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LINES.

[The following verses were composed by the late Professor Talleyrand Grove, of Bethel, Me., while on his travels in Europe.]

I was weary, and my shadow. And the shadow of my load, Slowly paced on before me, As I traveled on the road; And the mile-stones seemed to linger
More at sunset than before;
And more sadly came the teaching,
"One week more!"

So I sat me down and pondered, Turning to the setting sun, Pondered over all my folly, And the good left all undone; Turned me from the lengthening shadow That had tortured me full sore-To that sunset calmly ending "One day more."

Hence it came that I consider, Bear what crosses here we may, From the shadow of afflictions We should turn ourselves away Gaze upon a dying Saviour, And the burden that He bore— Oft repeating as we ponder, "One life more!"?"

A Visit to the Great Wall of China.

Mr. Fonblanque communicates to the London Times a graphic description of a visit to the Great Wall of China. The following are

"Accompanied by Mr. Dick, an excellent Chinese scholar, and attached as interpreter to the Commissariat, I left Tien-tsin on the 18th of March, and, after a three-days' ride through as uninteresting a country as can well be conceived, came in sight of the fine solid wall which encloses the straggling mass of ruin, dirt and decay called Pekin.

"Chinese villages are, at best, dreary and squalid-looking, but on this route, where the dogs of war have so recently been let loose, there is something harrowing in the misery and desolation of the scene. Has grinding oppression and long suffering leadened the heart of the Chinese peasant to all sense of injury? Or has he, after all, Christian feeling of forgiveness towards his enemies, for which no orthodox churchman would give the Pagan credit? I cannot explain it, but I own to something like a sense of shame having come over me as we two solitary unarmed stran-

privert : or some account of the lives and

gers passed through crowds of men, women and children, standing by charred ruins of their homesteads, and among their shattered household gods without being met by a single angry look or gesture-nay more, always receiving a ready and friendly reply to every question. Perhaps they felt grateful that we had, at any rate, spared their lives, which is more than they can expect from their countrymen, the rebels, when they pay them a visit.

"Some of the villages along our road were mere heaps of rubbish; others retained more or less the semblance of human habitations. In the larger ones, such as Hosi-woo, which it may be remembered was for some time in occupation of our troops, the late enemy's inscriptions on doors and walls seem to be piously preserved as agreeable relies, and such familiar garrison words as Officers' Quarters, 'Canteen,' 'Fane's 'Horse, 'Commissariat,' 'General Hospital,' &c., meet one at every turn; though one cannot but remark with regret, that the buildings which appear to have afforded shelter to the invaders are sadly devoid of everything in the shape of woodwork, which was probably used as occasion required for cooking dinners and boiling water. A celebrated and imposing pawnbroker's shop, which was 'looted' here, has not yet recovered itself; but let it be borne in mind, that in pillage as in wanton destruction, the Chinese themselves far excel the British or even the French soldier; the bonds of restraint once removed, and a Celestial mob have no patriotic or religious scruples as to the property of Mandarin, priest or peasant -as they fully exemplified at the sacking of Yuen-ming-yuen and the Llama temple, the sacred proceeds of which are to this day openly offered for sale at more or less exorbitant prices in the shops of Tien-tsin.

"At Ho-si-woo we met a French missionary bishop on his way to Europe, after having passed twenty-five years in China; he was dressed in the native costume, even to the pigtail, and appeared to be treated with great reverence by the unbelieving crowd who flocked in to see the 'Mandarin priest.' The self-devotion, the zeal, and, as a very general rule, the pure and simple lives led by the French missionaries in China (and their number throughout the empire and the kingdom of Siam exceeds 1,500,) are not without their effect upon the people, although this is not displayed by wholesale and indiscriminate conversion to nominal Christianity.

"Another day's journey brought us to Chataou -a hamlet at the foot of the Great Wall. The road for the last fifteen miles had been so bad that we were obliged to leave our horses at Nankan, hiring in their place Tartar ponies. Nothing less surefooted than these shaggy, hardy little beasts could have carried us through those rugged mountain paths, which we would have done on foot but that one mile's march over the sharp rock which forms the pavement would have left us shoeless.

