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(Original.)

THE STAR OF BETHLEHEM.

Lo in the east the Star begins to rise,
The glorious centre for admiring eyes
Of men and angels—Herald of the morn
So long foretold, the Prince of peace is born!
O'er all the earth let hallelujahs ring, t all the earth a fitting tribute bring With gold and silver, frankineense and myrrh. Come from the south, or, clad in robes of fur. Come from the frozen north, from east and west, Prince, priest and warrior, earth's great ones and

Come to the manger, humbly there lay down The sword, the mitre and the jeweled crown!

The rich and noble celebrate the day With pomp and show; but who are these? make way Ye sons of wealth! ye rulers stand aside!
This is no place, this is no hour for pride;
The sick, the lame, the blind, the deaf, the dumb, The sinful, poor and sorrowful may come to and And even I can bring my little store—

A weary, sin-sick heart—I've nothing more: A weary, sin-sick heart—I've nothing more:
The world may frown, the lofty may despise,
The gift is precious in my Saviour's eyes.
To him as sacred are the tears that fall
In lowly cottage as in princely hall,—
No rich, no poor his loving bosom knows,
He cares for all and pities all their woes,
In the same censer offers up their prayers,
And on his heart their names alike he bears.

O Star above all stars! whose blessed light O Star above all stars! whose blessed light
Illumes the darkness of our moral night,
Still guide our wandering feet till He whose birth
Thou didst amounce shall come again to earth,
And wise and simple, king and subject meet
To hear their doom before the judgment-seat.—
Till nature's groans with human groans shall cease,
And Earth itself, once more with Heaven at peace,
Shall put her robes of deathless beauty on,
Time be no more, and the millennium dawn!

Magog, C. E. amas sid amin bus saigniv

he voice of the K" (.lanigiro) u the throne of eter-

nity, he says to theisqony and Synopsis to take and with

OF PROPHETICAL VIEWS IN AMERICA TWO HUNDRED d Trans od e YEARS AGO. seeb ed nesodo

drink to the thirsty, his clothing to the naked, aid of terebase BY D. T. TAYLOR.

When Christopher Columbus in 1492 discovered America, he had never dreamed of the pres-

end would immediately come. In this view, only the door. eighteen months before his death, which happened A fair proportion were out-and-out millenato my calculation, there remains now to the end N. England pre-millennial work; Ezekiel Cheeof the world one hundred and fifty years." He ver "the Patriarch of New England schoolmasand fixed the epoch of 1650-7 as the time when uel Whiting, William Hooke, John Davenport, our Lord would come. These facts though true, Increase and Cotton Mather were decided, inare not generally known. Nor did those who fluential, and open Premillennialists. Enoch followed him to these inhospitable shores hold to Noyes probably died in the same faith and hope.

the coming in of Israel. John Eliot the apos- governors, Poets, and Presidents of colleges. tle to the Indians held to our Lord's speedy com- Nearly all held to the calling and conversion ing, and his dying discourse ran upon this golden of the Jews, though Edward Holyoke utterly theme. He taught all the Indian converts a fu- disbelieved and refuted the view. And Increase ture, personal, visible, and glorious coming of Mather, speaking for them all, repudiates the re-Jesus. John Dury believed the great judgment newing of Jewish sacrifices in the millennium. was approaching. Richard Mather believed Of all I have named only Lee, Cotton, and that Christ would have an universal Kingdom on Williams speak of the 1000 years as yet future, earth at and after his second advent. Higgin- while denying the personal reign, or rather not son looked for great events to shortly take place, affirming it. Their views are obscurely stated holding that his time was near the end of the are somewhat ambiguous and uncertain, though 1260 years. Thomas Shepard thought that but approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating those of a later day, to all radius approximating the same approximation approxi two events intervened between his day and the Shepherd, Parker, Huet, and Mitchel were end, viz. the calling in of the Jews and the des- Anti-millenarians, who located the 1000 years truction of Antichrist. He ardently loved as in the past, while Whitefield, Dury, Higginson, did Eliot-Christ's appearing. John Cotton R Mather, Oaks, Wigglesworth, Moody, Stoughexpected the fifth divine monarchy would be eston; Bailey, Holyoke, Eliot, S. Mather, and the tablished on earth about the year 1655, when, non prophetical writers, say nothing about the (as Calvin held) a pure millennial race would 1000 years—not even alluding to them. govern the world. Ephraim Huet, too, sup- Holyoke, Shepherd, and the eight pre-millenreally here on earth as were the first four, and doctrine of the world's entire conversion prior to taught many things confirmat'y of millenarianism. our Lord's advent; they frequently insisting said, "let your happiness lie in the second com- --as Whitby--the world's entire evangelization." visible splendour, the shortness of time, and near-heritance : none deny this faith, thought ow or ing deliverance. Roger Williams held to the 1260 Lee, Williams, Parker, Higgingson, Holyoke, "let all christian soldiers love and long for the tempt to refute it. old a ta tada constant glorious appearing of Christ." John Norton ex- All who allude to the 1260 years supposed ent popular doctrine of a thousand years inter- and-with Williams-looked for the restitution. conclusions of Thomas Brightman in his expos-

by his rare discovery of a new world—then the pet's sounding, and the Lord's Kingdom was at

in 1504, he wrote the words, - "According rians: Samuel Hutchinson, who wrote the first held that the world would last but 6000 years ters;" and the ministers, Thomas Walley, Samthe world's entire conversion, and a post-millen- Cotton Mather testified that "two Governors of nial advent. Leaving out Increase and Cotton Massachusetts, men of learning, subscribed to the Mather, the individuals whose names are given same sentiments" i.e., Pre-millennialism. Gov. in this article wrote over one hundred and fif- Joseph Dudley likewise became a student of teen works, nearly all of which I have examined. prophecy, and, I am of opinion, looked for our Increase and Cotton Mather together wrote near- Lord's pre-millennial coming. A score of othly four hundred books, large and small. All er writers whose works I have examined say their works on prophecy, and scores of others, nothing about the prophecies. All to whom this I have also examined and searched through and article alludes lived and wrote prior to the year through. Consequently I know whereof I af- 1700, the two doctors Mather writing both prior firm. Their complete views will appear in my and subsequent to that date. They constitute forth-coming new work entitled "Prophetic views the first christian writers in America, the cream of the first Christians in America." of the New England churches—the men who All the first Pastors, says Mather, preached first planted them. They include ministers, future, glorious Kingdom of Christ on earth at teachers, representatives, governors, lieutenant

posed this Kingdom would be as visibly and nialists I have named, evidently disbelieved the Edward Holyoke said that the fourth kingdom that a mixed state of human society and the would exist in its beastly and antichristian form great antichristian powers would exist till the till the second coming. Hon. William Stough- end of time. And while all unite concerning a ton looked for speedy redemption. John Bailey future wonderful spread of the gospel none taught ing of Christ." Jonathan Mitchel hoped for the Parker, Lee, Williams and the eight millenglad era of the divine Kingdom. Michael Wig- arians held the view of the earth's restitution glesworth taught our Lord's personal advent, in and its possession by the meek as their final in-

years near ending, a mixed age till the end of Cotton, S Mather and the millenarians all sustime, and a new heaven, a new earth, and new tain the year-day theory in the interpretation of Jerusalem state to follow. Urian Oaks wrote, the numbers of Daniel and John, while none at-

pressed similar sentiments. Samuel Lee said the number to be about expiring. Dury, Shepthe downfall of Antichrist was just at the door, herd, Cotton, and Huet, evidently swayed by the vening between his memorable discovery, and Thomas Parker held views similar to those of ition of the Apocalypse, imagined the circle the end of the world. For he was a student of Buet already noticed and also that the 45 years of 1650-55 would bring important events in the prophecy, and believed that when the Gospel of time of the end would begin about 1860 and at the Kingdom had been preached in all the world their termination Christ visibly appear on earth.

Note the epoch and reign of Phocas A.D. 600--an event which he supposed would be hastened Samuel Mather affirmed that the seventh trum- 606 as a marked era for the commencement of swamp, amid its noisome and poisonous miasma,

the Papal reign of 1260 years. None who mention dates and calculate the time of the advent imagined it would be delayed much beyond the end of the present (19th) century, all acknowledging the last days as having come, and the Redeemer's advent as then not far distant.

The conclusion is that the first christians in America give far less support to the views of those who are indifferent to our Lord's coming and reign, or who oppose it, than they do to the Adventists who hold his coming to be pre-millennial and just at the door. older odd

blood applied by the langing of the Eterna

The Purifying Hope. John 3:1-3.

The world did not know Jesus Christ, while He tabernacled among men. In Him there was no form, comeliness nor beauty, that they should desire Him; and yet he was the only begotten Son of God; the well beloved of the Father; the object of angelic adoration. But so veiled was that glory, that the worldly eye could not see it, nor the natural man appreciate it. There were a few blessed ones to whom the Father revealed the Son, who could say, " And we believe, and are sure, that Thou art the Christ, the Son of the living God." Glorious revelation! Precious, comforting faith of assurance! But could the world now look on that glorified form before the throne, clothed with a garment of splendor down to the feet: girt about with a golden girdle: his face as the sun when he shineth in his strength: his feet like burnished brass, as if they glittered in a furnace; the hair of his head as wool as white as snow; and his voice as the sound of many waters; doubt would vanish, and every knee bow and every tongue confess: "Truly this is the Son of God."

"The world knoweth us not, because it knew Him not." Every true Christian is a child of God. "Beloved, now are we the sons of God." "Behold," then, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What an exaltation for worms of earth ! But to the world, it is no more perceptible in us than it was in Jesus while a pilgrim on earth's highway. None of the distinguishing marks of this high, royal, and Divine birth and relationship are now apparent. But the germ is in the believer; the tie is knit; and the development will be made. "We know that when He shall appear we shall be like him, for we shall see him as he is." See that wasted form, emaciated with disease, stricken with care and want, worn out with toil, despised by the world, as filth and off-scouring. In that unsightly casket lies concealed a germ of beauty that shall fill with rapture the eye of each beholder. Hark! The clarion of God sounds! It reverberates through earth and heaven, and in one moment it is shining like the brightness of the firmament. There lies in yonder grave a mass of corruption, an object of loathing. In one twinkling of the eye that corrupt thing shall spring forth into life and beauty, reflecting the glory and brilliancy of him that sits on the throne of his glory, surrounded by angelic myriads. Look again; there toils in yonder rice-

worn and haggard and lacerated with the ty- it is invidious; he is no Saviour. He may have provided with a body to come into the world and I notice next the characteristics of the waitrant's scourge, pining in sorrow and praying for deliverance, a poor bondman in his chains. Suddenly he hears the Archangel's voice and God's trump, in one moment changed from corruption to glory, his manacles fall, his stiffened frame becomes elastic, radiant with glory his form shines, and bright angelic servants, clothed with majesty, bear him before the burning throne a trophy of redeeming love. Glorious transformation! He stands confessed before the Father's throne a Son of GoD; and the universe shall know it. Transporting hope! "We shall be like him; for we shall see him as he is." "And every man that hath this hope in him, purifieth himself as he is pure."

The attainment of this glorious prize, is an end earnestly to be desired and sought. How shall it be secured? How can the guilty become innocent? the condemned, justified? the depraved, renewed? the polluted purified? the corruptible glorified and immortalized? The blood of the Lamb ! the blood of the Lamb is the all cleansing fountain ! Am I condemned and guilty? Jesus bore the curse of my guilt, on the accursed tree; and has a right to pardon the penitent believer in his name. Not the right alone : but "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The soul shall then be both innocent and pure. Come then ye guilty and polluted, "Walk in the light as He is in the light," and the precious "blood of His Son Jesus Christ will cleanse you from all sin." That blood applied by the energy of the Eternal Spirit, and received by a living faith, will make you whiter than snow.

