

ans. There a verse arrested him. The whole wicked course of his life seemed to pass before his mind; his sins appeared to him as they never had done before, and one thought laid hold of his mind with resistless power—"How now shall I escape from the wrath to come?" A city missionary who was in the habit of visiting this public-house found Craig in this state. He read with him, spoke to him, and prayed with him, pointed him to a Saviour's love, to the blood of a crucified Redeemer, and after a while he found pardon and peace. He is now a devoted worker in the cause of Christ; and Mr. Bewley, of Dublin, purposes employing him in the system of tract colportage which he is engaged in organizing in this country.

Asleep in Jesus.*

By Rev. Joseph Collier.

We must not regard this as a mere poetic figure, but as deeply rooted in the most fundamental truths of Christianity. What then, does it imply?

Not, manifestly, a slumber of unconsciousness. The idea of any thing like torpid insensibility, as connected with this state, is forbidden by the fact that for the believer "to be absent from the body is to be present with the Lord." Though the bride of Christ "sleep," yet her "heart waketh." Neither does the enjoyment of the departed Christian resemble that which sometimes sweetens our earthly slumbers. Heaven is no dream-land, whose visions shall fade with the dawning light of the resurrection morn, but a

—"peaceful rest,

Whose waking is supremely blest."

Sleep implies rest from burdens. So when life's day is ended, and its sunset comes, the Christian lays him down, and commits his body to death, very much as he does to his nightly repose—commits his soul to Jesus, and then "rests from his labors, and his works do follow him;" rests from his sorrows, cares, and weariness; rests from his conflicts, toils, and dangers, for "there remaineth a rest for the people of God." Yet, while he slumbers, his griefs and burdens sleep not; they are dead, are cast, with his sins, into a land of forgetfulness, and for them there is no resurrection.

Sleep, however, involves the idea of an awaking. We look beyond the night-shadows, to the morning, when the saint's slumber shall be broken, and he shall rise again. This precious doctrine, so clearly stated in the Scripture, so thoroughly established by undeniable facts and precedents in gospel history, fully vindicates the affirmation of our text, and clothes it with a rich significance. The raising of the daughter of Jairus was the first miracle of its kind performed by our Lord, and its subject had been only a few moments. The next was the raising of the widow's son, whose spirit had been longer absent from the body, for they were carrying him to the grave. The third was that of Lazarus, in whose case the interval was still greater, for he had been buried four days. You will notice the progression, each victory of the Lord of life being seemingly greater than the last. Now occurs a still longer interval, that is measured by the centuries. But it matters not; the miracle shall be as complete in the case of every believer, as in that at Capernaum or Bethany, for "one day is with the Lord as a thousand years, and a thousand years as one day." The sleeping dust may moulder long, or be scattered to the four winds of heaven, but the eye of Jesus is ever upon it, and it is precious in his sight. "The morning cometh," when he shall say to his angels, as once to his disciples concerning Lazarus, "I go that I may wake them out of sleep;" and when his voice is heard, "Awake and sing, ye that dwell in the dust," the saints shall joyfully recognize the summons for which they have so long waited and respond to it.

Oh! what an awaking that will be! Not, as here, to new rounds of fatigue, new cares and griefs, which sweet sleep had for a season caused us to forget; not to a fleeting day whose swift hours will soon bring us to its close, and to fresh

* Extract of a discourse delivered in Kingston at the funeral of the late Margaret Wynkoop Du Bois.

slumbers; not to new sins and wanderings, and recurring tears of penitence—more than all, not in the likeness of sinful flesh, of which we had become so weary—but bearing the freshly enstamped image of the Saviour. "I shall be satisfied," sings the believer, "when I awake in thy likeness."

Chris. Intel.

Baron Rothschild.

Lady Powell Buxton, in one of her letters, gives an account of a dinner at her husband's at which Baron Rothschild the millionaire, was present. He sat at Lady Buxton's right hand; and his whole discourse was of money and money-making, and of the way in which he had trained his sons to preserve and expand his colossal fortune. Lady Buxton expressed the hope that he did not allow them to forget that never-ending life, so soon to begin, for which, also preparation must be made. "Oh," replied he, "I could not allow them to think of such a thing. It would divert their minds from business. It would be fatal to their success. To get and keep a great fortune is a very difficult thing, and requires all one's time and thoughts."

The remark, though a melancholy proof of an utterly worldly mind, yet contained a great truth. It turned on the same point with that declaration of Christ, "Ye cannot serve God and mammon." Baron Rothschild had made up his mind to serve mammon. He did not attempt nor pretend to serve God at the same time. He served mammon with his whole heart. He devoted his children, too, on his altar, and educated them to his service.

And mammon brilliantly rewarded this whole-hearted service. His wealth became so enormous, that it had been said the monarchs of Europe could not make war without his consent. At the marriage of a niece, whom he portioned with a dowry which no king in Europe could have equalled, the supper service was of pure gold, and the desert was served in a set of porcelain which had belonged to Queen Marie Antoinette, and for which Rothschild had given \$12,000.

But it came to pass that this rich man died; and then, of all this wealth and splendor and luxury, how much remained to him? Not one farthing. Who would wish to spend a whole life of care and toil, and throw away an eternity of happiness, for that which must be lost so soon and so utterly?

"I counsel thee," says Christ, "to buy of me gold tried in the fire, that thou mayest be rich." That "gold tried in the fire," will stand unharmed and undiminished in the last fires. All else will be utterly consumed when "the earth and all things that are therein shall be burned up."

The price of this "gold," this incalculable and imperishable wealth, is the heart, the whole heart. Christ asks no more; he will accept no less, "My son give me thy heart."

The world as you see, and Christ, demand the same price—the heart: the one for the decaying and transitory possessions, every farthing of which must pass from your grasp in the moment of death; the other for the "true riches" which at death, you will go to enjoy in "everlasting habitations."—*American Messenger.*

Prayer Answered.

The experience of the last few years has been rich in illustrations of direct answer to prayer. The promise, "while they are yet praying, I will hear," has been often verified, even when the object of prayer were wholly unconscious of the petitions going up in their behalf. The following instance reported for the S. S. Times, from the noon prayer-meeting of this city, is in point:

Several months ago, a geologist engaged in an exploring expedition out West, a man who had for years been a skeptic in religious matters, suddenly remarked to one of his companions, "that he was very much distressed and anxious to hear from home, and greatly feared that something had happened to his family; perhaps his wife was dead. And yet he had heard but a few days before that she was in her usual health, and all was well. His friend laughed at him,

called him a spiritualist, and in various ways tried to joke it off, but he could not overcome his anxiety, and finally in great distress of mind he quit work and took to his bed. As he was one day walking his room he happened to think of his Bible, and although it had been to him a sealed book for years, he resolved to open its pages and seek for comfort. He soon found that reading would do no good unless sanctified by the Holy Spirit, which could alone be obtained by prayer. In an instant he fell upon his knees, cried to God for mercy, pardon and a new life. His prayer was heard and answered in "peace of mind and joy in the Holy Ghost." Renewing his labors in the mines, he awaited patiently the coming news, believing all the time that the mail would bring him sad intelligence, and that God was simply giving him strength to meet it. A letter came, but, what was the news? His wife and children were well, and she had become a Christian! And now she says:

"My dear husband, since I have found the Saviour precious to my soul I have not failed to pray for you, and although you have been so long like myself, a skeptic, and are now fourteen hundred miles from home, I and eight of my friends have commenced a prayer-meeting for your conversion, and every time we meet we pray in "faith-believing."

Strange as it may seem his distress of mind which drove him to his chamber, resulted in his conversion, commenced at the same time with that little prayer-meeting, and a few weeks after both he and his wife united with the church.

Vanity of the World.

The following confession of Lord Chesterfield, the most admired and envied man of his age, is often quoted, but its truthfulness, and the lessons it teaches the worldly, give it a perpetual freshness:

"I have been the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures in the world, and consequently know their futility, and I do not regret their loss. I apprise them at their true value, which is in truth, very low; whereas they who have not experienced always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and adoration of the ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look back upon all that has passed as one of those romantic dreams which opium commonly occasions; and I by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it, whether I will or no. I think of nothing but killing Time the best way I can, now that he has become my enemy. It is my resolution to sleep in the carriage the rest of the journey."

For the Herald.

Travels about Home. No. 2.

In the evening of January 1st 1861, I preached in Magog, from John 6: 44, "I will raise him up at the last day." After visiting Bolton and holding meetings on the 2nd and 3rd, we returned home and remained at Derby Line and vicinity over three Sabbaths. On Friday, Jan. 25th. I started for Shefford again, and after going about 11 miles found the road so badly drifted that we could not proceed, and therefore put up with Mr. J. Robinson, where we were very kindly and freely treated. Our host, now in his 76th year, was a sergeant in the British army under the Duke of Wellington, in the days of Napoleon Bonaparte, and passed through 26 engagements "without losing a gill of blood." Such a statement might tempt one to think with

Dr. Cumming that "every bullet has its billet," or that, "man is immortal till his work is done." The medal which he received from Queen Victoria, bearing the names of the five principal battles in which he fought, is highly prized; and his account of the hardships endured was enough to give one a forcible illustration of Paul's exhortation to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Sunday, Jan. 27th. I reached Waterloo too late for my appointment last evening, but to-day preached twice, and at the close of the afternoon service administered the Lord's supper. The season was one of solemn interest. Since our last communion one of our members—sister Nancy Taylor—had fallen asleep in hope of a resurrection to eternal life at the coming of our Lord. Thus one by one the "lively stones" are being polished after the similitude of a palace and laid away to await the coming of the true Solomon, whose stately temple will ere long in endless grandeur rise in the kingdom of God.

In the evening I went to hear Rev. J. Armstrong. His text was the parable of the ten virgins, Matt. 25: 1-14. Poor parable! I thought it had suffered enough at the hands of some professed adventists, but it appears that with others it sometimes fares no better. The discourse was in my judgment a motley mixture of truth and error. We were assured that "the Lord may not come for ages yet;" and as I am interested in the Lord's coming, I gave profound attention to ascertain if possible on what grounds such an assertion could be made. Well, the only reasons given were these (1) The gospel has not been sufficiently circulated; and (2) some in the apostolic age and in different centuries since expected to live till the Lord came, but were disappointed!