"At daybreak on the following morning, we climbed the highest peak of the mountain range, and there standing on the top of the great wali, reflected upon the stupendous folly of this wonderful work of human industry, which is said to have cost the country two hundred thousand lives from sheer physical exhaustion. The wall, which

and fifteen feet broad, surmounted by a double coming of the Son of man in glory will bring the parapet, loopholed on the north side. As far as visible manifestation of the kingdom of God; and the eye can follow the mountain range it winds that this is at the judgment may be gathered from over the ridges of the precipitous black rocks the following passage, "I charge thee before God like a gigantic serpent crawling along and with and the Lord Jesus Christ, who shall judge the its breath poisoning all around; for, turn where quick and the dead at his appearing and his kingyou will, nothing meets the view but the deso- dom," 2 Tim. iv. 1,-thus connecting the kinglate, dreary tract, unrelieved by a blade of grass dom of Christ with his appearing; and both his or a turf of moss, and huge boulders strewing kingdom and his appearing with his judging the the base of the mountain sides. It was the whim living and the dead. The apostle adds, "There of a tyrant to build a wall where Nature had al- is laid up for me a crown of righteousness, which ready built a barrier far more effectual than anything that human art could construct. However, there it remains, after the lapse of near two thousand years—a monument of the cruel folly of one man, and the patient industry and sufferings of many thousands.

"Having made an abortive attempt at a sketch and tried in vain to discover one redeeming fea ture in this vast scene of desolation, I secured my brick, and descended to the pass, remounted to proceed homeward. Our guard could hardly believe his senses-certainly he doubted ours. When at Nankan mine host inquired what we were going to the Great Wall for. Our honest answer met with no credit. Were there not walls everywhere? Was not the wall of Pekin much better worth looking at? And then, as for shooting, why come so far for game when it could be bought in the market at our very door? His impression evidently was that we had some sinister project in view; but when we returned with the brick the good man simply burst out laughing, and set us down for a couple of harmless maniacs.

The Kingdom of God-its Future Manifestation.

That the kingdom of God is already come in some sense is believed by all Christians; for the children of God are represented as "translated into the kingdom of his dear Son;" and John speaks of himself as a companion of believers, in tribulation, and "in the kingdom and patience of Jesus Christ." The moral features of the kingdom, - "righteousness, peace, and joy in the Holy Ghost,"-are now in the hearts and lives of believers, in which sense this kingdom has been here from the days of Abel to the present.

rent teachings of the Scriptures warrant such an a future appearing of the kingdom: "And as because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return; and he called his ten servants, and delivered unto them ten pounds, and said unto them,

the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." The King will then say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and the tares being taken out of the field which is the the world, -"then shall the righteous shine forth as the sun in the kingdom of their Father."

Therefore while we should cherish the reign of grace in the soul, and endeavor to promote it among our fellowmen, and thus be "workers unto the Kingdom of God,"-we are to be looking for that blessed hope, even the coming of Christ in his kingdom, when the righteous dead shall be raised, and the righteous living changed, and be caught up to join the Lord in the air,-the earth receive its fiery baptism, the curse be removed, the new creation rise, and many sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

Millennial News.

Romish Divines Predicting The Pope's Expulsion.

Extracted from the Banner of the Truth, pubished by the Society for Irish Church Missions.]