But what a life of holiness, does such a character, a "Child of God," demand. What a holy calling! How full of dignity, to the joint heirs of Jesus Christ! Surely if such condescending love has been manifested to us we should be very self-denying and cross-bearing. In short, we must walk even as He walked. What can be more stimulating to a holy life, conformity to the Divine will, than such a hope as this? Christian, keep it ever before you, that when He shall appear you shall be "Like Him, for you shall see Him as He is." It was for the joy that was set before Him, that Jesus endured the cross and despised the shame. The same hope should animate us to the same self-denial and obedience, and in proportion to the strength of this hope, will be our efforts to purify ourselves as He is pure. Jesus has triumphed and secured the prize; and so shall we if we walk in His steps. Blessed are they who do hunger and thirst after righteousness, for they shall be filled. Let us remember that the test of the hope, is a purity of life and heart like Christ's.

(Original.) Faith in a Suffering Messiah.

BY F. G. BROWN.

It is one of the cardinal truths of the New Testament that salvation is through faith in Jesus Christ. But what is it in Christ that faith should particularly respect ? Is it that he is a divine being, that he is the Son of God, that he came from heaven to earth to be an example of humility, obedience, piety, that he was a teacher sent of God to reveal not so much the letter as the spirituality of the divine law and to assure men of God's willingness to forgive sins? Undoubtedly these were among the objects of Christ's mission to earth; both Jews and Samaritans looked for the Messiah as a religious teacher; he is cited as an example by the apostles; and he claimed divinity for himself. But this certainly cannot be the limit of christian faith. There can be neither merit nor moral efficacy in a faith reaching no farther. The Bible every where represents Christ as a Saviour unto man : but the mere manifestation of the divine in his person, the exhibition of a spotless being, the utterance of truth direct from the throne of God, by no means suffices to constitute him a Saviour. With this view of our Lord he may be held as an extraordinary commissioner, ranging somewhat above prophets and apostles and other holy men, but if this be all, the title is a misnomer

Throughout the Scriptures we shall notice that

second, and fortieth Psalms evidently allude to having obtained eternal redemption for us."-In the Messiah, as they were fulfilled in his suffer- accordance with this idea—Christ a sacrifice for ings and death, and are refered to by himself and sin---Christ's death the procuring cause of our his apostles to this effect. No language can set pardon and life—is the entire current of the forth the office of Christ as a Saviour, with teachings of the New Testament. How familiar fifty third chapter of Isaiah. No, the death of is the propitiation for our sins" --- "redeemed with forth to the kings of the earth and of the whole Christ was not an accident, it was not a mere the precious blood of Christ"--- "justified by his circumstance of his earthly mission, or the mere blood"---" reconciled to God by the death of his day of God Almighty," Rev 16: 14, he "watchaccomplishment of a murderous purpose by his son"--"who gave himself a reason for all." enemies, it was the grand, the culminating object It follows therefore, that faith, to be complete of his coming into this world! It was prede- and saving, must respect the blood of Christ as termined of God that he should suffer and die vital to pardon. Salvation by a suffering Mesand for the object he did. Hence we hear Pe- siah is the grand idea of the gospel, and in vain ter saying to the people on the day of Pentecost | do we accept Christ as divine, as an example, and that Jesus had been delivered into their hands, as a teacher sent from God, unless we cordially joy, "Come Lord Jesus, and come quickly." " by the determinate counsel and foreknowledge receive him as shedding his blood to save us ot God." And again he states that those things from the consequences of sin. There can be no which God had before showed by the mouth of true penitence and humiliation for sin where this justifying robe and faithful girdle, and his eye on his prophets, that Christ should suffer, he hath truth is not recognized. There can be no real so fulfilled." And Paul says that when the and satisfying sense of pardon where faith does Jewish rulers "had fulfilled all that was written not respect Christ as dying for sin. And though of him, they took him down from the tree and Christ may be reverenced and honored he canlaid him in a sepulchre." Our Lord preannoun- not be "precious" to such as do not receive him ces to his disciples both the fact and the manner as their great deliverer and sacrifice for sin. O of his death, proving from the Scriptures, as did sinner, burdened with sin, here is relief for you his apostles after him, that there was a "needs in a dying Saviour. Ohrist died for you, not to be" that he should die and rise again, in order to make you think lightly of sin, or to encourage fulfil prophecy, and to bring up from the grave your continuance in it, but to satisfy the law, to life everlasting all who should believe in him. make it honorable, that God might be just and And after his resurrection, in order to justify the justifier of every one that believeth in him. his death and descent among the dead, and as a Come to him just as your are : your time is short, gentle rebuke for the surprise and grief which He will soon assume to the incorrigible sinner his departure from them in so tragical a manner the attitude of a conquering king: shun his had occasioned, he reminded them of what he righteous wrath and accept his glorious salvahad often rehearsed in their hearing that. "All tion. things must be fulfilled which were written in the law of Moses and in the prophets and in the pslams concerning me." Even the carnal minded Caiaphas predicted the death of Christ as a sacrifice for the sins of the people. And it is a singular fact that the doctrine of a vicarious atonement had gained such credit in the world long before this time. It has already been hinted that the object of the death of Christ was to make a propitiation for the sins of men. This position is abundantly sustained by both the Old a command or exhortation given to those who and the New Testaments. Particularly does the former set this forth. The ceremonial law pointed to Christ as a sacrifice for sin. No other more natural explanation can be given of all the Jewish sacrifices to show that they shadowed forth the sacrifice of Christ on the cross for sin. How much Paul reasons with the Hebrews to prove who may be said to thus Wait and Watch. to them that their legal sights and ceremonies have a vastly higher significance than they had watch for ? It has become common to hear the supposed—that they had only an outward effica- idea of watching for the dying hour, presented cy in pardoning political offences or removing as the scriptural idea of waiting and watching external defilement-but that their grand and for the Lord's appearing But when good old ultimate end was to prefigure the forgiveness of Simeon "waited for the consolation of Israel," the moral delinquences by the Lamb of God. And Lord's Christ,—it was revealed unto him by the so we frequently find him drawing contrasts be. Holy Ghost, that he should see him before he tween the blood of "bulls and goats" and that of saw death, Lu 2 26. And when Christ said of Christ. If one he says, produces outward cleans. John, "If I will that he tarry till I come" &c. ing, how much more the other, considering its the disciples understood is as an assertion that vast superiority, inward purification.—Here is he never should die. The inspired evangelist one sentence that at a blow demolishes their understood as did the disciples, and therefore he law having a shadow of good things to come," &c die-or should tarry till he come, John 21:23. rifices: and hence the fitness of Christ being Thess 1; 10.

died as the martyr of martyrs, but not in any to make the necessary atonement for sin. Nor ing watchers. Our Lord exhorted his disciples true sense as a Redeemer. To be a Saviour he did these sacrifices satisfy the conscience of those thus---"Let your loins be girded about, and your must bring not the news of salvation only, but offering them : and this continued sense of guilt lights burning ; and ye yourselves like unto men the thing itself-salvation; as none ever before proved that sin was not pardoned. There that wait for their lord . . . That when he comhim did. We maintain that his prime office was was no perfection by the Levitical priesthood. eth and knocketh they may open to him immedithat of a Saviour : he brought salvation with him The fourth verse of the one hundred and tenth ately. Blessed are those servants whom the from heaven to earth; he made himself our Sa- psalm proves that God designed a change in that Lord when he cometh shall find watching. Luke viour, to all intents and purposes; he died on direction and the creation of one who should be 12: 35. 37. First, they have on the livery apa cross, suffering in our stead : "for our trans- like Christ, an eternal priest. The promise of a pointed by their Master. "Let your loins be gressions was he wounded." Accordingly faith a "new covenant implies the faulty character of girded." presents to our minds, the loose robe to be efficacious must respect Christ as dying in the old." The tabernacle was a figure for the worn by the ancients gathered closely around the times then present in which were offered both loins, not only for the convenience of the wearer, gifts and sacrifices imposed until the time of ref. but also for the security of the robe itself. In a peculiar importance is attached to the death of ormation. And now to show how Christ filled this application we have the servant of our Lord Christ. In the Old Testament he is spoken of the office of priest he is spoken of as "having robed with the mantle of righteousness, and giras a suffering Messiah. The sixteenth, twenty-entered by his own blood into the holy place,

(Original.)

Waiting and Watching.

BY D. BOSWORTH.

"Blessed are all they that wait for him." Isa

It is interesting to the humble disciple, to notice how often a blessing is pronounced upon, or wait and watch for the Lord's appearing. And as the approving smile of God is represented as resting on those who heed such command or exhortation; and his frown awaiting those who neglect the duty; it becomes us to enquire for the state of mind, and the characteristics of those

First, let us enquire, What are we to wait and whole religious system of ordinances, - For the assures us that Jesus did not say he should not And again speaking of the law he says, "the These examples show plainly, that to look, to body,' that is the substance, "is of Christ," wait, to watch for the Son, either in the former or Christ is the body of which the Jewish rites or present dispensation, is not to look for death, were only the shadow .- The impossibility of but was looking first for the Man of Sorrows, taking sins away by animal sacrifices is shown, and then after his ascension from Olivet, "to by the fact of the daily ministering of those sac- wait for the Son of God from heaven." See 1

ded with the girdle of truth. Eph 6: 14.

He places himself upon his watch-tower, and his eye scans the whole circle of the horizon to see if he can see signs of his Lord's returning. And as he beholds those "strange upturnings," that make even the world cry "Watchman what world, to gather them to the battle of the great es and keeps his garments, lest he walk naked and they see his shame." Looking backward, he sees the Man of Sorrows and the crown of thorns, he looks torward, and, beholding "the King in his beauty" crowned with the diadem of universal dominion, he exclaims with transports of Anon his thoughts revert to the speechless one at the marriage feest, and with his hand on the him who provided them, he cries,

"Mid flaming worlds in these arrayed With joy shall I lift up my head."

Secondly, he sees the gloom that gathers around the earth, and the gross darkness covering the people, and hears his Lord exclaim---"Your lights burning "! He holds aloft the lamp his Master has given him, i.e. he cultivates all the christian graces, so that, by the bright shining of a spotless example, he may point his fellowmen to him who is the Light of the world. Love to God, causes him to yield obedience to his commands with alacrity and delight. Love to his fellowmen leads him to strive earnestly to pluck them as brands from the burning. The prospect of speedy redemption causes joy and rejoicing to break forth often from his soul, and his peace is like a river, even though the coming storm may cause blackness to come over the heavens and the premonitions of the melting elements cause the earth to tremble beneath his feet.

We see then that to watch and wait for the Lord, implies not only expectation of the event, but readiness for it, and an ardent desire for the return of the Nobleman. He who thus waits, may exclaim with Dr. Watts:

"Fly swifter round ye wheels of time, And bring the welcome day."

He expects it because the Master said, "If I go away I will come again." expects it because angels assured the waiting ones our Saviour left behind, "This same Jesus . . . shall come in like manner as ye have seen him go into heaven." He expects it because the Revelator testifies, "Behold he cometh with clouds, and every eye shall see him."

He hastes the preparation; for his Lord said, 'Be ye also ready," and also, "Be ye like servants with burning lamps, and girded loins, waiting their master." He thinks of the foolish virgins, and trims his lamp. He remembers the speechless one, and looks to his robe. He hears the voice of the King, as from the throne of eternity, he says to the guilty ones, "Depart ye cursed;" and remembering the fast the Lord hath chosen, he deals his bread to the hungry, his drink fo the thirsty, his clothing to the naked, and brings the outcast and the wanderer to his house. And thus he brings forth the fruit of the "trees of righteousness," an acceptable offering to his returning Lord. . .

He desires it, for then the anxieties of the waiting watcher will have an end. The journeyings of the weary pilgrim will all be past. The toils and labors of this present time, will end in an everlasting rest. Sin will no more afflict; for the inhabitants of that land will all be holy. Tears of anguish and sorrow will cease to fall, for God shall comfort his people, and wipe the tears from every eye. The saints will no more mourn their scattered condition, for, a drass has

"From every land and every clime," and drive From every shore and sea, The weary pilgrims of all time, Safe gathered there shall be."

And as the weary watcher notes the innumerable blessings, with the double glory that God has promised to those saved from the ruins of the fall, he watches more intently, gazing into the surrounding darkness to see if there be signs of the rising morn. And as he waits and watches, he "chants a midnight lay," and the chorus of his song is,

"Come, then, Lord Jesus, Come."