That the gospel has not been so widely diffused among all nations as prophecy will warrant us to expect before the end, may be conceded: for we are assured that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then"—not a thousand years afterwards, but *tote*, immediately after—"shall the end come." Matt. 24: 14; and as the end does not come it is evidence that the preaching of the gospel as a witness in favor of God and against man's sinfulness is not fully accomplished, but with the facilities which at present exist for spreading the truth and the manner in which the world is being opened to receive it, who believes that it require "ages yet" to do this work? I do not, but am firmly persuaded that God's last message of mercy is being widely and swiftly diffused among the nations, and that the end is emphatically near.

But did not some in the apostolic age believe that the day of the Lord was at hand, or literally impending? Yes, but the apostle corrected their error and said, Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 1-8. Now, I would ask, has not the predicted apostacy come, and has there not emerged from it a "lawless one"—an organized ecclesiastical power? Does not Mr. A. believe with the Rev. Richard Watson—who is good authority among the Wesleyans—that the man of sin is the Pope—"not this or that particular Pope, but the Pope in general as the head and chief of this apostacy?" Does he not know that the Reformation almost turned on this point, and that the Reformers as a body agreed in the application of this prophecy to the Romish apostacy, as may be seen from their writings and the Confessions of faith of the English, Scotch and Irish churches? and is it not the common view of Protestants now? If therefore the hindrance to the advent which existed in the apostolic age has been removed, are we warranted in saying that "He may not come for ages yet?" or, does not consistency and moral honesty require that we be looking for the coming of the Lord as an event which may take place in our day? It would be well for all to heed the admonition given in the last verse of the text: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." This is

the key that unlocks the parable. Our Lord having shewn in the preceding chapter, v. 33, that it might be known when "He is near, even at the door," proceeds in the parable of the eastern wedding to inculcate the duty of watchfulness,—the precise time of his coming being unknown to the church. "Watch, therefore, lest coming suddenly he find you sleeping."

That "he may not come for ages yet," is a pleasing sound to a godless world and a formal church; but to those who are "looking for, and hastening unto the coming of the day of God" (2 Pet. 3: 12), and who "love the appearing" of Christ (2 Tim. 4:8) it is no welcome note. The latter will give to the announcement, "Behold, I come quickly!"—the joyous response, "Amen, Even so, Come, Lord Jesus." The "ready" bride longs for the coming of the Bridegroom; for till his arrival creation will not cease to groan, death's ravages will not terminate, the tares and wheat will continue to grow together, and the warfare against the world, the flesh and the devil must be maintained.

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she,
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps a mourner yet.
Come then, Lord Jesus, come!"

But I close with the Rev. J. Wesley's paraphrase of the apostolic benediction, Rev. 22: 21, "The grace—the free love, of the Lord Jesus Christ"—and all its fruits, 'be with all'—who thus long for has appearing."

Sunday, February 3rd. After an illness of several days occasioned by taking a violent cold, and consequently a failure to meet two week-day appointments, I reached home yesterday, and to-day preached thrice.

J. M. O.

The Chronology of Josephus.

BY THE EDITOR.

As we come down the stream of time, when we reach the era of Nabonassar, found in the undoubted Canon of Ptolemy, the periods of chronology are undisputed; the numbers in Josephus, therefore, can be of interest only as they respect the times anterior to the era named. The following compilation from the text of Josephus is all that we there find covering the early chronology of the world:

PERIOD I. FROM CREATION TO THE DELUGE
"Seth was born when Adam was in his two hundred and thirtieth year," Ant. 1. 3. 4. 230 y.
"Seth begat Enoch [Enos] in his two hundred and fifth year." Ib. 205 "
"Who delivered the government to Cainan his son, whom he had at his hundred and ninetieth year." Ib. 190 "
"Cainan had his son, Malaleel who was born in his hundred and seventieth year." Ib. 170 "
"Jared he begat when he was at his hundred and sixty-fifth year." Ib. 165 "
"Enoch was born when his father was one hundred and sixty-two years old." 162 "
"Methuselah, the son of Enoch, was born to him when he was one hundred and sixty-five years old." Ib. 165 "
He had Lamech for his son, when he was one hundred and eighty-seven years of age." Ib. 187 "
Noah "was born to Lamech when he was one hundred and eighty-two years old." Ib. 182 "
The flood "happened in the six hundredth year of Noah's government." 1. 3. 4. 600 "

Total to the flood 2256 "
This is an excess over the Hebrew text of 600 years, and caused by an addition of 100 years each to the first five and the seventh, in the above list; and this agreeing with the numbers in the Septuagint, except that it does not add 6 years to Lamech's age, shows that to have been mainly the source from which Josephus compiled these figures.

II. FROM THE DELUGE TO THE EXODE.

"Arphaxad was the son of Shem, and born twelve years after the deluge." Ant. 1. 6. 5. 12 y.
Arphaxad had Sala "for his son at the hundred and thirty-fifth year of his age." Ib. 135 "
Heber was "begotten by Sala when he was a hundred and thirty years old." Ib. 130 "
"Heber begat Phaleg in his hundred and thirty-fourth year." Ib. 134 "
"Ragau had Serug at one hundred and thirty; at the same age also, Phaleg had Ragau." 130 "
"Nahor was born to Serug at his hundred and thirty second year." 132 "
"Nahor begat Haran [Terah] when he was one hundred and twenty years old." Ib. 120 "
Josephus does not here say how old Nahor was when Terah was born; and so we will assume that by Haran, above, Terah is meant. 120 "
"Terah begat Abraham in his seventieth year." 70 "

Making from the deluge 993 "
But Josephus says Abraham "was born in the two hundred and ninety second year after the deluge," Ib. Which is the chronology of the Hebrew text to the 70th year of Terah. Terah lived to be "two hundred and five years old." Ib. "Abraham left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan," 1. 7. 1. 75 "

"They left Egypt. . . . four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob, removed into Egypt." 2. 15, 2, 430 "

Making from the Deluge 1498 "
Josephus' Nos. for this period agree nearly with those of the Septuagint, but varying from it in some particulars—See "Time of the End," p. 158.

III. FROM THE EXODE TO THE TEMPLE.

"When forty years were completed within thirty days, Moses gathered the congregation together near Jordan," 4. 8. 1. And the people mourned for him thirty days," Ant. 49. 40 y.
Joshua "lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterward. He also became their commander after his death for twenty-five years." 5. 1. 29. 25 "
"After the death of Joshua, for eighteen years in all, the multitude had no settled government; after which they returned to their former government, they there permitting themselves to be judged," 6. 5. 4. So that this includes the eight years under Chushan; which, being given separately, are here deducted. 10 "
"When Chushan, king of the Assyrians, had made war against them, they. . . underwent all sort of oppression for eight years." 5. 3. 2. 8 "
"Othniel ruled over them forty years," 5. 3. 3. 40 "
Eglon "reduced them to poverty for eighteen years," 5. 4. 1. 18 "
Ehud "died after he had held the government eighty," 5. 4. 3. 80 "
"After him Shamgar, the son of Anath, was elected for their governor, but died in the first year of his government." Ib. As he died during his first year his time is generally included in that of Ehud. 1 "
"They were brought under slavery by Jabin, the king of the Canaanites, and that before they had a short breathing time after the slavery under the Moabites," [from which some think the foregoing "eighty" should read eight,—see Whiston's Note.] "They continued to undergo that hardship for twenty years," 5. 5. 1 and 2. 20 "

Barak "was commander of the Israel-

ites for forty years," 5. 5. 4.—
"When Barak and Deborah were dead, . . . the Midianites called the Amalekites and Arabians to their assistance and made war against the Israelites, and were too hard for those that fought against them: and when they had burnt the fruits of the earth, they carried off the prey. Now when they had done this three years, the multitude of the Israelites retired to the mountains." 5. 6. 1. The Bible says "seven" Jud. 6: 1 3 "
Gideon defeated them and took the government, "which he enjoyed forty years," 5. 6. 7. 40 "
"They lived privately in the mountains for three years out of fear of Ambilech," 5. 7. 2. 3 "
Tola is omitted by Josephus; but judged Israel twenty-three years. 23 "
Jair "kept the government twenty two years." 5. 6. 7. 22 "
Jephtha "freed his own people from that slavery which they had undergone for eighteen years." 5. 7. 10. 18 "
"When Jephtha had ruled six years he died." 5. 7. 12. 6 "
Ibzan "did nothing in the seven years of his administration that was worth recording." Ib. 13 7 "
Helen "succeeded him in the government, and kept it ten years," Ib. 44. 10 "
Abdon is mentioned as judge (Ib. 15.) but the length of his judgeship is not given. The Bible gives eight years. "After Abdon was dead, the Philistines overcome the Israelites, and received tribute of them forty years." 5. 8. 1. 40 "
Josephus gives 20 years to Samson (5. 8. 12.) but that was during the last named forty. "After the death of Samson, Eli the high priest was governor of the Israelites," 5. 9. 1. He "retained the government forty" years Ib. 3.—How much of this was during, and how much was after the Philistine servitude, Josephus does not say. But we will allow what is needed, with the 35 years omitted by Josephus, to make 450 years between division of land and Samuel. 11 "
The sons of Abinadab ministered to the divine service of the ark, and, were the principal curators of it twenty years, for so many years it continued in Kirjathjearim, having been but four months with the Philistines," 6. 1. 4. 20 "
"Samuel governed and presided over the people alone, after the death of Eli the high priest twelve years; and eighteen years together with Saul the king." 6. 13. 5. 12 "
"Now Saul, when he had reigned eighteen years, while Samuel was alive, and after his death ended his life in this manner." 6. 14. 9. Josephus evidently named the time that Saul reigned after Samuel's death, but it is omitted in the text.—The translator has inserted in brackets, the words "two and twenty;" but these are not the words of Josephus, and two years at the most are all that can be reconciled with the history of Saul, according either to Josephus or the Scriptures, after Samuel's death. That "two" years only should have been there inserted, and so making "twenty" years for Saul's whole reign, is also evident from what Josephus elsewhere writes of the kings of Israel, that, "Saul, who was their first king, retained the government twenty years." Ant. 10. 8. 4. 20 "
David "reigned seven years and six months in Hebron, over the tribe of Judah, and thirty-three years in Jerusalem, over all the country," 7. 15. 2. 40 "
"Solomon began to build the temple in the fourth year of his reign on the second month." Ib. 8. 3. 1. 3 "
Total from Exode 536 "
Josephus states in whole Nos. that the build-

ing of the Temple was "five hundred and ninety two years after the Exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." 8. 3. 1.