It is singular that even Roman Catholics are now expecting some great crisis of this kind, and some of their writers are endeavoring to prepare the minds of the people for the changes which seem to be inevitable. Amongst these the most remarkable is Dr. Manning, formerly Archdeacon of Chichester, now the well known pervert priest in London. Dr. Manning has been delivering a series of lectures on the present crisis of the Holy See, in which he states his belief that the city of Rome will cast off her allegi-But as Christians continue to pray, "Thy king- ance to the Pope, and again become Pagan bedom come," they are of course looking for a new fore the end. That Rome will cast off the Pope manifestation of that kingdom; and the concur- is probable enough. That it will then become Pagan is, we rejoice to say, not to be anticipated. expectation. Passages like the following indicate The pure Gospel is beginning to spread in Italy, and the Bible is finding its way among the people. they heard these things, he added and spake a It is sad to think that Dr. Manning would now parable, because he was nigh to Jerusalem, and join those priestly opposers of the truth, who call all this the spread of infidelity. But Dr. Manning's words are very remarkable, more especially at the present time. He says:

"The writers of the Church tell us that in the latter days the city of Rome will probably become apostate from the Church and vicar of Je-Occupy till I come,"-Luke xix. 11- sus Christ; and that Rome will again be punish-13-the obvious teaching of the parable being ed, for he will depart from it; and the judgment that the kingdom of God will appear when Christ of God will fall on the place from which he once will come to reward every man according to his reigned over the nations of the world. For what works. Our Saviour after mentioning the signs is it that makes Rome sacred, but the presenceof his "coming in a cloud with power and great of the vicar of Jesus Christ? What has it that glory," says, "When ye see these things come to it should be dear in the sight of God, save only pass, know ye that the kingdom of God is nigh the presence of the vicar of his Son? Let the is built of stone and brick, is twenty feet high at hand," Luke xxi. 31,-thus showing that the Church of Christ depart from Rome, and Rome

will be no more in the eyes of God than Jerusa-

"The apostacy of the city of Rome from the vicar of Christ, and its destruction by Antichrist, may be thought so new to many Catholics that I think it well to recite the text of theologians in the greatest repute. First Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius that Rome shall apostatize from the faith, drive away the vicar of Christ, and return to its ancient paganism.) Malvenda's words are: 'But Rome itself in the last times of the world will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of the martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.

"Lessius says: 'In the time of Antichrist, Rome shall be destroyed as we see openly from the thirteenth chapter of the Apocalypse;' and again: 'The woman whom thou sawest is the great city, which hath kingdom over the kings of the earth, in which is signified Rome in its impiety, such as it was in the time of St. John, and shall be again at the end of the world.' And Bellarmine: 'In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse.' On which words the Jesuit Erbermann comments as follows: 'We all confess, with Bellarmine, that the Roman people, a little before the end of the world, will return to paganism, and drive out the Roman Pontiff."

Gems from Trapp.

BORN 1602, DIED, 1669.

- 1. Truth is the daughter of time; it will not always lie hid.
- 2. Crosses come thick; -be patient!

3. Let us labour to be like unto angels. "strengthened with all might," walking about the world as conquerors, able to do all things through Christ who strengtheneth us.

4. Let no man envy others their better parts or places, since they have them on no other condition but to be put upon greater temptations, hotter services. If we could wish another man's honor, when we feel the weight of his cares, as David once did of Saul's armor, we should be glad to be in our own coat.

5 We know not what we lose by making haste, and not holding up our hands as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full, if we should not be in straits sometimes.

6. David saw the features of his friend Jonathan in lame Mephibosheth, and therefore loved him. He forgave Nabal at Abigail's intercession, and was pacified towards Absalom at Joab's. Pharaoh favored Jacob's house for Joseph's sake; shall not God do as much more for Jesus' sake? Joseph was well pleased with his brethren when they brought Benjamin. Bring but the child Jesus in our arms, as Simon did, and he cannot but smile upon us. Were he never so much displeased before, yet, upon the sight of this his well-beloved Son, in whom he is well pleased, all shall was cast into it.

7. Endure hardness. Never dream of a delicacy. Think not to find God in the gardens of Egypt, whom Moses found not but in the burning bush. Many love Canaan, but loathe the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction.