Dear christian friends, of every name, are we watching for our Lord's returning? We see the blessing that such receive. We see the character of that servant whom our Lord will gird himself to save, when he shall return from the wedding. Are we prepared to join the general acclamation? "This is our God, and we have waited for him," when the opening heavens shall reveal the glories of the Coming One? Such will be the language of all the saved ones in that eventful day. Then let us trim the lamp of prophecy, and compare its declarations with events that are passing around us, and see if they are not the harbingers of coming daythe rumbling sound of the approaching chariot wheels,---and if in the hastening judgment on Mystic Babylon, when she sinks like a mighty millstone, we would rise with all the redeemed, and join the general anthem : "Hallelujah, for the Lord God Omnipotent reigneth!" let us heed the command of our Master, "What I say unto you, I say unto all : Watch." to be refugled to the

Waterbury, Nov. 27, '60.

(Original.)

The Sign of the Son of Man.

bas spotting by R. Hutchinson.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven" Matt. 24: 29 30.

The question is frequently asked by those who are waiting for the kingdom of God, "What will be the sign of the Son of man?" A great variety of view has obtained on this solemn matter. It seems, however, that we are not left to conjecture, but may, in the use of the context and other passages, give the true light.

The sign in question, let it be remembered, is not mentioned as a sign to tell us when the Son of man is about to come; but it is mentioned as "the sign of the Son of man"—the Son of man's sign, -in contradistinction to the signs of others, or the false Christs. It is worthy of remark that the employment of the definite article,-"then shall appear the sign of the Son of man in heaven"-is calculated to make one suspect that this sign, in some form of expression, had been previously mentioned. Accordingly we find, by reference to a foregoing portion of the same discourse, a sign specified, by which to discriminate between the coming of the Son of man, and the previous coming of the false Christs. The Saviour, speaking of the day of unequalled tribulation, says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The above passage gives the sign of the false Christs :- it is the manner of their coming gives the sign of the true Christ :- it is the manner of his coming. Their coming was in the desert, and in the secret chamber ; -his coming will be from heaven, and all will see him. The distinctive sign of the Son

of man is thus specified to save the elect from being deceived.

After our Lord has mentioned the signs which were to betoken his speedy Advent, He says, "Then shall appear the sign of the Son of man in heaven; and all the tribes of the land shall mourn, when they shall see"-the sign of the Son of man appear in heaven, viz-"the Son of man coming in the clouds of heaven with great majesty and power; and he shall send his messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other." Dr. G. Campbell's Translation.

The great Teacher on another occasion gives the same view of the sign of the Son of man. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or "among you" as it reads in the margin. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." This doubtless refers to desires for the Messiah which should be entertained during the great tribulation. He adds, "And they shall say to you, See here; or see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Luke 17 20-24.

It may be further remarked that the general mourning among the tribes of the earth, when the sign of the Son of man appears, will be in consequence of all seeing the coming of Christ,-"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1. 7. The whole earth will be at once lighted up with his glorious presence-the saints be gathered, and the wicked left. Hence the sign of the Son of man is not an event to transpire prior to the personal and actual manifestation of Jesus Christ,-the character of that manifestation being the sign. be at 2000 . south

Passages like these afford collateral support to the same view, there being nothing which will convince the world excepting the coming of Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe enter'd into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come" Matt. 24. 37-42.

In conclusion, I will employ an illustration to make the above view of the sign of the Son of man easy of comprehension. A nobleman takes a journey into a far country,—he leaves his servants in charge of his interest,-he designs, after a long while, to return; while he is absent, others will come assuming to be he; he is aware of this: he informs his servants of it, he tells them how they will come that they will come in a secret, skulking way; this is the sign by which the servants are to know them, and not be deceived. He tells them how very different his coming will be,-that it will be in the most public manner, and in superlative glory,-in a word, that his coming will be such as none can possibly imitate; and therefore, if they do not receive any till one comes in that way, all will be right; they will not be deceived nor betray their trust,-thus the manner of the nobleman's return is to the servants his sign—the sign of the nobleman. Just so the sign of the Son of man is the manner of his coming, in contradistinction to the manner of the coming of the talse Christs: their coming being on earth and local; his coming being from heaven and general.

Lo! he comes with clouds descending, Once for favour'd sinners slain; Thousand thousand saints attending, Swell the triumph of his train: Hallelujah! God appears on earth to reign. Every eye shall now behold him

Robed in dreadful majesty; Those who set at nought and sold him,
Pierced and nail'd him to the tree,
Deeply wailing, shall the true Messiah see.

Reader, let us be ready for the awful yet glorious moment when the parting heavens shall unveil the Son of man to the astonished gaze of them that dwell on the face of the whole earth!

> (Original.) Where are We?

As we gaze on an aged man who tremblingly leans on his staff for support,—whose white locks wave in the breeze, while deep furrows wrinkle his brow, we know not how soon his earthly career will terminate, but feel sure that according to the common course of nature there can be but a step between him and death: so while we look on our world that stood in its pristine beauty nearly 6000 years ago, and mark the traces of sorrow and judgment which rest upon it now, we see so many predictions of the Bible respecting it fulfilled that though we know not the precise time of its end, yet are we fully satisfied that soon the last pages of its history will be written in the fires of the judgment day.

The passing of 1836 without bringing "the imprisonment of satan" which Wesley expected; or of 1843 or some other year without the Adveut of the King of kings taking place, does not affeet great historical events. That the chain of worldly kingdoms given in Dauiel 2nd chapter, extending from the days of Nebuchadnezzar to God, requires no additional link to consummate it, is a truth unmoved by the passing of a given date. That to-day we are not connected with Babylon, "the beauty of the Chaldees' excellency;" nor controlled by "the laws of the Medes and Persians which alter not;" nor by Grecia, with Alexander the great at its head; nor by Rome's iron sceptre of imperial greatness, is an indubitable truth. The last of the four universal empires has stood in its various predicted forms nearly two thousand years, and must soon give place to the kingdom of the saints: for "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and for ever." We believe with the Rev. John King Lord, late pastor of the First orthodox Congregational Church in Cincinnati, Ohio, that -

"We stand on the threshold of the millennium Through what scenes the predicted day of a thousand years will be ushered in we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which heaven, earth and hell were exhausted of their imagery. Relieved against the back-ground of history standeth the great image of gold, and silver, and brass, and iron looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone, It trembles on its poise, and in the pathway along which it rors of the collision! The solid earth will shake. The sea will depart from its place and unwrap itinto the bottomless pit and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming." . . . "In due time the world shall be purged by fire—swept by the besom of molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, his glory shall be assured. He will be glorified in his enemies; glorified in the old heavens and earth that shall pass away before the lightnings of his wrath, and glorified in the new Matt. 28:57. heavens and earth in which the lost harmony of the creation shall be restored and Christ shall as a pledge of the resurrection of all men. 1 Cor.

dwell with his ransomed church."-Sermons pp. 182-3, 335.

Yes, we are on the verge of a crisis in earth's history. A storm more universal than that in which the cities of the plain were overthrown is about to burst upon us. The church of the living God will be safe, but the impenitent will have no way to flee; for it is "the day of judgment and perdition of ungodly men." O sinner! in the light of God's word see the rising storm, and "flee for refuge to lay hold upon the hope set before" thee in the gospel. Prepare to meet thy God by an affectionate, practical confidence in the testimony which He has given of his Son, Jesus Christ. Do it now, or thy feet will soon stumble on the dark mountains and thou wilt fall into the abyss which is never spanned by the bow of hope, nor gladdened by the offers of salvation. Flee lingerer, flee, while the gates of the Celestial city are open to receive thee.

(Original.)

The Resurrection.

"If a man die shall he live again?" This has been the problem of ages. It solution has perplexed sages and philosophers; and while the conscious necessities of man have imperiously called for an answer, nothing definite or satisfactory has ever been given aside from the oracles of God. Unaided reason has failed to unravel this mystery, which has struggled in the human mind amid sorrows, tears, and death, during the the establishment of the everlasting kingdom of long centuries that have made up the history of our world. In the darkness of nature the heathen "sorrow over their dead without hope." Some in Christian lands think it an "incredible thing for God to raise the dead;" some affirm "there is no resurrection"; whilst others, ignorant of the Scriptures and the power of God, deny its possibility. From these doubts and difficulties, we turn our attention to the record, which alone reveals to us, life and immortality, the teachings of which are harmonious and satisfactory, and fully corroborated by the well understood facts of nature. For the possibility and probability of a resurrection, are not only legitimate deductions from the Omnipotence of the Creator, but they are testified to by the universal conviction of such an event among all nations, and are illustrated in the annual changes, in the various departments of animate and in-The necessity of a resurrection is deeply im-

bedded in the human heart, and lies at the foundation of the divine government among men. Even a heathen philosopher could understand that "If death were the final disolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls and their vices." An inspired apostle has made plain, what was but dimly perceived by Socrates; that virtue will never be rewarded, nor vice punished, unless there be a resurrection of the dead. "If the dead rise not, why stand we in jeopardy every hour?" " If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, must speedily rush the monument of the empires is if the dead rise not: let us eat and drink for tomorrow we die." The resurrection is necessary for men, to receive according to "the things done in their body, whether good or bad." self from its dead. The heavens shall be rolled Paul plainly declared to Agrippa, what Christ together as a scroll, and the stars shall be thrust had to the Sadducees, that to fulfil the divine purposes and promises there must be a resurrection. Acts 26: 6-8. Luke 20:27-38.

We are not however dependent upon deductions from collateral premises, for proof of the resurrection of the dead. The certainty of it is clearly deducible from the instances given in the Scriptures of persons raised, --- as in the case Divine vengeance, and no ark can ride on that of the widow's son (1 K. 17:17--24); Tabitha or Dorcas., (Acts 9: 40--41.); Eutychus-(Acts 20:7--12.); Lazarus; the ruler's daughter, and the widow's son (John 11; 38. Mark 5: 36-Luke 7:11;) Christ's own resurrection, and the many raised in immediate connection with his.

Paul adduces the fact of Christ's resurrection,

lished beyond reasonable doubt, the resurrection and declared to them that a spirit hath not flesh held sweet communion with his Maker in the tainty more sure, on a question of such vital im- shall actually come forth again to life. portance. I have already referred to the denial The order of the resurection confirms the lite- ments, Adam enjoyed the station and employof a doctrine taught in the writings of Moses; ral nature of it. As Paul instructs us, it is ment assigned him, and where no shadow of which above all other Scripture, they considered "Christ the first fruits; afterward they that are evil had fallen, uninterrupted intercourse with especially authoritative. Mait. 22: 31. 2. The Christ's at his coming." No intimation is given heaven must have afforded him constant bliss. bearing of the declaration made to Moses in Mid. of the resurrection of the ungodly at that time. Gen. 1:31, 2:1-3. Job 38:7. Gen. 2:8, 9, ian, are here explained by the Great Teacher; The distinction in the order of the resurrection 15. to old storage and an income and the wonder is expressed, that they did not is again intimated by Christ, when saying, "Thou IV. Man forfeited his right to this inheriunderstand, what had been so plainly announced shalt be recompensed at the resurrection of the tance, and lost his God-given charter of dominviz---the resurrection of the fathers.

clared himself a Pharisee, cherishing the hope of of the resurrection; Acts 23: 6---he did but ex-

literal language, the entire teachings of the Scriptures, that there will be a resurrection of the dead.