Elsewhere, Josephus gives 612 as the time from Exode to the Temple. See "Against Apion." 2. 2.

To the above we add the years given in the Bible which Josephus omits, viz.

For the 4th servitude, Midian, in addition to the "three," 4 y.
Tola 23 "
Abdon 8 "
Samuel in addition to the 12, given him, and the 20 to Saul, to make Paul's "forty" 8 "

Making from Exode to Temple 579 "

IV. FROM THE BUILDING TO THE BURNING OF THE TEMPLE.

Solomon "reigned eighty years"—the Bible says "forty"—"and lived ninety four." Ant. 8:7. 8—which would be after the temple 77 y.
Jeroboam died when he "had lived fifty seven years and reigned seventeen," Ib. 8. 10, 4 17 "
Abijah "reigned but three years," Ib. 8. 11. 3. 3 "
Asa "died happily when he had reigned forty and one years," Ib. 8. 12. 6. 41 "
Jehosaphat "lived in all sixty years, and of them reigned twenty five," Ib. 9. 3. 2 25 "
Jehoram "lived forty years, and reigned eight," Ib. 9. 5. 3. 8 "
Ahaziah "reigned one year," Ib. 9. 6. 3. 1 "
Athaliah found Jehoash "who was not above a year old," and "brought him up privately in the temple six years, during which time Athaliah reigned over Jerusalem," Ib. 9. 7. 1. 6 "
Jehoash "lived forty seven years"—which leaves forty years to his reign. Ib. 9. 8. 4. 40 "
Amaziah "lived fifty-seven years, and reigned twenty-nine." Ib. 7. 9. 3. 29 "
Josephus leaves no space for an interregnum; but says Uziah, the son of Amaziah 0 "
began to reign over the two tribes in Jerusalem, in the fourteenth year of the reign of Jeroboam . . . lived sixty eight years, and reigned of them fifty two," Ib. 9. 10. 3 & 4 52 "
Jotham "lived forty one years, and of them reigned sixteen." Ib. 9. 12. 1. 16 "
Ahaz "lived thirty six years, and of them reigned sixteen," Ib. 9. 12. 3. 16 "
The Assyrians "besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of Hezekiah, king of Judah . . . so the ten tribes of the Israelites were removed out of Judea, nine hundred and forty seven years after our fore fathers were come out of the land of Egypt, and possessed themselves of this country, but eight hundred years after Joshua had been their leader, and, as I have already observed, two hundred and forty seven years seven months, and seven days, after they had revolted from Rehoboam." Ib. 9. 14. 1.
Hezekiah "reigned twenty nine" years Ib. 10. 3. 1. 29 "
Manassah "reigned fifty five" Ib. 8. 2. 55 "
Amon "reigned two," Ib. 10. 4. 1. 2 "
Josiah "reigned thirty one," Ib. 10. 5. 1, 31 "
Jehoahaz "reigned three months and ten days." 10. 5. 2, 0 "
Jehoiakim "reigned eleven," Ib. 10. 6. 3. 11 "
Jehoiachin "reigned three months and ten days," Ib. 0 "
The city was taken "in the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah" 10. 8. 2. 10 "
469."
To the above we add the interregnum, between Amaziah and Azariah, making 480 years, and deduct the excess of 40 given to Solomon, which leaves 440 years from the build-

ing to the burning of the Temple, according to the Hebrew numbers.

For the time subsequent to this we have astronomically determined periods, which give 588 years to our vulgar era. We suppose we have not examined the text of Josephus with sufficient care to find all the periods he has given, but quote the following, without stopping to arrange them.

Josephus says of the Temple:—

"The number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus [Darius] the king, till its destruction under Vespasian nine years and forty five days" Wars, 6. 4. 8.

Of Jerusalem he says:

"David, the king of the Jews, ejected the Cannanites, and settled his own people therein. It was demolished entirely by the Babylonians, four hundred and seventy seven years and six months after him. And from king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy nine years; but from its first building [by Melchisedek]* till this last destruction, were two thousand one hundred and seventy seven years." Wars, 7: 10. 1.

From the creation to the death of Moses "was little short of three thousand years," *Against Apion* 1. 8.

"The kings of David's race . . . in number twenty one, until the last king . . . altogether reigned five hundred and fourteen years, and six months; of whom Saul, who was their first king, retained the government twenty years, though it was not of the same tribe with the rest," *Ib.* 10. 8. 4. See 10. 8. 5.

"When Nebuchadnezzar had reigned forty three years, he ended his life" *Ib.* 10. 11. 1.

"When Evil-Merodach was dead, after a reign of eighteen years, Neriglissar his son took the government, and retained it forty years, . . . Labosordacus . . . nine months; and when he was dead it came to Baltasar, who, by the Babylonian, was called Naboandelus. . . . It was Baltasar under whom Babylon was taken, when he had only reigned seventeen years," *Ib.* 10. 11. 2. 4.

"In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity" *Ib.* 11. 1. 1.

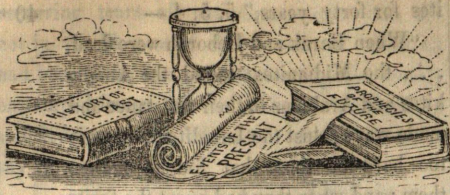
"They at first had kingly government from Saul and David, for five hundred and thirty two years six months, and ten days, but before those kings such rulers governed them as were called Judges and Monarchs. Under this form of government they continued for more than five hundred years, after the death of Moses, and of Joshua their commander," *Ib.* 11. 4. 8.

The foregoing comprises all the elements of chronology that we find in the text of Josephus—the periods given at the heads of his several chapters being not his, but those of Whiston, his translator and annotator.

* Thirty seven years before the call of Abraham.—See Whiston's Note on "Apion," 1, 14.

I have read, says Ralph Erskine, of one that presented Antipater, king of Macedon, with a book that treated of happiness; he refused it, saying, "I am not at leisure." Many have the book by them—yea, presented to them by Christ—that treat of everlasting happiness, but they slight the present; "I am not at leisure," say they. They have opportunity of hearing the word opened on week days, as well as Sabbath days, but they are not at leisure. They have means of knowledge for hearing the same Word, but they are not at leisure. They take leisure to their own work, their worldly work—yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or are you willing to continue in the bustle of the world, neglect salvation, and be damned?

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.



ADVENT HERALD.

BOSTON, APRIL 6, 1861.

SYLVESTER BLISS, EDITOR.

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

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Subscribers will notice that our receipts have been running far behind our expenses for the last few weeks. Our donation column has also been little patronized. We feel that our brethren and sisters only need to have their attention called to this, to keep us supplied with the weekly needed where-withal for the issue of the *Herald*.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Penniman. You will find our view of Micah 4:3, expressed in the article on the "Mountain of the Lord's House," in the *Herald* of March 23d.

CONTENTS OF THE EXTRA EDITION OF THE HERALD OF MARCH 16th.

The Old Earth—poetry; from the Knickerbocker
The Chaldean monarch's Dream:—
The Great Image of Dan. 3: 31—45.

The interpretation:—

1. The Head of Gold—Babylonia;
2. The Breast and Arms of Silver, Medo-Persia;
3. The Belly and thighs of Brass—Grecia;
4. The legs of Iron—Rome;
5. The Feet of Iron and Clay—Rome divided;
6. The Kingdom of the Stone and mountain;
7. The Smiting of the Image;
8. The Stone, Enlarged to a Mountain and filling the earth.

The Heavenly Footman—poetry by John Bunyan
Declaration of principles, adopted at Albany N. Y. April 29, 1845.

The Mountain of the Lord's House—an exposition of Isa. 2: 1—5.

Will the Pope remove the Papal Seat to Jerusalem?

A Word in Season; with other miscellaneous items.

We printed several hundred copies of this extra edition of the *Herald*, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE NONDESCRIPT BEAST—ROME.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." vs. 7, 8.

"After this," evidently signifies, after the emergence from the sea of the other leopard-like, and the previous beasts. When the prophet had been shown those, he saw this "fourth beast" rise out from the sea,—as the previous three had done.

"In the night visions." This plurality of expression has respect, mainly, to the plurality of objects seen; which, doubtless, were all shown Daniel in the same night, and in the same vision.

"And behold, a fourth beast." There is no re-

semblance to any given animal affirmed of this, as there was of the preceding beasts; and it is described only by its characteristics. The reason of its being nameless, evidently, was its dissimilarity to any known animal. For the description given of it shows it to have been a nondescript, unlike any living beast,—a monster.

Willet mentions a conceit of the Hebrews that this beast must have had a resemblance to a wild boar, as previous ones had to the Lion, bear, and leopard—basing this supposition on Psa. 80:13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." But that passage has no necessary connection with this.

Pererius conceived it to be like an animal which Aristotle said was found in India, "having three rows of teeth above and below, with lion's feet, being of the size of a lion, with a man's ears, and a scorpion's tail." But no such animal is known to exist; and as no resemblance to any animal is affirmed in the text, it is presumptuous to designate any particular one as referred to.

The "great red dragon, having seven heads and ten horns" with "seven crowns on his heads" brought to view in Rev. 13: 3; the beast that John saw "rise up out of the sea, having seven heads and ten horns," with crowns on his horns and names of blasphemy on his heads, which "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion," (*Ib.* 13:1, 2;) and the "scarlet colored beast, full of names of blasphemy, having seven heads and ten horns," *Ib.* 17: 3; are all, with great unanimity, admitted to be different symbols of the same one great power, in different phases of its existence, that is here represented in all its phases by this nondescript monster. But as the same power may be personated by various and diverse symbols, it does not follow that any agreement existed, between those symbolic figures and this, other than is expressly specified.

