in Florida, and extending several degrees further South than Louisiana."

If those who have knowledge of this, if it be a fact, would give the channel through or the point at which these waters are finding an outlet, they would invest it with a greater air of probability, and supply desirable information.

DRAINAGE OF THE HUMAN SYSTEM.—ERASMUS WILSON, a distinguished physiologist, counted the perspiratory pores on the palm of the hand, and in a square inch found 3,528, with each of which a little tube a quarter of an inch long was connected, making the length of tube in a square inch 882 inches, or 73 1/2 feet. On the bulb of the fingers the number of pores was a little greater; on the heel the number was 2,268, and the length of the tube 47 feet. Taking 2,800 as an average of the number of pores in the square inch over the whole surface of the body, and 700 consequently the length of the tube in inches, the number of square inches of surface in a man of ordinary size being 2,500, there would be 7,000,000 pores, and 1,750,000 inches of perspiratory tube, that is, 145,833 feet, or nearly 28 miles.

How important the necessity of attention to the skin, lest this drainage be obstructed.

JOYFUL DEATHS.—"Santosham, Santosham," (joy joy) were the last words of Daniel, a converted Hindoo, who died Sept. 12, 1855, in India. The day before he died he said:

"I am a wretched sinner in myself. I have no personal merits to which I can look, but I have the perfect, the infinite righteousness of Jesus. Resting on this my soul is peaceful. Death is welcome."

So he died, not indifferent, not terrified, but in the full enjoyment of a serene, unclouded, soul-assuring hope in Jesus.

The last words of Rev. Dr. Poor, who recently died in Jaffna, were, "Santosham, Santosham." The blackman and the white man looked forward upon the same enchanting prospect, experienced the same joy, and expired with the same thoughts and the same expression. They were one in Jesus.

The above was taken from a notice of "Daniel," by H. M. Scudder, in the Christian Intelligencer of April 15th, 1857.

"Blessed are they that do my commandments, that they may have a right to the tree of life, and enter in through the gates into the city." Yes, for them that do, bright shine the golden streets of the magnificent and imperishable mansions of the morning stars and the sons of God. For them that do, are prepared the green fields of paradise, adorned with fadeless bowers of bloom and fragrance, and shaded by life's ambrosial fruitful trees; for them, flow life's crystal streams fast by the eternal throne, for them that do are the "delectable hills" mantled in purple mists and golden ban-

nered clouds—for them, the long-drawn aisles of purest gold, the peerless mansions glittering with sapphire, and pearl and emerald, the flashing colonades of ruby, and jasper and diamond, the imperishable homes of saints and angels, the high, and holy, and happy sphere where violence and fraud come not, nor night nor tempest come. Yes for the obedient, this sinless land of sublimest melodies and saintliest joys, where forever roll the loud hosannas and swelling notes of voice, and harp, and trumpet, in honor of Him that sitteth upon the throne, and to the Lamb is prepared.

DISPUTING WITH SATAN.—An old and excellent writer gives the following advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, he was too hard for her; the devil by his logic, disputed her out of Paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious: for we cannot parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table with 3 columns: Title, Price, Postage. Includes Memoir of William Miller, Bliss on the Apocalypse, Hill's Inheritance of the Saints, Fasset's Discourses on the Jews and Millennium, Hymns of the Old Harp, etc.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

Table with 3 columns: Title, Price, Postage. Includes On Romanism, the Apocalypse (1st Series), Daniel, Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John, Miracles, Parables, The Daily Life, Benedictions, Church before the Flood, etc.

Table with 3 columns: Title, Price, Postage. Includes Works of Rev. Horatius Bonar, of Eng., viz.: Morning of Joy, Eternal Day, Night of Weeping, Story of Grace.

Table with 3 columns: Title, Price, Postage. Includes Tracts for the Times—viz.: The Hope of the Church, The Kingdom of God, The Glory of God filling the Earth, etc.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

THE NATURE AND DURATION OF FUTURE PUNISHMENT. By John T. Walsh. This work is now in press, and will be issued about the 15th of May. The following will be its contents.