Here, doubtless, we shall be met by the inquiry: "Admitting that the Scriptures do teach ning between the resurrection of the just and the the resurrection, what is it nature?" This ques- unjust. This was the glorious hope of the patrition was anticipated by one who has abundantly answered it, and in a manner, which should forever settle all dispute respecting it. In Paul's masterly argument on this subject addressed to the Corinthians, (15: 35,) he says, "But some will say, How are the dead raised up? and with what body do they come?" He then proceeds to illustrate, by the process of nature in the germination and reproduction of seed. As every herb and tree has its own life principle; by which it is perpetuated, and "every seed its body," by which the identity of the seed is continued in all groom and Lord. the changes through which it passes, so in the resurrection; around the spirit in which is the principle of life in man, will be gathered the particles constituting the body belonging to the manpreserving human identity in the resurrection, as certainly as is identity preserved through the changes in mortal history. This is to be accomplished by God's Spirit. Again, the word employed to announce this truth, makes plain the nature of the change spoken of. Resurrection, means the standing up of that which is fallen, the revivification of that which was dead. What part of man dies and falls? The physical or material part only. That is the part then which the resurrection affects. The resurrection of the body tomb. Because of this Christ is spoken of as I. God created and formed the earth to be in- in the New Testament, "destroy the vine conditions of pardon and salvation, are not more plainly taught in the word of God, than to see his Redeemer in the flesh, in the latter day. 19:25---6. Ezekiel's (37:1---14) valley of dry bones, teaches the same truth, and the explanation by the prophetic scenery makes clear the meaning of the representation. Daniel 12: earth, awaking. Hosea 13:14 gives the song of victory which shall be sung by the redeemed, He appeared to his disciples after coming from While yet sin had not entered, man, the beauti- ly be fulfilled—"behold I make all things new."

15: 12-22. As Christ's resurrection is estab. the tomb, showing them his hands, feet and side, ful and glorious work of his hands, walked and | For this dissolved mass, he will make a new heav. of all men is therefore made certain. Abundant and bones as he had. This fact Paul adduces, confidence of spotless innocence. Unconscious Scripture declarations are added to make cer. as settling the question, that all that are dead of servi'e labor, with an heart according in every

just." Luke 14: 14. Those thus favoured--- by sin. Gen. 3: 17-19, 22-24. Heb. 2: 8. The proofs of the resurrection abound through. "shall be accounted worthy to obtain that world, Job 9: 24. Rom. 5: 12. and are denominated Gog and Magog. They are associated with Satan, and with him are cast into the lake of fire. The millennial glory and rest of the church will mark the period intervearchs; the grand theme of inspired song; the prominent subject of prophetic vision, and the glory following Christ's sufferings in view of which the apostles and martyrs labored, suffered, and died. The doctrine of two literal resurrections, a thousand years apart, was the faith of the primitive church, and the joy and rejoicing of many a saint in the dark and trying hours of their sorrowing pilgrimage. The church needs this hope now, to give her present effectiveness, and to prepare her to welcome her speedy coming Bride-Providence, Nov. 26.

d years will be us (. Innigiro) we know not. But The Curse, and Its Removal.

BY GEO. W. BURNHAM.

more distinctly set forth, than those which relate hope, through his free grace. Although the to his purpose in the creation of this world. In whole creation by the sin of man, has been "subthat sure record it is positively stated that "all jected unwillingly" to the "bondage of corrupthings were created for his pleasure, and to de- tion," it has been "subjected in hope." That turn to the primitive state of the creation, where High; which has been made through the death,

the first fruits of those who sleept from which we habited by man in a state of uprightness and the devil." Obedient to all the requisitions of can readily understand what the harvest will be, immortality. Isa 45: 18. Eccles. 7: 29. Gen 1 God's holy law and "tasting death" under that

angels, crowned him with glory and honor, God demption to all that will obey him," of our aposis the nature of the resurrection. Job expected placed him in the garden of Eden, then and tate race. By the price of his blood, the lost there investing him with universal earthly do- inheritance of Eden has been purchased to be minion. Gen 1: 26. Ps. 8: 6.

thought and motion with the divine arrange-

out the old Testament; and Paul when in the and the resurrection from the dead, shall die no IV. Consequently the fair earth--so near presence of a Jewish council at Jerusalem, de. more, being equal unto the angels; and are the heaven, which the Creator himself pronounced press, what on another occasion he plainly affirm. this resurrection "out from among the dead;" joy," and which was designed for the happy ed, that the same hope was cherished by the Paul desired to attain. Philip. 3:11. This was abode of pure and immortal beings-became the godly of the entire nation; as growing out of the the "better resurrection" which the ancient chris- place of untold misery. Its prolific soil, that promises made to the fathers. Acts 26; 6.7. tian heroes longed to share, Heb. 11: 35. John yielded a fullness of unmixed good for man's sus-A denial of this truth, was alleged to be proof designates this, "the first resurrection." --- Rev. tenance and delight, was now subjected to the of ignorance of the Scriptures and of the power 20:5; and that this is a literal resurrection is evi- curse of "thorns and thistles" and of failing to dent from the characters raised. For the word "yield unto him its increase." The "night of Our Redeemer's utterance on this subject, is of God and the testimony of Jesus, many of weeping," destined to continue for long ages, now unmistakably conclusive : "Marvel not at this; them have suffered martyrdom. That the right- succeeds the bright, and, alas! the brief morning for the hour is coming, in the which all that are eous are exclusively refered to as sharing this first of sinless joy ! With guilt rankling in their in their graves shall hear his voice and come forth, resurrection is made certain by the distinguish- once joyous breasts, our first parents are compelthey that have done good, unto the resurrection ing blessings they share. They escape the sec- led to leave their happy home in Paradise, and, of life; and they that have done evil, unto the ond death; they are blessed and holy; they are under "the bondage of corruption," go forth to resurrection of damnation." John. 5: 28, 29, made priests of God and of Christ, and reign wasting toil, sorrow and death. "The whole If the Saviour ever spoken plainly so that there with him a thousand years. "The rest of the creation" commenced its "groaning and travailmight be no misunderstanding of his words, he dead, which are the wicked dead, have their res- ing in pain together," which, without one pause, certainly did so here; and he thus confirmed in urrection at the termination of the thousand years has continued "until now." The once fair heritage of love and peace, where universal praise ascended to the Almighty, is made the dreadful thoroughfare of Satan and his legions of fallen spirits. Under their vengeful sway, "the wickedness of man became great in the earth, every imagination of his heart being only evil continually." Vile thoughts, words of pride and blasphemy, with acts of violence, make the history of our fallen race. The very elements of nature disordered by sin, are at war! The irrational creatures, once in subjection to Adam, are armed for the work of destruction. Oh earth! how vast the change from thy early morn! Thy blooming landscapes, perfect in beauty under the smiles of God on Eden's Sabbath, are trampled by the hosts of battle, and crimsoned with the blood of the countless slain. "Aceldama," has long been written upon thee! Throughout thy wide extent, death, the "last enemy," reigns; and multitudes of the precious jewels of our Jesus are hid in thy cold bosom! Aye, and thy voices of sorrow and anguish are never still ! off ni'ed on

VI. But let us, dear reader, lift our eyes to the star of promise, which beams forth amid this terrible gloom. Thanks be to God, there is No truths, in the revelation of Jehovah are hope! Yes, sure, bright, blessed, everlasting clare his glory." Hence, our inquiries naturally hope rests in the precious covenant of the Most in that purpose was gloriously illustrated, the and triumph over death, of Jesus Christ the is the subject of divine announcement. The in- subsequent subjection to the curse, of man and "second Adam." It was manifest in the anstaces of the resurrection cited show this. They his dwelling place, and the provision of Infinite nouncement to the serpent, that the seed of the come in their proper persons, from death and the love and wisdom for their restoration. woman "shall bruise thy head," or, as explained The doctrine of man's sinfulness and the di- 26, 27. 2: 15-17. II. Having made man a little lower than the just," Jesus became the "author of eternal repossessed by him with all his saints, when the III. "God saw every thing that he had made "times of the gentiles," or "the wicked" into and behold it was very good." On that first whose hands the "earth was given," shall expire. sabbath of the new born world no discordant Then shall God send Jesus Christ . . . whom the 2-.. 3 speaks of those who are in the dust of the notes were heard-no sigh or sorrow breathed! heavens must receive, till the times of restitution With the shouts of wondering, adoring angels, of all things spoken of by the holy prophets since the whole creation blended its myriad voices in the world began. At the day of judgment and at the sounding of the seventh trumpet, when perfect homage to him. The soil, surrounded perdition of ungodly men, who retused the profthe graves shall be despoiled, and the power of with a genial atmosphere, and clothed in the fered inheritance, when "the heavens and earth death destroyed. But the most direct, and un- gorgeousness of verdant floral luxuriance, yield- which are now," shall be "dissolved by fire," or answerable argument for the literal resurrection ed in spontaneous abundance, of which were "melted by fervent heat," the promise of Him of the dead, is furnished in Christ's resurrection. "trees pleasant to the sight and good for food." who sitteth upon the throne of heaven will sure-

en and a new earth, wherein dwelleth righteousness." From this apparent ruin, the old heaven and earth are, in a restored form, identified with the new, described by John in the book of

Here, the ground was cursed, because of sin, There, "there shall be no more curse." Here, the earth should not "yield unto man its increase" There "the trees of the field shall yield their fruit, and the earth shall yield its increase." This undiminished abundance, according to God's holy prophets, will be when "all the people of the earth shall praise him." But this cannot be till the "meek inherit the earth." Then shall "the righteous," agreeably to the divine purpose in the beginning, "inherit the land, and dwelltherein forever." "For the upright shall dwell in the land . . . But the wicked shall be cut off from the earth." In the place of sin's dreadful strife, where the ear was ever pained with sounds of violence, wasting, and human woe, shall be "thanksgiving and the voice of melody." The once solitary regions of earth will ring with shouts of gladness. Gushing springs of water, and meandering streams of crystal clearness, sparkling under the cloudless beams of eternal day, shall swell the measure of unceasing praise to the great Restorer. Wasted deserts shall "rejoice and blossom as the rose"! With trees and flowers, as at the first, "pleasant to the sight" and fruits delicious to the taste, God will purify the earth, and make the place of his feet glorious." Then shall his loved and chosen ones, "with everlasting joy upon their heads," come to their Eden home, and, clothed in "robes washed and made white in the blood of the Lamb," they shall see God's face, and walk with him " among the literal glories of our second Paradise!"

Then shall "the first dominion" be assumed by the "second Adam, the Lord from heaven." The "kingdom under the whole heaven" embracing all the territories now occupied by the angry nations, even the uttermost parts of the earth, shall exist and prosper under the righteous and peaceful scepter of the Messiah "forever, even forever and ever." 2 Pet 3:10-13. Isa. 65: 17-19. Rev 21: 1-5; 22: 3-5. 5: I0. 11: 15-18. Gen. 3:17, 18, Ps. 67: 4-6. Ezek 34:27. Isa 41:19.35:1. Micah 4:8. Dan 7:27. Zech. 9:10. Matt. 25:34.5:5; Prov 2:21, 22. Ps 72:19.



ADVENT HERALD.

BOSTON, JANUARY 5, 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

GET NEW SUBSCRIBERS. Will those circulating this number of the Herald, each follow up the work, and solicit those receiving it to subscribe, -if not for a year, at least for six, or even three months? Do not neglect this, and do it at once. And may we not hope that hundreds will subscribe, without solicitation, by sending their names and money?

THE THRONE OF DAVID. An editorial under this head, prepared for this number of the Herald, is crowded out by the other matter prepared for this paper, and is deferred to another number.

THE COMING OF CHRIST. An article on this subject, by Eld. Bosworth, written for this number, is likewise deferred for the same reason, and will be given in the next Herald.

of A New Volume. bobba arasy (

With the present number, we open a new volume in the history of the Herald. For more than twenty years this paper has been regularly published, and there have gone forth more than one thousand successive numbers; which would make a volume of more than 8000 pages—exerting an influence, for weal or wo, on probably, at different times, more than fifty thousand readers.

When it is remembered that for every idle word men speak, they must give account in the day of judgment, the magnitude of the responsibility of such an issue can be some what realized; but a sense of this responsibility is enhanced when there is considered the maledictions pronounced against whoever shall add or take from God's word-of which there is great danger by those who attempt its interpretation. So far, however, as our pen has attempted to unfold any scripture during our more than eighteen years devotion to this pursuit, we have ever desired to see and make known the actual truth. We may often have failed in so doing and often erred, for all are fallible, but we have never knowingly persisted in an interpretation that we feared was erroneous. We may believe that in this, as well as in other labor, if we acknowledge the Lord in all our ways he will direct our steps. This paper has been often remembered at the throne of grace; and therefore to the prayers of our readers do we consider the Herald much indebted for whatever wisdom may have been manifested in its guidance. The same kind consideration is desired from all its readers for time to come. We desire your prayers "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 un-brotherly disputation."