We know, indeed, that the monster, here described, was "dreadful and terrible and strong exceedingly;" and so was the behemoth which "eateth grass as an ox: Lo now, his strength is in his loins, and his force is in the navel of his belly: He moveth his tail like a cedar: His bones are as strong pieces of brass; his bones are like bars of iron." Job 40:15-18 Of the leviathan, also we read, that "His teeth are terrible round about. His scales are his pride, shut up together as with a close seal. . . . His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together. When he raiseth up himself, the mighty are afraid. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. He maketh the deep to boil like a pot. Upon earth there is not his like," *Ib.* 41: 14-33. And yet all this imagery may fall far short of illustrating the dreadful terribleness and strength of this fourth beast; which must symbolize the greatness, strength, and power of the empire represented by it.

"And it had great iron teeth." In v. 19, we read that his "teeth were of iron and his nails" or claws, "of brass." These must symbolize the instrumentalities by which the empire, thus represented, extended its conquests; and in the hardness of the constituent metals, we see the strength and irresistibility of its armies and arms. In this respect it is like the iron legs of the image, (*Dan.* 2: 33), which symbolized a kingdom noted for its strength: "for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise," (*2: 40.*)

The legs of iron in the image, and this fourth beast, must be alike symbolic of the same empire; for they are both divinely interpreted, to be the "fourth kingdom." Daniel said of the legs: "And the fourth kingdom shall be strong as iron" (*2:40*), and the angel expressly said, "The fourth beast shall be the fourth kingdom upon earth," (*7:23*).

To find the correspondence to this beast, then, we need to enquire what empire claimed and received universal tribute, after the time of the Macedonian kingdom. To this both Scripture and history bear no doubtful testimony. No power had such homage after the Grecian, except the Roman. "There went out a decree from Cæsar Augustus, that all the world should be taxed," (*Luke* 2: 1); and the fear of the Jews was that "the Romans shall come and take away both our place and nation." (*John* 11:48).

Exceptions there have been to this application of the symbol; but in no interpretation of any prophecy has there been a more general agreement than in this. Mr Birks well says: that, "Every objection which has been brought against this *universal conviction of the church*, serves only on examination to confirm it the more."

It was applied to the Romans by the ancient He-

brews, according to Willet, though the modern Rabbins imagine the kingdom of the Turks to be thus symbolized.

Porphry, followed by some writers, applied it to the kingdom of Alexander's successors; but theirs were divisions of the Grecian, and not another empire.

Bishop Newton says: "this fourth kingdom can be none other than the Roman empire; for it is as absurd, as it is singular, to pretend to reckon the kingdoms of the Seleucidæ in Syria and of the Lagidæ or Ptolemies in Egypt as" such.

Calmet, though adopting the other hypothesis, admits that its application to the Roman empire, was the exposition "the most commonly received among interpreters."

Wm. Cuninghame Esq. of Scotland, says that the four kingdoms "have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome."

This beast "devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it." The interpretation of this in v. 23, is that the fourth kingdom shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." In other words, this fourth sovereignty was to subjugate to its sway and make dependent provinces of the surrounding nations.

It will be necessary here to discriminate between the empire, as symbolized by the beast that treads down the whole earth, and the residue that is trodden down by it. By a careful comparison of history with prophecy, it will be seen that each beast symbolized a governing power occupying a distinctive territory. The empire of Babylon never included Rome. The Medes and Persians subdued Babylon, but did not conquer the last two previously named. The Greeks extended their arms over the territories of the previous empires, but made no conquests in the west; and when Rome began the work of treading down the earth, her territory was limited to the countries west of Macedon, and in the south of Europe.

The era of Rome, as brought to view in this prophetic vision, may be dated from about B. C. 198,—the epoch of its first triumph over Macedon. It was then diverse from all previous kingdoms,—being republican in its form of government. After Macedon, it reduced Pergamos about B. C. 133, Syria about B. C. 65, and Egypt about 30 years before Christ. Besides these, it subdued many other provinces and kingdoms, and Roman writers delighted to call it "terrorum orbis imperium,"—the empire of the whole world." Dionysius, a Greek writer of the age of Augustus Cæsar, wrote thus:

"The city of Rome rules over all the earth, as far as this is not impassible, but inhabited by men; and it commands all the sea, not only that within the pillars of Hercules, but also the ocean, as far as it is navigable. It is the first and only one from the beginning of time, which has made the rising and setting sun the limits of its power; and the time of its dominion is not short, but such as no other city or kingdom has attained."

Mr. Habershon says of Rome, that "It was essentially different in its arms, its arts, and its government, from all other nations. In its thoroughly incorporating with itself all the countries which it subdued,—in its subjugating them all to its own laws, citizenship, and polity, it may well be said to have devoured them, trod them down, and broken them in pieces." And he calls it, "The mistress of the world," and "The ruler of nations."

And Gibbon says of its extent, on the completion of its conquests, that the ancients "gradually usurped the licence of confounding the Roman monarchy with the globe of the earth. . . . The empire was above two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia to Mount Atlas, and the tropic of Cancer. It extended in length, more than three thousand miles from the Western ocean to the Euphrates. It was situated in the finest part of the temperate zone between the twentyfourth and fifty sixth degrees of north latitude, and was supposed to contain about sixteen hundred thousand square miles."

The Sinner Drawn to Christ.

Bro. Bliss:—Please give your view of John 6: 44 58.

Yours, &c.

O. A. SCOTT.

Vernon, Vt., Mar. 11, 1861.

This Scripture teaches clearly, we think, that all men, if left to themselves, would certainly perish; and that we are indebted to our heavenly Father for the grace that causes any of us to turn to Christ, and thus to lay hold of the hope set before us in the gospel. When the Holy Spirit strives with any heart, convicting it of sin, of righteousness, and of a judgment to come, it is because God in tender compassion, has extended that Divine influence,

which, if not resisted, would lead all to Christ; and it is because men resist, and turn away from, and disregard these heavenly monitions, that they are left to perish. God does not so draw, but that men may resist if they will; but those who comply with the movings of the Holy Spirit, and so come to Christ, are assured of a part in the first resurrection, at the last day. And all such will have been taught of God, not by having personally seen him, but by having heard Him, by the written word, and by receiving the grace needed to comprehend and believe the truths taught—receiving them in the love of them.

As he, who, believes in Christ, has thus been drawn by the Father, has listened to the teachings of Inspiration, and has accepted the salvation offered; so has he also been given to Christ, and is justified by faith, he is nourished by the faith in the Lord Jesus, and thus he has had implanted within his heart, that principle of *zoë*,—rendered "life," which was used by the Greeks as expressive of wealth or possessions, but which in the Scriptures is put for whatever makes existence desirable, and when connected with "eternal," contains the promise of that holiness and joy which will be unending. And this is because Christ is its fountain and source. The believer has constant access to, and may ever partake of this bread of life, which is more than meat and drink, as he may ever feed by faith on the Son of man;—not as the Jews supposed, on his literal body, but by meditating on and accepting the atonement, of which the broken bread and wine are emblematically significant. Those who thus live by faith on the Son of man will never die. Though their body crumble to dust, it may be said of every believer, She is not dead, He is not dead, but sleepeth—a sleep from which there will be a joyful awakening, the life received when believing on the Son, having been continuous.

What One Verse of a Hymn May Do.

The 14th. of September 1796 was a dreadful day for the small Hessian town of Lisberg, built on the wooded heights of the Vogelberg!

Between nine and ten o'clock, at night, five hundred fugitives of the French army, which had just been defeated by the Archduke Charles, fled through the city, breathing vengeance; they shot the worthy old pastor of the town, who on his knees begged for mercy, and, after they had destroyed, murdered, and plundered for many hours, they set fire to the town at all points, so that fifty-eight dwellings, with other buildings, were burnt to the ground. On the slope of the hill, outside the town, there stood a cottage: within sat a mother at the bed of her sick child. For fear of endangering the life of her darling she would not, in the cold September day, flee with it into the woods, as most of the inhabitants had done. But when the firing and murdering began in the place, and the smoke of the burning houses came down from the hill into the valley, then was the poor lone woman fearful unto death; she bolted the door of the cottage, and threw herself on her knees in prayer beside the cradle of her child. Thus she remained a long time, trembling as she listened to the cry of rage of the soldiers and the agonizing shrieks of their victims, when her door, at last, was struck by the butt-end of a musket; old and dilapidated as it was, it quickly flew open, and a Frenchman dashed furiously in pointing his bayonet at the horrified woman. Pale as death, the frightened mother laid her hands over her child, and with a voice of despair, raised her eyes to heaven, and repeated aloud:

"Jesus, my Joy, now spread
Thy wings above my head,
To shield thy little one.
Would Satan work me wrong,
Oh! be Thy angels' song,
To him no evil shall be none."

—it being the 8th and last stanza but one, of Gerhard's hymn which commences with,

"Now all the woods are resting."

The devotional attitude of the terror-stricken mother, her prayerful tones, and the sweetness of the words, arrested the soldier's attention. He suddenly lowered his deadly weapon, stepped to the cradle and laid his rough hand softly on the child's head; his lips moved as if in prayer, and heavy tear-drops fell over his bearded face. Then he gave his hand to the mother and went away in silence. But when, after some time, she arose from her knees, and looked out of the little window, behold! there stood the Frenchman, his musket on his arm under a pear-tree opposite the house door. He had made himself the sentinel to protect the house and its inmates from all insult or harm.

Italy and the Pope.

Widely as Alford and Wordsworth differ in their general theories of the Revelation, both agree that the downfall of the Papacy is a distinct subject of

that prophecy. Is not that downfall even now at hand?—Not that the Papal Church is likely to become extinct—nor that its hierarchy is soon to be overthrown; not that there will cease to be a nominal Pope; but that the Papacy as a secular power in Italy and consequently as a power among the nations, will pass away from the day when the newly declared King of Italy shall enter Rome as his capital. That Rome must become the capital of regenerated Italy, none can doubt. The possession of Rome by Victor Emanuel is indispensable to the holding of Central and Southern Italy. But when Victor Emanuel shall enter Rome as King, the secular power of the Pope will be abolished, if indeed the Pope himself may not flee to Jerusalem. The resurrection of Italy is the death-knell of the Papacy. Let all true believers watch and pray for this great consummation. Italy, long contemptuously styled a mere "geographical expression," has risen to the rank of a first class power. The present year will probably witness its recognition in that character by England, France, Russia, and Prussia.—*N. Y. Ind.*

"Alford" and "Wordsworth," referred to in the above, are both authors of Notes on the New Testament.