Sheol, Hades, Gehenna, Is virtue rewarded and vice punished in this life? Rewards and punishments in a future state, The kingdom of God, Eternal life conditional, Future rewards, The wicked and righteous not raised at the same time, The wicked and righteous not raised from the dead in the same sense, A future judgment, Every age has its judgment, Positive proof of a future judgment, The expectant state of the dead, The nature of future punishment, Death the penalty of sin, The torment of the wicked, The earth to be burned, The everlasting fire, The lake of fire, The furnace of fire, The duration of future punishment, The nature of future punishment proves it to be eternal, Time a cycle of eternity, The moral state of the wicked after death, The safety and good of the universe demands the eternal punishment of the wicked, Eternal punishment.

This work will be sent by mail, post-paid, in paper covers, for 50 cts, or three copies for \$1; in muslin, 75 cents, or three copies for \$2. The work will be for sale at the office of the Advent Herald.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the last Sabbath in April and the first in May; at No. Springfield, Vt., Sabbath, the 17th of May, Denmore hill, Sabbath the 24th, Tunbridge, as Elder Cleaveland shall arrange, 27th and 28th, Waterbury, Sabbath, 31st, South Troy June 2d, and Sabbath, 7th, North Troy 3d and 4th.

N. BILLINGS. PS. My Post-office address is Westboro', Mass. NB. The cold season having passed, and my health being somewhat improved, I make the following appointments: At London Ridge the 1st Sabbath in May, and at West Boscawen—Pond school house—the 2d Sabbath in May. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. F. Converse—It was rec'd Feb. 24th and credited to No. 815. U. Smith—Have sent the books, post-paid, as directed. "A Lover of Truth."—Have sent Miss S. Bragg the book as directed. L. Brown—Have done as requested. S. Foster—Have charged you \$3 er. to subscribers. S. Barr, Esq, \$1—Sent tracts the 17th. J. T. Dixon, \$1—Sent tracts by express the 20th—that being the cheapest conveyance for so short a distance. W.P. Wallace, \$1 on acc't. Balance on our books \$5.17 C. H. Howard—Sent the two books to Eau Claire as directed. Benj. W. Johnston—Have sent you another copy of The End, Apr 21st, and ch'd you 93 cts—books ordered to be sent being at the risk of those ordering them.

RECEIPTS.

UP TO APRIL 21ST, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

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

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of McGrawville, N. Y.?

L. Osler.—Rec'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P. O. you mention?

E Peck 821, W Z Manning 867, G Loomis 854, C Harvey 838, Lucratius Lawrence 841, H Weeks 529—credited y u \$2, Eld A Rollins 867, N Hale 846 by A C, W O Parsons 841, E Newton 857, L Richardson 845, J P Farrar 867 A P Nichols 836, S Sherwin the 3 G's to 126 and H to 882, J A Varney 841, C Sanders 857, M Tomlinson 815—each \$1.

R Phippen 872, The Pearson 841, B Glidden 815, Andrew Clark 880, M H C have credited E W Case to 893, P Hawkes 867 and 25 for G to 126, L G Ingalls 893, C Grover 893, S Parker 867, Mrs S C Beckwith book to you and postage, and Her. to H Curtis to 858, C Sheldon 841, Wm M Ingham on acc't, C Whipple have er. "me" to 919 and G to 138, J W Phillips 860, G Herron 807—due \$1—each \$2. S Stone 995, J Woodworth 838—each \$3.

L Edwards \$1 for 4 G's to 132 each, \$1.16 for book and postage and bal. on Her. to 889, W H Harris 845, M Burr 913 and G to 138—each \$4.

J J Mackenzie 1067, J James 815—each \$5. J Keene 828—50 cts; R Orrock 848—50 cts and 2 Gs to 126, E S Hoodley 831—\$1.63, C Allen 812—37 cts; L Rader 1158, \$10.