We are all journeying towards the judgment seat of Christ, we have his chart before us, for our guide, and to cheer us on our way. Truthful and intelligent interpretations of it, are all that can do us any good. Any admixture of error can only damage us morally, spiritually and intellectually. We should therefore all desire to have wisdom to apprehend, and grace to make known the truth in love-"in meekness instructing those who oppose themselves." We desire to mislead no one with false hopes, nor to withhold any actual evidence. We desire the prayers of all lovers of truth, that we may ever be wise in its discernment, and bold in its announcement; and also be skillful in the detection, and fearless in the exposure of all error.

The New Year.

In the customs of the seasons, the present is peculiarly that of kind wishes and complimentary allusions. In accordance with such usage we extend, to each and all our readers, our best wishes for spiritual and temporal prosperity during the coming year. May it be to all of you a year of the right hand of the most High, -one of those of which the Psalmist said, "Thou crownest the year with thy goodness,"-an "acceptable year of the Lord," even if it be not the year of his redeemed.

There is a year which will be the consummation of all years. Our place in the great Calendar of Prophecy indicates that it cannot be far removed in the future. The progress of events, the great march of the nations, betokens its nearness; and it is the deliberately formed opinion of scores of judicious and discreet students of prophecy, that it is not only near, but imminent, and hasteth greatly.

It is only two years since, a simple remark, made by the emperor of the French to the Austrian minister, set all Europe in a whirl of expectation, that was followed by the most memorable conflict of modern times. Since then the little duchies of Italy, and the kingdom of Naples, have annexed themves to Sardinia, through the action of popular sovereignty. And now they and Austria stand menancing each other. A single word spoken this new year's might light a train and set all Europe in a blaze. And in our own country the attitude of opposing sections is peculiarly ominous and alarming. These things indicate that the year on which we have entered may be freighted with momentous consequences. No looker on, can be free from solicitous, anticipation of the future; but though ships of state may drift onto lee shores, or strand among breakers, we know that Our Father is at the helm, directing all things, according to the counsels of Infinite wisdom; and whatever may betide, "we know that all things work together for good to them that love God, to them who are the called accord-

May reader and writer, each and all, have that evidence of love toward God, and faith in our Lord Jesus Christ, that shall enable us to rejoice in Him, whether the year on which we enter be crowned with the blessings of peace, or warstalk abroad to drench the world in blood, or the heavens open to reveal the PROMISED ONE.

The Present Number.

There have been printed a few thousand extra copies of the present number of the Herald; for which articles have been expecially contributed, on quite a variety of subjects, with the hope of giving this paper a wider circulation. This will come into the hands of a large number of persons who do not now receive the Herald regularly; but we shall be pleased if many of them shall wish to secure its regular weekly visits. As this is the first number of the volume, and of the year, it is a good time to subscribe for it, so as to receive its continuous numbers from the present time. Will not those distributing this paper, have in mind that end in its circulation, as well as the desire to do good by extending a knowledge of the teachings of Scripture on this question? And will it not be the pleasure of many who receive this, to order its continuance?

Reader, have you ever investigated the teachings of Scripture respecting Christ's coming again to this earth, to remove the curse from it, to make its wilderness like Eden and its desert like the garden of the Lord, to banish sickness and death from it, and to bring up from its bosom the buried dust of the saints who sleep in Jesus? If you have not, would you not like to be in the weekly receipt of the uccessive numbers of a periodical devoted to these great momentous questions?—events which hundreds of believers suppose to be near upon us. If you would like to read on this question, it will give us great pleasure to add your names to our list of sub-

Distress of Nations.

Our Saviour has left on record, as a monitor of the last times, that there shall be "distress of nations, with perplexity"—this perplexity being more particularly described, as "men's hearts failing them for fear and for looking after those things which are coming on the earth:" "for the powers of heaven shall be shaken." And then it is that they shall "see the Son of man coming in a cloud wtih power and great glory"-See Luke 21:25-

We would not intimate that there has been no previous period, when the whole world has manifesed a condition of alarm and insecurity: which was the case during the time of the first Napoleon; but the present condition of things is singularly dis-

We may go over the entire earth, and we find measiness and forebodings everywhere. China, the largest and most populous empire on the globe, is nearly overrun with rebel armies-in a civil war that has raged there for years; and where there is no prospect of the establishment of a just and stable government, and its capital has just been taken by the armies of the west. Japan, the insular empire of the east, is just opening its ports, to the rade of the world; but what collisions may grow out of the experiment, time only can determine. In India, British arms have lately re-subjugated a rebellious race, who cannot but burn with a desire to recover what they regard as their lost rights. The whole Mohammedan world are feeling the fanaticism, the rise of which is always incident to a lecaying system. Turkey totters to its fall, and only exists because rival states cannot agree respectng its division. Italy has nominally become consolidated under Sardinian rule ; but no one is destitute of fear that anarchy and war may yet drench that land in blood. Garibaldi has sounded the bugle note for a million of men to take the field in the spring-Venetia being supposed to be the prize in view. Hungary burns for opportunity to recover her lost nationality, and doubtless hopes to gain it by Garabaldi's expected northward march. Poland has never forgotton her former independence, and would welcome any opportunity for its recovery. Austria, constituted of various heterogeneous elements, both threatens and fears war; to which any movement in Venetia would seem to inevitably lead. France encourages and threatens the Italian leaders; and any serious collision between Italy and Austria would be likely to embroil that government in war. England and France mutually fear and suspect each other, and are each strengthening their internal defenses against any contingency. Russia is not free from internal disquiet, growing out of the question of serfdom. In our own country onehalf of the states are threatening revolution and ecession, whilst containing within their limits four millions of men in bonds, who would hail the advent of any deliverer. In short, the entire governments of the earth are in just that condition, where a wrong movement anywhere might set them all in

The condition of things is the more striking in this country, because of our sudden revolution from a feeling of national security, to one of great peril, without any apparent cause. Men had begun to look on our country as an exception to the world's general condition of insecurity and alarm; when sudderly our own hills begin to move and it is seen that

only toucheth the hills and they smoke.

gives peace to any nation, that he alone issues the give it to him for a possession." Acts 7.5. command to take peace from the earth, and that all the events of his Providence will transpire accordall our interests in his, hands and repose with confione can read these monitions aright, and appropriate their meaning-according to the inspired injunction; "when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh," Luke 21: 28. I edt al

Strange Upturnings.

"Watchman, what of the night?" These are days of strange occurrences. In China they are cutting each other's throats by tens of thousands in the war of rebellion, and England and France are mustering their forces on the Chinese shores to help forward the work of destruction. The massacres in Syria have been allayed for a time, while serious Pet. 3. 13. apprehensions are entertained of scenes more desolating through Turkish fanaticism. Popery is trembling under the staggering blows it has received, and while the noble champion, Garibaldi, is moving onward in his work of emancipation, Austria is threatening to arrest his career, which must occasion a demonstration from France.

England is living in fear of the French Emperor, and a general distrust prevails, which may precipitate a general war. Mexico is in a state of exhaustion from its civil wars. Our own country is stirred from its depths by a political warfare, in which character, if not blood, is shed. Sin is more prevalent than ever in all its forms. The elements have been partaking of the universal agitation. Meteoric phenomena have been so startling. Tornadoes, hailstorms, deluges, and signs in the heavens have been frequent in various parts of the world. What is presaged by all that we see? Are we coming on the last times? God is the ruler. He has his designs. Prophecy will be fulfilled, and we must watch and pray. This very year may see the world in a still wilder commotion. Presbyterian, Nov., 1860.

(Original.) The New Earth, AS THE INHERITANCE OF THE SAINTS.

BY O. E. NOBLE, M. D.

This is a suggestive theme—the amplitude of which cannot be given in a short space. To the saints, who are heirs to the inheritance of the new earth, the theme is of great moment. This is natural, and they cannot be indifferent as to what it is to be. Tell the Christian that he is an heir to an estate in this world, and how quickly is an interest excited; with what intense anxiety he asks, What am I an heir to? Where is my inheritance located What is its value? and, When am I to inherit it? Of how much more consequence is it for him to know the answers to these questions respecting his inheritance in the world to come?

It will be our endeavor to answer the above, mainly by Scripture quotations.

1. What is the Christian an heir to? The Saviour said, "Blessed are the meek: for they shall inherit the earth." Matt. 5 5. All to be heirs ust be meek; therefore, all Christians will inherit the earth. The Psalmist says, "Evil doers shall be cut off : but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be. But the meek shall inherit the earth." "The Lord knoweth the days of the upright : and their inheritance shall be forever : for such as be blessed of him shall inherit the earth : and they that be cursed of him shall be cut off. "The righteous shall inherit the land, and dwell therein for ever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" Ps. 37: 9, I1, 18, 22, 29, 34.

In the above quotations, the promise is six times repeated, in the most literal and emphatic language that the righteous shall inherit the earth, or land. And they are to dwell therein forever.

These promises can never be fulfilled in this earth while under the curse; for great multitudes of the followers of Jesus, like him, have not had where to lay their heads: for, "they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, they wandered in deserts, and in mountains 10. and in dens and caves of the earth." Heb. 11.37, 38

even here, men have been dreaming of fancied peace | They, as did their Father Abraham, "sojourned in when the elements of explosion are all beneath and the land of promise, as in a strange country, which around us. And if a few short weeks could make they should after receive for an inheritance," Ib. v. such a change in the aspect of things here, what 9, 8. "And these all, having obtained a good might not be produced in an inconceivably short report through faith, received not the promise." v. space of time, in the feeling of security in any coun- 39. It may be said of them as Stephen said of try, should God only lay on them his finger, who Abraham, "And he (God) gave him (them) none inheritance in it, (the land) no, not so much as When we remember that it is God who alone to set his foot on ; yet he promised that he would

If God has not fulfilled his promise to Abraham, when will he? Says one, It has been fulfilled to ing to his righteous purpose, we can safely trust his seed. Hear what Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to dence on his arm,-whatever may transpire. It is the promise. So then they which be of faith are only by trust and confidence in His word, and lay- btest with faithful Abraham." Gal. 3.29. But more ing hold of His promises, that any one can view, from the promise, that he should be heir of the calmly and unmoved, the turmoil of nations that world, was not to Abraham, or to his seed, through precedes, if it does not usher in the day of the Lord, the law, but through the righteousness of faith, and it is only by such trust and confidence, that any Ro 4: I3. It is evident from the above that all, and only the righteous, are with Abraham to inherit the world or earth.

2. Having proved that the saints are heirs to the world, we proceed to the second question, Where is the saints inheritance to be located? The answer to this question has been partly anticipated: It is to be on the earth; -though not while the curse rests upon it. Consequently, the inheritance will be located on the "New earth." For Peter says, after giving a short and vivid description of the destruction of the present mundane system by fire, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2

This promise is found in Is. 65, 17, "For behold 1 create new heavens and a new earth; and the former (that now under the curse) shall not be remembered, nor come into mind." On the new then, is to be located the inheritance of the saints; for the language is, "wherein dwelleth righteousness," or (as it is rendered by some) the righteous dwell. They sung the new song saying, "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests : and we shall reign on the earth," Rev. 5:9, 10. This must be the new earth, in which the redeemed are to dwell. The Lord by Isaiah says to Zion, when "violence shall no more be heard in her land, wasting nor destruction within her borders," they, "thy people shall be all righteous : they shall inherit the land forever." Isa. 60.18, 21. This must also be the new earth, the inheritance of which is described by Daniel in more impressive language; "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:

More need not be quoted: for if these Scriptures can be frittered away, or made nugatory, then indeed may no doctrine be sustained. Feeling confident that the above quotations prove that the inheritance of the saints will be located on the new earth we pass to the next question.