Dean Alford's critical and exegetical Commentary on the New Testament, is comprised in four vols., the last of which has just appeared. It is known as Alford's Greek Testament. In this work, he gives in his adhesion emphatically to the premillennial advent—"the necessity of accepting literally the first resurrection, and the millennial reign." His faith on this point is summed up in these words: "That the Lord will come in person to this our earth; that his risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment."

Dr. Wordsworth, Canon of Westminster has also just completed his work—"The Greek Testament with Notes." Of him, the Independent says:

"On the question of the advent and the millennium Wordsworth is at the furthest remove from Alford. He holds that 'the commencement of the thousand years is to be dated from the first coming of Christ;—that the binding of Satan was effected by Christ at his first advent;—that the first resurrection is spiritual, begun in Baptism, and is continued through life, by the operation of the Holy Ghost.'"

This explains what is said above in respect to the difference of their theories; and there being this difference, their agreement in respect to the Papacy is in harmony with the general expectation of its speedy downfall.

A Rare Dish.

The Due West Telescope of March 22d says: "We have had a nice and a rare dish. We had on the morning of the 17th Inst., a pure, bright, beautiful, delicate, white cold dish, of snow!"

We have had a dish of the same kind, only it was some hundreds of miles in extent, some feet deep, and has covered the ground nearly all winter—what the farmers always desire to see covering the earth in the winter, when our bodies may recover their vigor from the lassitude of summer.

"If Contrary to Scripture."

The Due West (South Carolina) Telescope of March 22d. publishes in full our Declaration of Principles, as given in the Herald of March 16th—giving as the reason for so doing, "that those who feel disposed to allude to their doctrines, may do so understandingly." It says of those "Declarations:—"

"Some of the views presented in the fifth article of these 'Principles,' and in the articles that follow, will be, and ought to be objected to, if contrary to the Scriptures."

True, they ought to be objected to,—if contrary to Scripture." It is equally true, however, that if in agreement with the Scriptures, they ought not to be objected to.

Foreign News.

SPAIN AND THE POPE.

Madrid, March 7. The Ministry have pronounced themselves in favor of the temporal power of the Pope. They have declared that they consider the project of the partitioning of Rome between the Pope and the King Victor Emmanuel as unworthy of serious discussion. The idea of transferring the Papacy to Jerusalem they stigmatized as absurd, and stated that Europe must preserve within her the chief of the church.

FAMINE IN INDIA.

We take the following from the overland Times and Standard:

"The famine is great in the land. Horrible accounts reach us from the Northwest Provinces of human beings dying at the rate of 400 or 500 a day; while the desolation is not even limited to the vast expanse of country from Lucknow to Lahore; for

tales are now told equally appalling of the extremities to which the population of the native State of Travancore, in the south of India, are reduced by the drouth, which has caused all the fruits of the earth to wither. According to a Cocin newspaper, mothers in Travancore are selling their children as slaves for 6d. each, that they may have wherewith to purchase bread, if only for a single day.

While so many millions of the people of India are thus afflicted, it is at least a consolation to know that both the government and the public have exerted themselves with liberality and promptitude to lessen the weight of this terrible calamity. In Bombay alone, from 70,000 to 80,000 r. have already been collected; and Calcutta and other great cities have also responded nobly to the appeal of the Famine Relief Committee. In the Northwest the showers of rain that have lately refreshed the earth have, it is hoped, saved the spring crop; and, bad as our situation is, the worst, we believe, is already known."

A late number of Once a Week states that a very large demand has sprung up on the railway book-stalls for a cheap Bible. The Bible society some time since determined to offer for sale at a loss, at their stalls, a well got up, neatly bound Bible for one shilling. The success of this step was immediate. The sale has been going on at the rate of four thousand copies a year, and is still increasing.

A promise was not long since made to the Pope of a yearly tribute of one million Roman dollars from the Catholics of Great Britain, but Cardinal Wiseman has since sent an epistle to the Pontiff declaring that in spite of the most zealous efforts, the amount cannot be raised. There is a willingness to contribute to the Pope's spiritual dignity, but it appears that the Catholics of Great Britain cannot be brought to support him in his struggle for temporal power; accordingly Cardinal Wiseman advises his holiness that his interests will be best consulted by coming to an understanding with Victor Emmanuel.

At a party in a dwelling-house in Hyde Park, London, a short time since, a lady who was playing on the piano caught her dress on fire from a candle. Other ladies rushed to extinguish the flames when they caught fire too. Five ladies were burning at one time, and their screams were awful. The gentlemen present were unable to quench the flames for some moments. Two of the ladies were so injured that they died.

ITALY.

The Pope according to the Monde, an undoubted authority on the subject, is beginning to discover that the hour of his downfall is at hand. An enthusiastic young Frenchman recently had an audience "to offer his sword" to his Holiness. The Pope told him it was useless to attempt to defend a cause already lost. To the Archbishop of Rennes, who has just returned from the "Holy City," he stated that the temporal power would, ere many weeks had elapsed, be absorbed by the King of Piedmont. He trusted, however, that a cottage might be found at Rome or Civita Vecchia where, under the protection of the French bayonets, he would be allowed to give the faithful an example of humility and resignation to the Divine will. The time will soon come when revolution would pull down the idol it has raised, and when the Pope would return to the Vatican, and all the provinces he had been robbed of would be restored to the Holy See.

A letter from Turin says that it has now become an article of national faith throughout Italy that Rome must be the capital of the kingdom of Victor Emmanuel. Those who were once sceptical or doubtful have changed their opinions; and nothing will be able to resist the unanimous demand of the Italians that the seat of the new government shall be removed to its "natural, historical metropolis."—On no other condition, it is said, can the union of the north and south be achieved.

A correspondent of the Daily News, writing from Rome, says there is not a wall in the eternal city on which there is not chalked up, "Vive Victor Emmanuel, king of Italy."

The Oesterreichische Zeitung says: "Francis II. is determined to stay at Rome as long as the Pope remains there. Prince Petrucci has proceeded to Paris."

"SHROUDS HAVE NO POCKETS"—For we brought nothing into this world, and surely we can carry nothing out. Grasp the gold ever so tightly, there is no pocket in the grave-clothes we will wear, in which we can hide any treasure that will be of use to us when God takes away the soul. Foolish it is to lay up treasures on the earth, when there is no currency here that is not worthless in that better country, whither we ought to be going.

VIRGINIA AND HER SLAVES From a table of population of Virginia, according to the eighth census, recently furnished to the State Convention, and printed for the use of that body, it appears that there are neither slaves nor free negroes in McDow-

ell county, in the southwestern portion of the State. There is one free negro in each of the following counties: Boone, Buchanan, Calhoun, Doddridge, Hancock, Logan, and Roane. There are two in Marion, Nicholas and Wetzel, and three in Braxton. There are only two slaves in Hancock, (one of the "Pan Handle" counties,) and three in Webster. In no other county, except McDowell, are there less than ten slaves.

PEACE.—Peace is better than joy. Joy is an uneasy guest, and always on tip toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly and stays more consentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God—promised to all His children; and if we have it in our hearts we shall not pine for joy, though its bright wings never touch us while we tarry in the world.

"There is no peace, saith my God, to the wicked."

"The way of peace have they not known." Rom. 3. 17.

Jesus said, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt.

"These things have I spoken unto you, that in me ye might have peace."

"The Lord lift up his countenance upon thee, and give thee peace."—Numb. 6. 26.

METEOR. About four o'clock in the morning of March 20th, an aërolite, luminous, and fusing like the ignited coil which is used to fire a cannon, passed athwart the firmament from the northeast toward the southwest. It seemed to move slowly and to have but a small elevation above the earth, almost touching the roofs of the buildings. Its size was apparently many times larger than that of a star of the first magnitude, and it had a visual diameter of six inches. The color was brilliant, and the coruscations or rapid flashes of light were distinctly visible. Between two and five o'clock in the morning is the most frequent period for falls of meteors, according to Humboldt, who says that "these night, or rather early morning hours, are especially adapted to the ignition of the shooting stars, while in other hours of the night more shooting stars pass by before midnight invisible."—*N. Y. Journal of Commerce.*

The effect of missions is well illustrated by the following statement. When Miss Fisk, of the Persian mission, went to Oroomiah, in the service of the American Board, seventeen years ago, to labor as a teacher among the Nestorian women, there was scarcely one who had any just conception of the truths of the Gospel; but when she left last year, to revisit her native land, she had the great pleasure of partaking of the Lord's Supper with ninety eight women, mostly such as had once been her pupils, many of whom are now teachers in various parts of that country.

Dr. King, writing from Athens recently, refers to the terrible war of the Druses against the Maronites in Syria and says, "Do you remember the history of Asaad-Esh Shibiak, as published many years ago by the American Board? Once they led him out from his little cell, or dungeon, and presented to him, on the one hand, an image of the Virgin Mary, and burning coals on the other, and ordered him to embrace either the one or the other! He took the coals and pressed them to his lips, and returned to his narrow, filthy prison to die! Those coals have now kindled a flame on Mount Lebanon which has consumed all the villages and habitations of his persecutors."

The home of President Lincoln (Springfield, Ill.) has contributed thirteen thousand bushels of corn for distribution among the suffering poor in Brandon, Morton, Forest and Lake, Mississippi. About 16,000 bushels more are to be sent from Jacksonville, and 2000 from Peoria.

A considerable amount of gold, of foreign coinage, has recently been forwarded by a bank in New Orleans to a Philadelphia bank, for the purpose of having it converted into American coin at the United States Mint—the reason assigned for not having it coined at the New Orleans Mint, being a want of confidence in the latter institution since it has fallen into the hands of the secessionists.

He that grieves for the loss of casual comforts, shall never want occasions of sorrow.

* This translation is by Miss Wickworth, in her "Lyra Germanica," 1st Series, pp. 226, 7.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Messianian Conference in C. W.