3. What is the value of the saints' inheritance? The coin of this world cannot be reckoned in this count. The gold of Ophir, the most costly pearls, the diamonds of the east; nay, all the wealth of the world can never purchase one inheritance; for ts value is beyond computation. It is no less than the entire earth filled with the glory of the Lord, Nu. 14:21, Ps. 72:19. This eclipses the sun; for the Lord says, "The sun shall be no more thy light by day." Is, 60:19. " And the city had no need of the sun; for the glory of the Lord did lighten it, and the Lamb is the light thereof." Rev. 21:23.

Those elysian fields of beatific glory and pleasure will never be invaded by sorrow; for "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," Rev. 21:4.-"And there shall be no more curse." Ib. 22:3 Who will not strive to obtain such an inheritance? This brings us to the last question-

4. When are the saints to receive their inheritance? Paul said to the Colossians, 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It will be when "the Son of man shall come in his glory, and all the holy angels with him ," for, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Matt. 25:31-34 "Then shall the righteous shine forth as the sun in the kingdom of their Father." Ib. 13-43. It will be when the seventh angel shall sound; for then "the kingdoms of this world will become the kingdom of our Lord and of his Christ." See Rev. 11:15. And it will be after the resurrection of the dead in Christ; for then it is that those, whom John heard sing the new song, "and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," said,—
"and we shall reign on the earth." See Rev. 5:9, Penn Yan, N. Y.

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 personal Any departure from this should be to views and persons. Any departure from this should be regarded as disentiting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

(Original.) The End of the Gospel Age.

The attempt is here made to prove that the end of the fourth empire, in the 2d and 7th of Daniel, is also the end of the gospel age, and the end of the world-synchronizing with Christ's coming, and the resurrection of the just: Babylon being the first, and Rome the last of those four empires.

In the metallic image, in the second of Daniel the head of gold, v. 31, is representative of the empire of Babylon. For Daniel said to its king, Nebuchadnezzar, v. 36, "Thou art this head of gold."

The "breast and arms of silver," v. 32, must have represented Medo-Persia; for it symbolized the next power that should arise after Babylon, see v. 39, and it was "Darius the Median" who "took the kingdom," Dan. 5:31.

The brazen part of the image, v. 32, must also symbolize Grecia; for it represented "another 3rd kingdom of brass," which was to arise and bear rule over all the earth, v. 39, and in the 8th chapter, vs. 20, 21, the king of Grecia is explained to be the one who conquers the kings of Medo-Persia. All history testifies that the Grecians, under Alexander, did conquer the Persians. See also Dan.10

It is equally evident that the iron of the image v. 33, is representative of Rome. For all history agrees that Rome conquered the Grecians. The Romans ruled in Palestine, and caused all the world to be taxed, Luke 2:1.

There were to be only these four universal empires; for, v. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together;" no place is found for them; and then " shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," v. 44. This fifth kingdom is not the church militant; for its dominion is eternal; and it puts an end to the Roman, and to all earthly rule.

In the seventh of Daniel, four beasts represent the same four kingdoms, and reach to the judgment. See verses 9 and 10.

The lion, the first of the four, v. 4, must repre sent the same that was represented by the head of gold, viz. Babylon. The second of those beasts, the bear, must likewise represent the second empire, Medo-Persia; which empire conquered Babylon. The leopard beast, v. 6, being the third of the four, must represent the third empire-the Grecian, which under Alexander conquered the world. And the fourth beast, v. 7, the one dreadful and terrible, must represent the fourth empire-Rome; which became supreme, and showed the universality of its power by taxing the world. And this, like the 4th kingdom in the 2d chapter, brings us to the judg- to do full justice to one of them, and much more so ment, when, vs. 9, 10, and 22, "the Ancient of to all. Yet to present this variety, with the readays did sit;" and, v. 13, "one like the Son of sons in brief, may aid in producing more candid and man, came in the clouds of heaven." This is in thorough discussion in future. accordance with the predictions, in Matt. 24:30.-"They shall see the Son of man coming in the All efforts to begin these with the 70 w clouds of heaven with power and great glory ;" and in Rev. 1:7. "Behold He cometh with clouds, and every eye shall see Him." For, as when he went down the decree from the 7th to the 20th of Artaaway, a cloud received him, Acts 1:9, so shall he come again in like manner. And when he comes, for five years; but in vain. They have also brought vs. 14, 17, 18, " His dominion is an everlasting dominion," and the kingdom of the saints shall be "for ever, eyen for ever and ever." As a kingly power, represented by a little horn of this fourth beast, makes war with the saints and prevails against them until the time come that the saints possess the kingdom, vs. 22-25, it is plain that Rome, or the fourth kingdom, symbolized by the fourth beast, must continue till the end. We have, then, Babylon, the first empire; Medo-Persia, the second; Grecia, the third; and Rome the fourth; the sanctuary was "then" cleansed, he neither at the end of which will be the judgment, and the shows, nor can show. True, he says, then began a coming of the Son of man.

In the 8th chapter of Daniel is a vision representing events commencing after the first, or the Baby- "2300 days, then shall the sanctuary be cleansed," lonian government is overthrown, and so beginning evidently, must mean before another year; or more with the Medo-Persian empire; which is represent-days would have been given; for otherwise there ed by the ram, v. 4. For Gabriel said, v. 20, "The

ram which thou sawest, having two horns, are the kings of Media and Persia."

In the same vision, the rough goat, v. 5, repre sents Grecia; for the angel said, v. 21, "The rough goat is the king of Grecia."

The little horn that came forth after the four horns of the goat were broken, vs. 8, 9, is also Rome; for "he magnified himself even to the Prince of the host," v. 11, and the angel said, vs. 23-5, that this king of fierce countenance should stand up against the Prince of princes. And Christ was put to death by Roman authority.

That Rome is the last of the powers here symbolized, is thus clear: and it reaches to the last end of the indignation, v. 19, which ends only with the judgment, as brought to view in Dan. 7:9, 10.

The prophecy in the 10th, 11th and 12th chapters of Daniel, should not have been separated by such division of chapters; for it is one prophecy, and has respect to the empires of the previous vis-

The person brought to view in the 5th and 6th verses of the 10th chapter is evidently Christ.-Compare Rev. 1:14, and 19:12.

In the 11th chapter, we have in v. 2, Medo-Persia; in v. 3, Grecia; in v. 4, its first king, Alexander the Great; and in v. 20, Rome, "a raiser of taxes" at the time of Christ's birth. The 22d verse brings to view the crucifixion of Christ, the breaking of the Prince of the covenant, by Rome. In v. 36 we see the Pope established in Rome, in the 6th century of the Christian era-the power that was to "prosper till the indignation be accomplished."

We have, then, in the 12th chapter the resurrection of the righteous dead, at the end of the Roman power. And the book of Revelation brings to view the same. For the woman in Rev. 17:5, is the same as the great city in v. 18; which, in v. 16 it is said, shall burn with fire. In Rev. 18:8, "She shall be utterly burned with fire:" and v. 18, they " cried, when they saw the smoke of her burning, What city is like unto this great city?" In Rev. 19:3, we read, "Her smoke rose up forever and ever.' And then in Rev. 19:7, there is the marriage of the Lamb; which takes place only at the end of time, and so synchronizes with the end of Rome.

The same is brought to view in 2 Thess. 2:3---8. The man of sin is the same power, the papacy; and it is to be destroyed "by the brightness of Christ's coming," v. 8.

The condition of the nations at the end of time according to Dan. 12:1, will "be a time of trouble such as never was since there was a nation even to that same time." Then follows the resurrection. This harmonizes with our Savior's words in Luke 21:25-7, that there shall be distress of nations with perplexity, and men's hearts failing them for fear, when they are about to "see the Son of man coming in a cloud with power and great glory."-Also in Rev. 11:14-18, the nations are shown to be angry, and the time of God's wrath come, when the kingdoms of this world are to become our Lord's, and the dead be judged. And so in Rev. 19:15, 16, the nations are ruled with a rod of iron, and are trodden in the wine-press of the fierceness and wrath of Almighty God, at the time of the end; where we are now evidently living, and when the end of all temporal things hasteth greatly.

The Prophetic Periods and Dates.

The diversity of views, renders it difficult to discuss them in a short article. It will be impossible

The 2300 days of Dan. 8th.

Dan. 9th have failed; time has proved the falsity of all such arrangements. Some have brought xerxes, and then lowered that, from year to year, down the crucifixion of Christ, in like manner, for the same object, without any good authority; but

Mr. Shimeall dates them 480 B. C., and ends them on England, with her act of Catholic emancipation; yet he thinks the horn of the 8th chapter is Turkey !- a very evident inconsistency. How the sanctuary was cleansed by that act, or at that time, no one can show. Dr. Cumming ends them on Turkey, at the revolution of Greece. But how train of events (in 1823) which will result in such cleansing; but that is too indefinite for the text :-

could be no object in giving any time. What shall | tuagint, and begin them either in 536 B. C., when Cyrus took Babylon and issued his decree for the Jews to return, or in 520 B. C., when Haggai and to 1888, for the termination. Zechariah prophesied in the Lord's name to arise -the one only four, the other only 20 years in the

The time, times and dividing of a time, Dan. 7 the time, times and a half, or part, Dan. 12th; the 42 months of Rev. 11:2; the 1260 days of Rev. 11: 3; the 1260 days of Rev. 12:6; the time, times, and half a time, Rev. 12:14; and the 42 months of Rev. 13:5, all appear to refer to the same power and time-though some think that different powers and periods of time are meant. There is a very general concurrence of expositors in referring them to the same. To these periods are to be added the 1290 and 1335 days of Dan. 12:11, i. e. 30 and 45 added to the 1260 in succession.

There are several events named in connexion with these periods, by which we may judge of their be ginning and termination.

the saints into the hands of the little horn.

2. In Dan. 12, from the taking away the daily and placing the abomination.

3. In Rev. 11:2, from the outer court being trodden under foot.

4. In Rev. 11:3, from the prophesying in sack cloth-feeding the church.

5. In Rev. 12.6, 14, the feeding and nourishing the woman in the wilderness.

9. In Rev. 13.5, the war of the beast on the witnesses and woman.

I think these periods and events refer to the same power and time.

1. Because the language is so similar.

2. Because the events are so alike.

3. Because their place in prophecy is the same. 4. Because the events of the Roman power fully meet them.

5. Because the events of no other power do.

The end of the 1260 years must be marked, of course, by events the opposite of those which indicated the beginning. The 1290 has no specified event for its termination. But as it measured the last of the dominion of the 8th ch. horn, they may refer to the taking away of his civil dominion; after which would be 45 years to the resurrection.

Many events have been selected for the beginning of these periods. Many of these were too early, and have failed. There is nothing wrong in studying prophecy and history, and applying one to the other,-if done fairly and kindly. The only danger is in assuming positiveness, and making our application a test of faith for others. I need not give the reasons for selecting dates which have failed,however strong they appeared at the time. Their failure shows that they had no real strength.

The years 508, 515, 18, 19 and 20, were all taken, and considered certain by their advocates for a time; and some of them had apparently a strong claim on our attention. A. D. 524-5 have been used during the past year by a few, with great positiveness, yet without success. All the calculations hanging on the events of those years have failed. These things should teach us to act with greater caution and moderation

The event of 524 was great: the Emperor Justin issued his decree that all the people of his empire should be of one faith-whether Jew, pagan or Christian-and sent his armies to execute the decree. Thousands hypocritically conformed; but thousands of real saints refused, and were imprisononed, slaughtered, or burnt.

In A. D. 525, the Pope was established as holding the first place in the public assembly at Constantinople, as well as Rome. Yet 1335 years have

There are as many more dates which have been chosen by one and another,-beginning later and ending in the future, which are worthy of atten-

In 533 was the decree of Justinian, making the pope head of the church.

1260 years from this comes to 1793-the midst of the French Revolution; 30 years added, to 1823, the progress of the Greek Revolution; 45, to 1868. when Dr. Cumming, Shimeall and others expect

538 marks the driving of the Ostrogoths from Rome by Belisarius. To this 1260 years bring us to 1798-the taking of Rome by Berthier; thirty, added to that, to 1828, which was marked by no great event; and 45 to that, to 1873.

In 540 was the conquest of the Ostrogothic kingdom by Belisarius. 1260 years added to this, will bring us to 1800 and the battle of Marengo; 30 years more, to 1830-a year of revolutions in Europe; and 45 years more, to 1875, for the termina-

In 553 was the final conquest of the Ostrogoths be done? I propose to adopt the 2400 of the Sep- by Narses; 1260 years from this bring us to 1813, when the Pope ceded his civil power to Napoleon; 30 years added from this bring us to 1843; and 45

In 588-90 the Pope established the Mass, Litany and build. They would then end in 1864 or 1880, of the Virgin, and purgatory; 1260 years bring us to 1848-50; 30, to 1878-80; and 45 to 1923-5, for the end.

> In 606, Phocas declared the Pope Universal Bishop; 1260 years bring us to 1866; and 30 and 45 added, reach 1941 for the end.

> In 955, Pepin king of France conquered the Lombards, and made the Pope a temporal prince.

In 994, Charlemagne made a final conquest of the Lombards, and gave the territory to the Pope; and in 800 re-established the Roman empire in the west. They ruled to 1798, and both have been in revolution since.

I have not selected and undertaken to establish a definite time, but to furnish the elements for study, comparison and selection for all. We cannot, as yet, establish any one positively; but we may have further light by coming events. These periods have 1. In Dan. 7 they are to begin from the giving of already done immense good, by waking up the world to the end at hand—so that all may be prepared who will; and all can sleep who choose. It is not essential that we know the definite year of our Lord's return; but it is essential that we be ready and waiting, and that we love his appearing. It is needful that we be found doing his will. It is important that we labor in the vineyard, and go out, and invite, persuade and compel sinners to come in, that his house be furnished with guests. He that does most of this will be safest, and have a rich reward. Arise and be doing, and the Lord be with thee. In due season we shall reap, if we faint not. May the Lord, coming suddenly, find you watching, and say, Come, inherit the kingdom. Go on-we meet you there.

rist, we have hid . (Original.) id ovad ow , ten illerai bas lold The New Birth, sa 1989

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

Many a thoughtful mind, when reading the conversation of our Saviour with Nicodemus, has asked the question, What can this new birth be? We answer, It is the work of God's Spirit, on the soul of man-regenerating it, or making it over anew.

Mankind are by nature sinners; the seeds of degeneration were sown by the transgressions of our first parents, so that our inclinations are to do evil. as the sparks fly upward; and then, also, by our own transgression of God's law, we have brought ourselves under condemnation. God being infinitely just and holy, cannot suffer his law to be wilfully transgressed, and the transgressor go unpunished, unless a ransom is paid for the guilty. This Christ has done in his sufferings and death-dying, the just for the unjust, that he might bring us to God, and thereby not only securing an infinite blessing to man, but bringing to the view of the universe the most shining attribute of Deity-his mercy.

Man, then, finds pardon and forgiveness of his sins, by repentance towards God, and faith in our Lord Jesus Christ; by believing that Christ suffered in his stead, and by a sorrow for, and turning away from his sins. Our transgressions being thus atoned for through the death of Christ, the justice of God is satisfied, so far as our past sins are concerned; and we, being restored to God's favor, the Holy Spirit undertakes the work of regeneration, or " creating us anew in Christ Jesus."

How this work of the Spirit is accomplished, we may not understand, as is intimated in the scripture at the head of this article; but it is not any the less real, because we don't know all about it; neither are its effects, on those created anew, the less perceptible. We are unacquainted with the law that governs the wind; we cannot see it, but we can feel and see its effects; so is every one that is born of the Spirit. We see the drunkard, the bold blasphemer, and the vile persecutor, whom all human means have failed to reform, suddenly changed in their whole course and purpose of life, and become sober, temperate, prayerful, separate from sinners, and full of love toward all men, and especially the household of faith; and we are reminded of the fact, that " whosoever is born of God doth not commit sin," 1 John 3:6.

What but the Spirit of God could have produced the change exhibited in the life and labors of Saul of Tarsus, after he was arrested by the Lord on his way to Damascus? Evidences of the new birth are seen also in the spirit and temper of those who have experienced it. This is fully brought out in Titus 3:3-6. "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God our Saviour towards man appeared, not by

regeneration and renewing of the Holy Ghost."-Hatred is turned to love, so that they can now say, "We know that we have passed from death unto life, because we love the brethren."

Thus we have briefly looked at the new birth, those who are truly born again? The apostle says, "Behold what manner of love the Father hath besworld, is considered a great honor. What subject of the English government would not be elated, to receive the intelligence that they could, if they before you offer your excuse for not doing. wished, have the privilege of being adopted into the royal family? But much more than this is the privilege of all who will forsake their sins, and turn to the apostle, " Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

There is not only honor connected with this birthright, but there are riches, and glory. In becoming sons of God, we become heirs; heirs of God and joint-heirs with Jesus Christ. Do we desire riches? Here is unbounded wealth. Are we seeking honor? None can be found like that which is bestowed on can reap, and what we do must be done quickly; for our becoming the sons of God. Have we a thirst for glory? Here is glory, eternal and unfading!

When the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever; when Abraham, Isaac and Jacob, and all the prophets and apostles, shall sit down in the kingdom of God, would we be there? Then let us never forget, that He whose word can never fail, though heaven and earth pass away, has said, "Except a man be born again, he cannot see the kingdom of God."

(Original.)

Laborers Wanted.

"Son, go work to day in my vineyard."

The thought has oocurred to me that these words might be applied to us, Adventists, at the present time, as we need to be stimulated to renewed action in our Master's service.

As Adventists, we have a special mission in the world; and if we neglect it, who will perform the work? The answer is very simple; we must either do it, or God will lay us on the shelf and employ other moral agents for its accomplishment. question then is, how can we, as individuals, labor most successfully in this cause? And here permit me to suggest one way by which we may render very efficient aid. I refer to our paper, the Herald, which has, under God, been the means of enlightenment, consolation, and, I have no doubt, will result in the salvation, of very many souls. This is the only preacher many of our isolated brethren ever hear on the momentous theme of our coming Lord; and its weekly visits aid to keep our faith in lively exercise. Indeed, I do not see how we can afford to do without it; and the number of its subscribers and readers should be greatly increased. I may be met here by the enquiry, who is to do it? I answer, you, kind reader, for one; but, say you, I am not able. Pause a moment; do you take a weekly or daily secular paper, in addition? do you take any of the Pictorials? If you do, you are paying as much, or more than the Herald would cost you; and you get in return a large portion of trash, instead of the word of life, or Bible instruction. Our paper, as you know, is very largely devoted to the exposition of Scripture.

Does another say, I heartily approve of giving e Herald a more extensive circulation, but it must be done, if done at all, by my better off neighbor, who has more means than myself. Listen a moment to your neighbor's plea. I have a farm, and I want to buy some of the adjoining land; when I have done that, I can do something for the Association. Another may say, I have one two or more houses, and I want to add one more, then I shall be prepared to do something; another still says. I have an estate, it is true, but then I am a little in debt, and until 1 am entirely free from debt, I don't feel justified in doing anything for the cause in a pecuniary way.

Another says I have no property, I have only what I earn from day to day, therefore I am excusable. Do you smoke or chew? Well I do sometimes. Do you indulge in unnecessary adornment of your person, or your house? Well, I have some things that are not exactly useful, but then, I like to appear as well as my neighbors; so I think those that are better able should sustain the Herald and the cause. Now all these are very much better off, so far as this world's goods are concerned, than a certain widow I recollect to have read about, who lived some eighteen hundred years ago. It is said of her, that while

works of righteousness which we have done, but ac- the rich men of their abundance cast into the treascording to his mercy, he saved us by the washing of ury of the Lord, this poor widow cast in two mites, all she had, even all her living. Is somebody starving that causes the poor widow's symyathy to be moved? No, nothing of that; it is only for the regular temple service that this contribution is made. Well, then I think, say you, that this widow was what it is, and some of its effects; and yet who can not justified in this act of giving, -considering her appreciate the benefits and blessings promised to circumstances. Stay friend, don't be hasty in your judgment, lest in condemning her, you condemn her Lord; for he commends her for that act of benevotowed upon us, that we should be called the sons of lence. Can any be poorer than this widow? if they God !" To descend from noted parentage, in this are, then perhaps they may be excused; and when the cause is presented for your benevolence to manifest itself, call to mind the case of this poor widow

Whose is the silver and the gold as well as all the cattle? God's people are called stewards and are entrusted with goods; if improvement is made, then God. There need be no one, but who can say with the trust is increased; if otherwise, there shall be taken or withheld from us that which we might have enjoyed.

Then let us consider whether we are in the vineard laboring as we should; and if not so laboring, let us redeem the time, and go immediately about the work, that the result of our activity may manifest itself in the circulation of the Herald, and the scattering of tracts and books, in every circle where we move .- Remembering that only they that sow soon the Master will come to reward all the faithful laborers employed in his vineyard.

> (Original.) The End of Probation.

BY H. BUCKLEY.

Man's existence in the present world is one of trial. As a violator of God's law, he has no legal claim to God's favor. But our God is "rich" and "abundant" in mercy. He takes no delight in the death of the sinner; He has therefore provided a ransom for him, and desires him to turn from his wickedness and live. He has "so loved the world as to give his beloved Son, that whosoever believeth on him might not perish, but have everlasting

More than eighteen hundred years ago, that Son was made a perfect captain of our salvation through suffering, and became a merciful high priest over the household of God. Filled with the deepest compassion for the perishing he acts as Mediator between God and the penitent sinner. All who seek for pardon through his merit and in his name, presenting the sacrifice of a broken heart, and contrite spirit, receive full absolution. By his authority the Gospel is preached, and the Holy Spirit is sent forth to accompany it, to convince all of sin, of righteousness and of a judgment to come-yes, of a judgment to come ! But His long-suffering will have an end. As with the antediluvians, so with the inhabitants of this world. God's Spirit will not always strive. The sealing time will be finished. Probation will end. When God shut the door of the ark, the family of faithful Noah were shut in, and all others shut out. Christ is now the door of hope. When the appointed day of the world's judgment arrives, all not within the sheep-fold will be hopeless—yes, eternally hopeless.

Death also completes the probation of all over whom that last enemy triumphs, and it sometimes comes instantaneous, and unexpectedly; but generally it is preceded by premonitory pains, as signs of dissolution, and as warnings to prepare for a future

There are also signs revealed of the final dissolution of all things, by which those heeding them know the Lord's coming to be near, even at the door. But as those signs give no clue to the exact period of that event, it will come in such an hour as not expected. To the waiting, watching, longing saints, it will be a glad surprise—an event so fraught with prospective glory and blessedness as to inspire the shout, "Lo this is our God: we have waited for him, and he will save us. This is the Lord; we will be glad and rejoice in his salvation." All such, with a calm, unshaken trust, wait and see the salvation of God. ART

But how awfully different will be the condition of the terror-stricken millions who have hitherto rejected the Lamb of God who taketh away the sin of the world! A view of his presence is to them intolerable. Memory, with lightning rapidity, recalls the oft-repeated manifestations of his unbound ed love and mercy. Their souls are filled with the deepest, bitterest anguish, as they utter the distracted prayer for rocks and mountains to fall on them, to hide them from the presence of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Reader, how stands your account with God?-

Have you the indwelling of the Holy Spirit as a Imperial gave place to the Decem-regal government as you value your soul's salvation, flee to the mercy cessions; notwithstanding he, to a certain extent,

(Original.)

Duty of Believers.

A few words to those who believe the doctrine of the pre-millennial advent, and that the Bible can only be truly interpreted by the adoption of that principle, thus rendering it a great, important and

Believer, are you doing your duty in reference to this question? Are you under no obligation, in view of its importance, to labor untiringly for its dissemination? There are many who could be usefully employed in proclaiming the glad tidings, were they sustained in doing it. Thousands of most valuable tracts and small books could be circulated, and the community enlightened, were the means at hand. Churches holding these great truths are languishing, and a few heavily burdened to keep up the light in the community, while others professing the same faith stand aloof, and do nothing, or next to nothing, for its support. Is this right? Is it as it should be? Our Herald languishes, and suffers for want of the patronage that is given to other papers which never mention the subject but to oppose or ridicule; and this by those who profess to believe it to be a most important doctrine for this age of the world.