The conference convened, pursuant to adjournment, at Wellington Square, Feb. 13th, 1861, at 2 o'clock P. M. The meeting was opened, agreeably to resolution, by reading of the Scriptures, singing prayer, and preaching by D. W. Flanders. Subject, The Day of Christ—based upon 1 Thess. 5:1, "But of the times and seasons, brethren, ye have no need that I write unto you."

The President called then upon the conference to appoint their business committee, which it did as follows: Bro. John Lampkin, Eld. Wm. Pickel, Eld. D. Campbell; and adjourned until 9 o'clock following morning.

Services in the evening—preaching by Eld. Litch, on our relation to God and his kingdom, based upon John's 1st Epistle 3 and 2, "Beloved, now are we the sons of God, and it doth not appear what we shall be."

Thursday, 14th, 9 o'clock. The conference called to order by the President, by reading the Scripture, singing and prayer. A nominating committee was then appointed, as follows: Eld. Burtenshaw, Bro. David Karnes, Bro. James Campbell. Then proceeded to hear reports from churches.

Bro. Wm. Miller from Battersea, said that the church with which he was identified continued firm in the faith, and maintained their meetings regularly; and although their numbers were small they hoped for better times. Their ministerial help has been but little hitherto. They therefore pray the Lord of the harvest to send laborers into his harvest.

Bro. D. Karnes of Wellington Square said that he had not much to say. However, their church, although faint are yet pursuing, and under the labors of Elder Lake hope to see the cause prosper.

Bro. James Campbell of Freelon expressed quite an expectancy for the cause in his vicinity; and although he could not boast of numbers added to the church, they had much to cheer them in the removal of prejudice and a better hearing—hoping the result will be prosperity.

Bro. Flanders of the Boston church said the members of that church have all left the place, with one exception, and the chapel, although a dumb monument, is still a speaking agent in favor of our hope of the coming King.

Bro. Laurence of Fingal reported the church in a good condition to be benefited by pastoral labor, and they feel some encouraged, as they have Bro. Burtenshaw among them. Brethren, pray that Bro. Burtenshaw's labors may be blessed in that portion of the vineyard.

Bro. J. Lampkin of Carnsville said he thought the church is now as prosperous as ever it has been since its organization. They have had some additions, and have enjoyed peace among themselves.

Bro. Pickel of Westminster said that their church enjoyed as much spirituality as circumstances and their faithfulness would warrant; and while they have fightings without and fears within, they enjoy much of the love of the truth, and long for the Coming One.

Elder Lake of the Hamilton circuit, Eld. Daniel Campbell of the Bellville circuit, and Bro. Burtenshaw of the London circuit, gave short incidental accounts of their circuits.

The Business Committee then reported, the report was received, then adjourned until 2 1-2 o'clock.

2 1-2 o'clock. Conference called to order, as usual.

Reports from Sabbath schools called for. A conversation ensued which it is hoped will result in a greater effort in favor of Sabbath schools.

Character of ordained ministers considered and approved.

Recommendations from the quarterly conference called for—none received.

Items of the Business Committee: 1. A day of fasting and prayer. 2. What are the necessary qualifications for translation at the coming of Christ? 3. Is there any prophecy to be fulfilled as a hindrance to present translation? Adjourned until 9 o'clock the following morning.

Preaching in the evening by Bro. Burtenshaw. Friday morning, conference convened as usual. Moved and seconded, that the next session of the conference of Messiah's church be held the 2d Wednesday in February, 1861, and the meeting be at Carnville, in the chapel near Bro. Lampkin's.—Carried.

The conference then adjourned to the call of the chair.

Preaching in the evening by Bro. Lake. Saturday morning, 9 o'clock, conference as usual convened. At the close of the day the conference was adjourned until the second Wednesday in February, 1862.

Preaching in the evening by Bro. Campbell. Sabbath morning, preaching by Bro. Flanders, and in the evening by Bro. Litch.

J. LITCH, Pres't.

D. W. FLANDERS, Sec'y.

My Journal.

Thursday, February 21, 1861. Having arranged to spend some months at the Water Cure, under the care of Drs. James C. Jackson and F. Wilson Hurd, in Dansville, N. Y., I took leave of my family and friends, and took the cars for that place. I called on friends at Albany, Rochester and Springwater, N. Y., and arrived Feb. 25th, where I was cordially received, and especially by Bro. D. T. Taylor and family, Bro. Berry and others of long acquaintance. I have now spent three weeks in the Cure, feeling quite at home, and pleased with the treatment, the food, and order of the institution. I have not been here long enough yet, to get any special benefit, but feel quite sure of help under the water-cure treatment, as they have not failed in any case of this kind. I therefore hope for help, in the course of a few months, so as to enter again upon the work of publishing the gospel of the kingdom.

We have over one hundred persons here, of both sexes, seeking health, most of them cheerful and hopeful as to the result.

I am not able to say much at this time, and will close with the following notice of this institution, by a gentleman of high standing in Canada West, who spent some time at this Cure.

"Very properly indeed is the institution called 'Our Home,' however strange that title may sound to the public. A person has only to visit it and live a few weeks under its hospitable influence to be made to feel as perfectly 'at home' as it is possible for one to feel when far distant from near and dear relations, and among those who, previous to coming here, were every one strangers to each other. Each new comer is welcomed to the institution scarcely more warmly by the physicians and proprietors than by the patients themselves, nearly all of whom, feeling the benefits of friendly hands extended to them upon their arrival, endeavor to get acquainted with and render 'at home' each accession to their numbers. And this one feature of the institution has very much to do with its marked success in the treatment of disease. The physicians often reaffirm that they seek to bring to bear, as nearly as may be, all of Nature's forces upon those in ill health who apply to them for assistance, and of these the Social force is not the least important.—Everything in the nature of an innocent amusement or recreation which can be made available for the purpose, is sought to be applied, to keep the minds of despairing ones from dwelling too constantly and morbidly upon their ailments, and to facilitate their cure. And the arrangements with this view seem to meet most cases admirably, inasmuch that very few ever leave the institution without a regret that circumstances prevent their longer stay."

So far as my short experience goes, I can bear witness to the truthfulness of this statement.

J. V. HINES.

Dansville, March 15, 1861.

From Bro. John Brewster.

Bro. Bliss:—I still prize the Herald; and, as a religious paper, I have never seen its equal. Its outspoken course, and its simple and harmonious interpretations of Scripture, are well calculated to guide us to Christ and his kingdom. It cannot fail to commend itself to all who read it. But alas, it is difficult to persuade men to read it—their prejudice is so great—though they are unable to answer, and remain silent, to the presentation of the scriptures pertaining to the kingdom of God.

The monarch of Babylon desired to know what should come to pass hereafter; and the Lord was pleased to make known what should come to pass. The Great Image was a representative of the nations that should exist, down to the end; otherwise it could not be a perfect symbol. When those nations exist, represented by the feet and toes, and are smitten, it is evident that all earthly rule is at an end. Then shall the righteous shine forth as the sun in the kingdom of their Father.

It is evident that we are living in the toes of the

Image. The kingdom of heaven is like a treasure hid in a field, which when a man hath found, he sells all he has and buys it.

I would desire to be remembered in your prayers, and by all those who are girt about with truth, that I may be found of Him in peace, that I may be gathered with all the redeemed, and that I may be enabled to live soberly and godly in this present evil world.

I have not the privilege of meeting with brethren of like faith, because they are not here; and but a dozen, to my knowledge, in Cleveland.

Yours in hope,

JOHN BREWSTER.

East Rockport, O.

From Bro. Geo. W. Burnham.

Bro. Bliss:—There are errors in my report which I regret, and which I wish now to correct.

1st. I have credited the A.M.A. for one Sabbath belonging to the church in New Haven, Vt. I was absent that Sabbath, but supposed I supplied by proxy.

2d. Have credited the A.M.A. under the head of donations, received in Middlebury, Vt., but which belonged, as I have since learned, to the New Haven church, \$9.50. Thus I have now credited that church \$21 which in my report was incorrectly credited to the Association.

3d. In reckoning the Sabbaths spent in its service I have charged the above Sabbath, and one more through mistake, which I did not spend. I am not able to say as to where I have counted this one Sabbath too many. Here then I have overcharged the A.M.A. the amount of salary for two Sabbaths—

24.00	
And have incorrectly credited the same,	21.00
Balance in its favor, and less my due,	3.00
The matter stands thus—	
Rec'd from friends in Newburyport, Ms.	13.00
Providence, R. I.	4.00
To be credited to A.M.A. as per mistake in acct.	3.00
20.00	

—which, deducted from \$79.77, the amount due as last reported in the Herald, leaves balance due me, \$59.77.

By inference, you gave my P.O. address last week as New Haven, Vt. I would correct. My residence is Worcester, Mass., where I wish all communications to be addressed, unless I give other direction.

Yours in hope,

G. W. BURNHAM.

From Bro. Thos. Wardle.

(Continued from our last.)

It was undoubtedly this fact, which gave rise to the term "Ships of Tarshish" Tyrenians trafficked by sea; and when Solomon built his ships at Ezion-geber, on the lip of the Red Sea, who would, according to Solomon's confession, be likely to be the architects? None but the men of Tyre! When the ships were ready for sea, who were sent to man them? Hiram's servants! and who was sent as Pilot? Hiram's "shipmen had knowledge of the sea!" Under these circumstances what would the ships be called? Certainly, ships of Tarshish! although the ships built for Solomon never floated on the bosom of the Sea of Tarshish.

Now we wish to state another fact of importance in this connection, that the northern shore of the Mediterranean, on this old map, is marked Tarshish, Spain at the western end is called Tarshish, Asiatic Turkey at the Eastern end is called Tarshish. We conclude then, in the absence of anything to the contrary, that all the northern shore of the Mediterranean Sea, was known to the ancients as Tarshish.

Let the reader remember our quotation from Numbers, Isa. and Jeremiah, together with the extract from Litch's Exposition, taken from Dr. A. Clark; and say where is the land of Chittim? only on the south of the Mediterranean Sea, which is Africa. Those who said Carthage was ancient Chittim, were in part right, but not entirely. Carthage was in the land of Chittim, as Boston is in Massachusetts, or Portland in Maine; and both are great sea ports, Carthage was a great sea port in the land of Chittim.