Come, brother, will you not rally to the support of this cause, with new zeal, and labor for the coming King in word and deed? Support judicious ministers, extend publications, take the Herald, help sustain commodious houses of worship, get up and support Sabbath schools and Bible classes and prayer meetings. You can do much in all these ways to advance the truth. Let us not live to ourselves, but to Him who gave himself for us, knowing that of the Lord we shall receive the reward of the inheritance. This world's goods are soon to be dissolved. but that inheritance shall never fade away.

A word to believers in various churches. Has your pastor been supplied with books, tracts, and papers, relating to this faith? Have your brethren in the church been meekly and lovingly instructed with line upon line, notwithstanding their opposition to the truth? Here are plain and teasible duties; will you see to their performance?

Every church should be leavened with the gospel of the kingdom. See that it is done in your church But always remember, that "the servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Better, say nothing, than to become vexed by opposition, and to fall into angry debate. Those who have the truth can always afford to be calm in the midst of the sharpest opposition, depending on God and his truth for success.

(Original.)

The Little Horn of the 7th of Daniel.

I suppose this horn symbolizes the Papacy. It is the same power Paul speaks of in his 2d epistle to his brethren at Thessalonica: "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." It appears that in Paul's day, there was a hindrance to the manifestation of this wicked, Satanic power. This principle of wickedness in the apostolic age, was not an organism in the church of Christ; notwithstanding there were those whose affinities would place them in the house of the "mystery of iniquity"-such as Hymeneus, Alexander, Demas, Phygellus, Hermogenes, Phyle tus, and Diotrephes, whose hypocritical character has marvelously been reproduced in all subsequent ages; and I fear among those even in our day who profess to be looking for the "Holy One."

This little horn of Daniel-this "Wicked" one of Paul, is the same power as that symbolized by the woman in the Apocalyptic vision, "arrayed in purple and scarlet; and on her forehead written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth."

It has for some time seemed to me, that the birth of the Papacy, as an organized and persecuting power, was some years anterior to the periods gene rally noted by the students of prophecy

As early as the reign of Theodoric the Ostrogoth, the Bishop of Rome claimed exemption from obedience to any power on earth. It is evident, according to St. Paul, that we might look for the imme diate manifestation of the man of sin, when the

witness of your adoption, and that your sins are all of Rome. Hence, when the former was overthrown, forgiven? Does your heart respond, Amen, to the the latter was to be introduced. Theodoric, altho' Lord's declaration, "Behold I come quickly"?— an Arian, would not deny but what the Pope of If so, hold fast your confidence. Keep your gar- Rome was free from sin, and above the jurisdiction ments pure. And if not, make no tarrying; but of the civil power, and of course made many conpersecuted the Catholics just previous to his death, in A.D. 526. It must be well known to all readers of history, that Pope Leo the Great succeeded Sixtus III. to the Papal chair in the year A. D. 440. He reigned 21 years with astonishing success. Long before the days of Leo, the words of the Bishop of Rome were "great words." They claimed, although they did not possess, supremacy over all other prelates. They claimed descent from St. Peter in an. unbroken line of bishops; and Leo claimed the Rock Peter, as the foundation for all his fraudulent assumptions. Lies were the pillars of his temple. By the gross corruption of the Roman ecclesiastics, the massive fabric was permitted to rise, until the most malignant and terrible system of deception was reared which the world has ever beheld. True, the Papacy was not fully developed in the age of Leo, as it was in the times of Gregory VII. or Innocent III.; but, Leo's Christian society was pagan, with a strange admixture of some of the cardinal doctrines of Christianity. The kings of Europe had embraced Christianity; but paganism was the basis of Leo's religion. Paganism was therefore transmuted into Leo's Christianity, and the idols of pagan temples, with new names, were canonized and invested with sanctity in Christian churches; while Christ was dishonored in his name and offices by his pretended friends. In the age of Leo, there was contest after contest between religious and civil fraternities; and the disintegrated elements were gravitating under his masterly guidance, to the culminating point of a nominally Christian despotism. The institutions of pagan Rome in their convulsed and contradictory condition induced perplexities of a grave and insolvable character. But Leo had a philosophical mind, and his was the work of re-organizing the materials which revolution had plunged into the dark abyss of chaos. Rome had been bleeding at every pore, and the Goth and the Vandal completed the desolations which vice and slavery had for ages been accelerating, but the homogeneous materials of pagan ruins were soon meta-morphosed into Christian doctrines by the subtility and cunning of Leo. Organization and centraliza-tion were the cardinal ideas of his gigantic mind; and with indefatigable industry he elaborated the principles and elements of the papal monarchy. True, the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem were powerful rivals; but the splendors of Roman glory, by and by, eclipsed even the Eastern capital of the Cæsars, and very soon the Christian world, by the force of circumstances, were unconsciously adoring the rising sun of the Western hierarchy. Satan has always had his man. He chose Leo for

his master workman in that age. His intellect, his will, his imagination, his education, his vast learning, his eloquence, his majestic personal appearance, and his emotional powers, all conspired to awe and subdue the hearts of mankind. The masses, when they witnessed his public demonstrations, felt as though they were in the presence of an angel. Leo could, and did, grasp all the great questions of the times, and by the help of his cunning and audacity, left an impression on the world that never will be eradicated until the last storm of fire shall blast forever the works of the fallen archangel. Leo was the 'horn that had eyes.' He foresaw that by elevating the authority of St. Peter, and deriving his high pretensions from this source, his prerogatives and privileges through a succession of Bishops, then the infallibility of Rome would be placed in his estimation beyond the reach of successful refutation. Leo's mouth began to utter some of the "great words" of the horn. Leo spake, and Hilary was excommunicated. Leo spake, and saints were canonized. Leo spake, and forgeries were added to the council of Nice. Leo spake, and lies were uttered in hypocrisy. Leo spake, and the leprosy of morals was such that crimes could be committed will, his imagination, his education, his vast learnuttered in hypocrisy. Leo spake, and the leprosy of morals was such, that crimes could be committed with impunity for "ecclesiastical utility." Leo spake, and sanctioned the celibacy of the clergy and other abominations which have made Rome the "mother of harlots." Leo spake to Turribius and mother of harlots." Leo spake to Turribius and sanctioned the death of heretics. Leo's utterances, to be sure, were not of that amazing and terrific character, which followed in subsequent ages; but the assumptions of the Bishop increased until the death of Theodoric, when his spirit was plunged, according to an Italian hermit, through the volcano Lipari into the flames of hell. Gregory I sanctioned this legend, and Cardinal Baronius endorsed the fable.

Thus, it appears to me, the papal fabric was reared, in all its hideous proportions, as early as A. D. 523. From that epoch to our day, the papal horn has spoken so many great words, and uttered them, too, in such dreadful intonations, that for a period of nearly 1335 years, with but little intermission, the Roman earth has been filled with sorrow, lamentation and wo! But the mill-stone which has ground the nations, and is now in the hands of the Apocalyptic angel, will in a less time than "quickly," be plunged into the abyss, to be found no more forever.

forever. Kingston, N. H., Dec. 12, 1860.

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AGENCIES THROUGHOUT THE WORLD. o godest ods to abrow and to Sept 18, 1860

WHITTEN'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 erabination 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.

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."

Golden Salve." You may recommend it from me as a valuable Salve."

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 'soald'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.

"I received a wound in my foot by a rusty nail; by 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 shorttime, 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.

Tus Govern Salves—A Green Healing Revens. It

THE GOLDEN SALVE—A GREAT HEALING REMEDY.-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 eases 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 cauvass, in all parts of the United States and Canada. A large discount will be made to agents.

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For sale at this office.

Buy the Best.

This we believe is Wellcome's Great German Remeny, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisic, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for threat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it faily before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certifi-cates 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.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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ADVERTISEMENTS.

Ayer's Sarsaparilla,

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pim-ples, Pustules, Elotches, Boils, Blains, and all Skin Diseases.

ples, Pustules, Elotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & Co., Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alterative (Sarsaparilla), for I knew from your rentation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scale, which after while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saving when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully.

St. Anthony's Fire, Rose or Erysipelas.

St. Anthony's Fire, Rose or Erysipelas,
Tetter and Salt Rheum, Seald Head, Ringworm, Sore Eyes, Dropsy.
Dr. Robert M. Preble writes from Salem, N. Y., 12th
Sept., 1859, that he has cured an invergence case of
Dropsy, which threatened to terminate fatally, by the
persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the
same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck. Zebulon Stoan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

er two years."
eucorrhœa or Whites, Ovarian Tumor,
Uterine Ulceration, Female Diseases.

Uterine Uteration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarssparilla a most excellent alterative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofnlous diathesis. I have cured many inveterate cases of Leucorrhea by it, and some where the complaint was caused by uteration of the uterus. The uteration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous own an tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extipation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

Syphilis and Mercurial Disease.

New Orleans, 25th August, 1850.

Dr. J. C. Ayer. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have called with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venered and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfiguration of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that, on a damp day she suffered excruciating pain in her joints and bones. She, too; was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. Y. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859. Dr. J. C. Ayer. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which bailed the skill of physicians, and stack to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderfaluncicine. J. PREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been affilicted, for years with an affection of the Liver, which destroyed my health

ceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cares of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspensia, Heart Disease, Fits, Epilepsy, Melanchely, Neuralgla.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the yital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Induenza, Hoarseness,
Croup, Bronchitts, Incipient Consumption, and for the Relief of Consump-

tion, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the dvilized nations of the earth. It was the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful stability of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.



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J. V. Himes?

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DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

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PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of lst, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

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APPOINTMENTS.

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AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the American Millennial Association will hold their regular quarterly meeting at 10 A.M. on Tues-day, Jan. 8th, 1861, in the Office of the Advent Herald Boston, Mass. F. Gunner, Rec. Sec'y. J. Litch, Pres't.

REMOVAL. The Advent Mission church in New York KEMOVAL. 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.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Miss E. Farnsworth. Received \$3 to pay both papers to Jan. 1, 1862; 25 cts for 10 copies of No. 1, and the balance to A.M.A.

A. Edmond, \$3. Sent book the 27th. It pays beside for 98 copies to you and the two copies as you said.

E. G. Newton. It would hardly come under his proposition, and so have er. them each to July 1st—but will write him.

N. N. Watkins. Your Herald being paid to March, 1863, we put the whole amount of balance to donations.

J. B. Huse. Sent book by mail the 28th.

S. A. G. We do not make any particular account of those things, and so you may regard it as all square.

Dr. C. M. Gould. Sent you the two medical books yeu ordered, which, with postage, will be \$2.90.

L. W. Flanders, \$2. Have charged you 50 cents postage that we must pre-pay on extra Heralds to the line, and so er. you 50 ests to No. 1035. We also have to ch. C. Powley 10 ets.

A. M. ASSOCIATION.

The "American Millennial Association," located in Bos The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1878, 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 MONDAY, DEC. 31, 1860.
Elizabeth Farnsworth, Groton, Mass
A sister, Elmore, N. Y
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John F. Knox, Campbelltown, N. Y
S. D. Howard, Barre, Vt
Riley A. Holden, Pharsalia, N. Y
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Wm Holman, Fort Ann, N. J
Edward Matthews, Middlebury, 0
Mrs. Eliza Ide, Rahway, N. J
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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.

The sister who sends a donation in consecration of her birth-day, will accept our thanks for the same, in behalf of

H. B. Woodcock. Your letter of the 24th is received; but its great length, 28 pages foolscap, makes it incompatible with our columns.

EXTRA COPIES OF THIS NUMBER. After supplying our regular subscribers with this week's Herald, in its present form, we shall take out all that follows on this page, fill the space with articles that will be given in the next week's regular edition, and print for special circulation to the extent of our orders. And ; one sol rebear

MARRIED, in Williamsburg, N. Y., Dec. 24th, by Rev. J. Litch, Mr John Terner and Miss Mary E. Willford, both of Williamsburg.

RECEIPTS, 10 and 10 brow

offisours off UP to MONDAY, DEC. 31. st word nov

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.

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