"Carthage was founded by some Phoenicians, eight hundred and sixty nine years before Christ." These were Tyrenians, and this will go to sustain the opinion of Jerome on Isa. 23:6, as given above.

Did the ships of Chittim come against him? The "him" of the 29th verse of the chapter under consideration, was Rome, and as Rome was in her former days, when she was ruled by one Emperor; not as Rome was to be in her latter times, when she, Western Rome, should be ruled and governed by a political-religious ruler.

This then clearly points out the time to which this prophecy belongs, in the weakened state of the Roman Empire.

Having, as we think, laid the foundation of this argument strong and true, we shall, as it is demanded at our hands, take up each word and sentence of this prophecy: It is worthy of a more able pen than ours; but believing God has set us the task, we will by his assisting grace, do what we can.

Generic possessed the coast of Africa from Tangier to Tripoli; a stretch of above ninety days journey; but their narrow limits were too confined between the sandy desert and the Mediterranean.

Generic cast his eye toward the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the arts of navigation and ship building; he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms; the Moors and Africans were allured by the hopes of plunder; and after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean.

The designs of the Roman government were repeatedly baffled by his artful delays, ambiguous promises, and apparent concessions; and the interposition of his formidable confederate (Attila) the king of the Huns, recalled the emperor from the conquest of Africa to the care of their domestic safety.

The revolutions of the palace, which left the western empire without a defender, and without a lawful prince, dispelled the apprehension, and stimulated the avarice of Generic.

He immediately equipped a numerous fleet of Vandals and Moors, and cast anchor at the mouth of the Tiber, about three months after the death of Valentinian, and the elevation of Maximus to the imperial throne.

Senator Petronius Maximus, having slain by the hands of his guards, the emperor Valentinian the Third, for the violation of his domestic happiness, and on the death of his wife, which occurred in a short time: married Eudoxia the widow of Valentinian. He was saluted Emperor by the unanimous voice of the Senate and people, Maximus reigned but three months, for having in an unguarded moment confessed to his reluctant bride the hand he had in the death of her former husband, he provoked her hatred. Eudoxia, looking about for an instrument to avenge the death of her husband; her eyes were turned towards Carthage. She secretly implored the aid of Generic, the king of the Vandals. He beheld in it a fair opportunity of disguising his rapacious designs by the specious names of honour, justice and compassion.

Maximus expected with supine indifference the approach of the enemy, without adopting any measures of defence.—When the Vandal king disembarked at the mouth of the Tiber, the emperor was aroused from his lethargy by the clamours of a trembling and exasperated multitude. The emperor of Rome could only think of flight, which he exhorted the senators to imitate. No sooner did Maximus appear in the streets than he was assaulted by a shower of stones. Maximus was slain, and his body ignominiously cast into the Tiber.

Generic advanced upon Rome, and instead of a sally of Roman youths, he was met by Leo the Bishop of Rome, at the head of his clergy.

The fearless spirit of Leo, his authority and eloquence, mitigated the fierceness of the barbarian conqueror. The king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire and exempt the captives from torture; and although such orders were neither seriously given nor strictly obeyed, the mediation of Leo was glorious to himself; and in some degree beneficial to his country; but Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passion revenged the injuries of Carthage.

The pillage lasted fourteen days and nights; and all that remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Generic. Among the spoils, the splendid relics of two temples, or rather of two religions. The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, which were placed in the sanctuary of his temple, which had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of Peace; and at the end of four hundred years, the spoils of Jerusalem were transported from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic.

Now let my readers remember the words we are discussing. "For the ships of Chittim shall come up against him," and remember the words of the historian, that, "the Roman government was impoverished in fitting out a force of eleven hundred and thirteen ships. The number of soldiers and

marines exceeded one hundred thousand men. Yet Genseric deceived the leaders and burned up their fleet."

Surely, Rome was not as in former days, nor as in the latter days.

Please correct, for Herald, March 2nd, the first line of the last paragraph of page 70, as follows: for, "By the above evidence which might be given," read, "By the above evidence, and much more which might be given." Herald, March 23d, at 6th line from the end, for "To plead her cause before the tribunal of the emperors, laid the foundation of the New Rome," read, "To plead her cause before the tribunal of the emperors Gratian and Theodosius, only fifty years after Constantine laid the foundation of New Rome."

Yours truly,
THOS. WARDLE.

Phila., March 23, 1861.

Waymarks.

The year 1860 was one of much interest to me in my pilgrimage, inasmuch as the truth seems advancing in all directions throughout the circuit of my travels, and the cause of Christ spreading. This is the height of my ambition. For this I pray, labor and preach. For this I work with my hands to get my bread, and preach on its strength. During the year we have held many excellent conferences, which left a healthful influence on all who united in them, and extended their influence far abroad. I have also visited about forty towns, and held meetings in most of them, and endeavored to speak words of comfort, of exhortation or instruction to the people in all, as I had opportunity. There is an increasing desire to hear the gospel of the kingdom by a portion of community.

Since the commencement of 1861 I have visited Brunswick, spent one Sunday, found the little church steadfast in the faith, waiting for the end of their trials when Jesus comes. I visited Somerville, preached two discourses, found quite an increase of numbers of believers. The Lord has greatly added to them the past year, and the heart of Bro. Chism is much cheered. Attended a protracted meeting in Yarmouth, which was very interesting and refreshing. Preached once in Freeport to an attentive audience. Spent one Sunday in Albion; found the few there active in the faith, and praying for the Lord's work to increase. It being stormy, we had no meeting. Bro. J. Carr was away on a preaching tour; he is doing well in the work. I next attended Mt. Vernon conference, which has been reported. It was very good.

March 1st, started for South Paris, where I had an appointment for the evening at the house of Bro. Knight. By request the Methodist minister had given out my appointment publicly the Sunday previously, and then changed his class meeting from Saturday evening to Friday evening, so it fell on the same evening. But we had a room full, they had two out. Preached in South Waterford the 3d, in the Universalist chapel, three times; had the largest audience out that has ever been there to hear Advent preaching; preached two evenings following. There are a few in that place still in the faith, and living for God and the kingdom to come; others have the theory, but not the works. There are a number in the place who are interested in the faith, and might be brought in if the brethren had strength to act in united energetic labor for God. Bro. and Sr. Whitman have been deeply afflicted recently by the death of their youngest son Francis. He was a fine boy, and much lamented by all his acquaintances. I miss him much from the family circle.

"How long shall death the tyrant reign?" I visited ten families, and exhorted them what I could, and parted from them to go to Stoneham, taking Bro. S. Leonard with me. He is very feeble in body, but active in the work of the Lord. This is the third visit I have made to Stoneham. At the first, there were no meetings of worship and no preaching. I found only two praying families. I preached five times and left. On my second visit found eight praying families, and some ten or twelve converted, several reclaimed, and Methodist preaching one fourth of the time, and an influence exerted against the Advent message. I preached five more times, and had the ears and hearts of nearly all. On my third visit I found Dr. Manning and wife decided converts to the faith; also several others who are Christians, and many unconverted ones, believe the doctrine and are impressed with duty to God. Others are opposed to our hope, being influenced by their leaders.

I found Bro. I. K. Lombard in this place, who assisted me in our meetings. He came to that place last summer a young man just beginning to preach; has labored there and in various parts of the town in Lovell and Sweden to good effect, sowing seed which is springing up. Several came from six to twelve miles to hear me preach. Some stayed to the last, feeding on "the word of the kingdom." We had six meetings among them, visited fourteen fami-

lies, and scattered some books and tracts. Our meetings were interesting. The Lord was truly with us. Nearly all the community are interested to hear us preach the good news of the coming reign of Christ and I trust God will bring some of the unconverted to Christ for salvation. Bro. Lombard will continue to labor with them as he has opportunity, and although the battle sometimes waxes hot, and sectarian bigotry makes great strides, we will keep at "our specific work," leading sinners to Christ, and saints to a knowledge of the truth as it is in Jesus, still proclaiming, "Behold he cometh! go ye out to meet him." Let us try to "be wise as serpents and harmless as doves." Seek to use the choicest of words; speak them for God; live as the grace of God teaches, and look for Christ's appearing. Then he will give us eternal life.

I. C. WELLCOME.

Richmond, Me.

After the above was in type, we noticed it had been already given in another paper; and therefore it should be credited to the Crisis, where it first appeared. Ed.

From Bro. M. E. Fridd.

Dear Bro. Bliss:—I prize the Herald very much, and should be very sorry to have it discontinued. I am well satisfied with the doctrines and truths it contains. I hope the Lord will open the way for me to do something more for its circulation soon. I feel like imploring his blessing upon that, and every other effort put forth to arouse a slumbering church, reclaim backsliders, warn the unconverted of their danger, and exhort them to prepare for the things that are shortly coming upon the earth. What is done, must be done quickly; for behold the Judge is at the door. As we know not the day or hour of his coming, we are commanded to watch, lest coming suddenly he find us sleeping. Let us live before the world, our friends, and neighbors, as though we believed these things; and let our conversation be in heaven, from whence we look for the Saviour, in my sincere prayer.

M. E. FRIDD.

Koro, Winnebago Co., Wis.

From Bro. George Brownson.

Dear sir:—I have read the Herald, with but little intermission, and must say with increasing interest, ever since its first appearance; and as long as it keeps on its present course, advocating the doctrine of the coming Redeemer, and maintaining its conservative character, I mean to continue its perusal.

GEO. BROWNSON.

Napanea, C. W.

OBITUARY.

DIED, in Hartford, Ohio, Aug. 13, 1860, D. C. BUSHNELL, aged 62 years.

The deceased early made a profession of religion, and upon their promulgation, embraced the doctrines of William Miller; dying in the firm faith of the speedy coming of Christ. His Son.

DIED, in Truro, Mass., Dec. 16th, 1860, widow MELLEVYRE MAYO, wife of Zephaniah Mayo, aged eighty-seven years.

Her death is supposed to have been caused by a shock of the palsy. She lived but a few days after the shock. Sister Mayo experienced religion when but eighteen years of age, and joined the Methodists. Some twelve or fifteen years ago she heard the doctrine of the speedy coming of the Lord, and fell in love with that, was baptized by the Adventists, and died in hope of a speedy resurrection to eternal life, when she expected to obtain the crown of life, with Paul and all others that love the Lord at his coming. I tried to comfort the friends from 1 Cor. 15:57.

W. M. INGHAM.

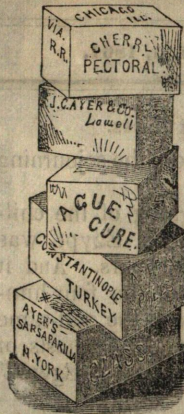
Dear Bro. Bliss:—The enemy has visited us and taken a prey, and so my family associations are severed, causing grief and mourning such as they only know who have been deprived of a beloved child, such as our loved one, FRANCES S. MASON. We knew not how much we loved her until we found we were about to lose her. She was associated with the little church in New York, and had many dear and sincere friends. When I told her she could not live, she said, "I have thought of it—I am prepared." She suffered greatly, but patiently, and conversed to the last. Her age was 28 years, 14 days. She left a daughter nearly 5 years old, and a son 7 days old. Bro. F. G. Brown attended the funeral on Sunday, at 253 Bridge street, where was a numerous company of sympathizing friends. Bro. Robinson and Bro. Himes will recognize in her a true friend, and she did not forget them in her sickness. Brethren, pray for us, that this chastisement may be for our good, that we may be more humble and devoted, and prepared either to sleep in Jesus, or to meet him in that change which awaits the righteous living. Your brother in affliction,

J. CROFFUT.

Brooklyn, March 25, 1861.

ADVERTISEMENTS.

AYER'S CATHARTIC PILLS.



Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons. From a Forwarding Merchant of St. Louis, Feb. 4, 1850. DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans. Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore. DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855. DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints. From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856. SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms. From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood. From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855. DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D. Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada. Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston. I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church. PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856. HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855. DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years. VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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AGENCIES THROUGHOUT THE WORLD. pd to Sept 18, 1860

WHITEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

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reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

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Thousands testify that it is **WELLCOME'S GREAT GERMAN REMEDY**, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

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Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

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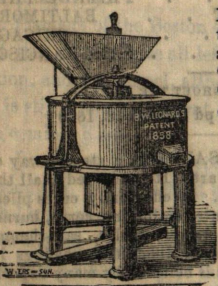
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DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

[From the Providence Times.]

Editors:—Seeing Doctor Knight's advertisement in your paper, I feel it a duty I owe to the afflicted, as a philanthropist, to add my testimony to the honesty and correctness of what Dr. K. claims to have done. Having been an observer of his treatment in several extraordinary cases, and having had ample proofs of many more successfully treated, I have had occasion to investigate the various modes of treatment of the eye, and have come to the conclusion that Dr. Knight's new treatment surpasses all others of which I have any knowledge. I would cheerfully and urgently recommend all that have any difficulty with their eyes, to call on Dr. Knight, at his office, 259 Tremont street, Boston, Mass.

Respectfully yours,

LORENZO V. GROSVENOR.

South Groton, Mass., Dec. 23, 1860.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 6, 1861.

Questions about Moses.

128. How long had been the sojourning of the children of Israel?

Ans. "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:40-1.

129. Did these 430 years date from the time Jacob went down into Egypt to sojourn, or from some other event?

Ans. They commenced with the promise to Abraham; for Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:16, 17.

130. To what promise is reference here made?

Ans. "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.—Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:2-5.

131. What sojournings, then, were included with the sojourn in Egypt, in the 430 years?

Ans. That of Abraham, Isaac and Jacob in the land of promise, before it became theirs in possession: For, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he 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: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

132. How large a portion, then, of these 430 years elapsed after Jacob went down into Egypt?

Ans. "Abram was seventy and five years old when he departed out of Haran," (Gen. 12:4); and he "was an hundred years old, when his son Isaac was born" (Gen. 21:5); which event, therefore, was twenty-five years after the sojourning of Abraham commenced. "Isaac was threescore," or sixty "years old," at the birth of Jacob, Gen. 25:26; who was "an hundred and thirty years" old when he went down into Egypt, (Gen. 47:9.) This makes 215 years from the call of Abraham, and leaves 215, of the 430, for the continuance of the children of Israel in Egypt.

133. How will you harmonize this with the prediction (in Gen. 15:13, 16) that the seed of Abraham should be afflicted "400 years," and return "in the fourth generation" to the land of promise?

Ans. The 430 years covers the whole period of Abraham's sojourn, which begun 25 years before Isaac's birth: but the 400 years' affliction of his seed could not commence till after Isaac's birth. Some suppose they began with Ishmael's mocking Isaac (Gen 21:9), and think Isaac was then five years old. And as Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob, he was the fourth generation from Jacob.

Making Tracks.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for snow-balling, and not deep enough

for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from the tree, and should see who could make the straightest track—that is, go from the tree in the nearest approach to a straight line. The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs towards the trunk. They were equally distant from each other. If each had gone forward in a right line, the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Alison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is so smooth, and nothing to turn us out of the way?" said Jacob Small.

"How did you come to go straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others. It appeared that no one but Henry had aimed at a particular object.

They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement there must be a definite aim. In order to do good, there must be a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did; fix upon something distinct and definite as an object, and go steadily forward toward it. Thus only can you succeed.—*S. S. Gazette.*

The Lamb and the Dog.

In the large drove-yard of Mr. Harmon there was a lamb which received a considerable share of the attention of such of the school children as passed on their way to and from the school-house. They always stopped and looked over the fence at the lamb. Sometimes they would find him eating grass, and sometimes lying down in the shade by the side of a large Newfoundland dog.

"What does he lie down so near the dog for?" asked a small boy who was looking over the fence.

"Because the dog is his mother," said another little fellow, very gravely, and with every appearance of sincerity. The other boy received the explanation with similar gravity. They passed on, continuing their conversation with as much gravity as a couple of judges.

The history of the lamb was as follows: When it was quite young, its dam was poisoned by eating the leaves of an evergreen which is commonly called the poisonous laurel. The lamb was taken away from her as soon as it was known she was poisoned. At first it was fed with a spoon, but was soon taught to drink milk.

It was Mrs. Harmon who undertook to bring up the lamb by hand, as it is termed. Mr. Harmon told her that the trouble would be more than the lamb would be worth; "and, besides," said he, "you have no time to look after it."

"Cæsar will take care of him, won't you, Cæsar? won't you take care of the poor little motherless lamb?"

Cæsar was a large, fine Newfoundland dog. The above words were uttered in his hearing, but not with the expectation that he would understand them and be influenced by them. But when, after having been kept for a few days in a large box in the kitchen, the lamb was placed in the yard, Cæsar went into the yard, and when the lamb came up to him—for he had not

learned to be afraid of dogs—Cæsar licked his face affectionately, and formally took him under his protection. From that time, Cæsar spent the whole day in the yard with the lamb; and if a neighbor-dog made his appearance he drove him away.

When the winter approached, the lamb had nearly become a large sheep; but he still retained his attachment for Cæsar.—He would follow him wherever he could, and make a great outcry when Cæsar leaped over a fence and left him behind.

When the snow came, the lamb, now a large sheep, was put with the other sheep. Cæsar seemed to think his office of protection now at an end. He never afterwards seemed to distinguish his former charge among the rest of the flock. The lamb once escaped from the fold, and came to the house and ran to meet Cæsar; but he showed him his teeth, and went into his little house, where the lamb could not follow him.—*Id.*

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

AMERICAN MILLENNIAL ASSOCIATION. The regular quarterly meeting of the Board of the A. M. Association will be held on Tuesday, April 9th ensuing, in the office of the Advent Herald, 46 1-2 Kneeland street, Boston, Mass.

J. LITCH, Pres't. F. GUNNER, Rec. Sec'y.

Bro. Bliss:—Please give the inclosed notice a place in the Herald, and much oblige yours truly, MILES GRANT. Boston, March 30, 1861.

GENERAL CONFERENCE IN BOSTON. A General Religious Conference will be held in the Meinaon (Tremont Temple), Boston, commencing Tuesday evening, Apr 9th, at 7 1-2 o'clock, and continuing each day and evening through the week and over the Lord's day, and we invite our dear brethren and sisters from abroad to come. Provision will be made by the friends for all needful entertainment. P. B. MORGAN. MILES GRANT.

GEO. T. ADAMS, } Committee.
J. G. HAMBLEN, }
WM. C. STONE, }

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. Dyche. Rec'd \$1.24, and will send its value in those tracts when we get any.

J. J. Chamberlain, 25 cts. Sent the 29th.

E. K. Marter. Sent the 29th.

J. M. Orrook. There was a dollar cr. to Mrs E Lee on the 28th of June, 1859; and the next dollar cr. to her was on the 25th of June, 1860.

M. Fuller. Have re-sent the Nos. for March 16 to subscribers in N. Creek. Have sent Romanism and vol. 2 of Tracts—not having the other. The two books are 65 cts. and postage 31—making 96 cts.

H. Lye. We cannot now recall who ordered those extras; but whoever did so, paid for them. One cent a copy is the legal postage; but the other 24 cts may have been a charge of the carrier.

C. Patterson, \$1. Have sent papers and tracts—leaving 21 cts due you, to be sent in Osler's tract when out.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 2, 1861.

James Penniman, N. Abington, Mass. 1.00
Joseph Barker, Kincardine, C.W. 1.00

RECEIPTS.

UP TO TUESDAY, APRIL 2.

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

Wm Lowell 1061, W A Chase 997, G D Warren 1046, A Rockwell 1054, Joseph Nichols 1061, E L Curtis 1075—each \$1.

E Rich 1075, H A Pearsall 1065, J H Elliott 1083, Jas Penniman 1075, J R Finton 1088, C Harvey 1069, R Cox 1118 and 20 cts worth of tract with postage, when out; Ezra Smith 1075, Paul Hardy 1088—each \$2.

Ira Morgan 1049—\$3.

G Loomis 1049, 50 cts; W Barker 1067, 1.50 and 50 c. to T Neys to 1036 Apr 1st, C R Griggs 1036, 1.50, and Mrs S P Daniels 1049, 50 cts, H Lye, 2 cops, 1110.