8. No wearing the crown, but by bearing the cross first. Christ himself was not glorified, till first crucified.

9. "And He will thoroughly purge his floor." That is, his Church, called God's threshing-floor in Isaiah, because usually threshed by God with the flail of affliction. That is the way by which, or whereby, the Lord Christ doth purge his people, and separate between the son whom he loves and the sin which he hates. We may observe in this the difference between Christ and the

tempter. Christ hath his fan in his hand, and ment to our songs may be the distant roar of tection. How prophetic are its words, and how he fanneth us; the devil has a sieve in his hand, breakers. O Christians! "at ease in Zion," pray pure the love of a mother! Had the timely adand he sifteth us. Now, a fan casteth out the for faith in the hour of prosperity. worst, and keepeth in the best; a sieve keepeth in the worst, and casteth out the best. So Christ to the north of Scotland, was going for the first istering to the comfort and happiness of this and his trials purgeth chaff and corruption out of time to sunnier clime southward. As he gazed dearest of earthly friends, instead of consigning us, and nourisheth and increaseth his graces in for the first on the green meadows and waving her to the chamber of sorrow, and perhaps to a us. Contrariwise, the devil, what evil soever is grain, his face showed delight and pleasure. premature grave. in us, he confirmeth it; what faith or good thing Some of his fellow-travellers enjoyed his astonsoever, he weakeneth it.

10. When faith heals the conscience, and grace asked. husheth the affections, and composeth all within, what should ail such a man not to be perpetually like this in St. Kilda."

Influence of Smiles.

A smile is indeed a thing of beauty.-Whether living on the face of gladsome youth or flickering on the dying features of worn out age, it holds its beauty still. Whether making loveliness yet more winsome, or rendering ugliness less repulsive than its wont, a smile yet holds its nature—yet it is beautiful. Magic lurks therein, heedless plead the prayer: "Is thine arm shortand sways the human heart as words never can t'e hurried throb as they may need. And beneath the encouraging influence of one sweet upholding smile the heart itself may change its mood-may yield its evil intent, if not cast out forever its evil promptings and its dark propensities.—And so may the smiles of derision madden beyond what the utmost words can do, even as the smiles of praise will spur humanity to great and noble deeds beyond the approach of all other promptings. Its silent power sinks in the heart, and heals some new made thrust, as sweetly and as gently as falls the dew from heaven. And the smile of love? It beams in the mother's eyes, as she sees beauty in her infant's face, and a silent laugh of unknown joy from her darling babe. It plays with stronger and more thrilling magic on the maiden's lovely countenance, as her heart's idol meets her far-seeing eye, and draws near to let her look of love lose none of its precious value in needless distance between them. And with deeper, purer joy, it comes to the wife's glad face when her husband's fond gaze tells her how much is gained since he first called her wife. Holy, beautiful indeed, are the smiles of fathomless and perfect love. Too seldom, indeed, does it live-too seldom lightens heavy cares and earthly sorrows. Too seldom does it have birth-too often does it soon leave life's pathway, even if fairly born and dearly welcomed there.

What is Faith?

"Faith," says the word of God, "is the substance of things hoped for, the evidence of things not seen." Perfect definition! Man might exhaust the resources of his mind, and cover pages of print with explanations, and yet fail to give a definition so full and clear, Faith! the radiant witness, which is our best proof while here, that we belong to an unseen Saviour. Faith! The golden cord which binds every believer to that glorious One in our nature, who stands interceding for us at the right hand of God. Faith! the lamp which lights us through the shadows of earth, through the tangled paths and marshy pools, through the thickening mists of the last of meteoric iron from Plata two feet long, and dark valley, until we stand among the mighty hosts, white-robed and star-crowned in the Father's house.

"Increase our faith," was the prayer of the disciples. Oh! what disciple has not need often to put up that petition to the Master? Troubles darken the sunlight. Sorrows come. Death changes the household song to a dirge. Peace folds her wings no more beside our hearth. The fine gold of earthly affection becomes dim. Moth and rust do as they list with our pleasures. "Lord, increase our faith."

Perhaps it is just the other way. Our bark is floating softly over sunny seas. Breeze and billow sing a lullaby in pleasant harmony. Fragrance of flowers and music of birds are borne from the summer banks beyond us. Then is the hour of danger. We "take no thought then of the morrow," though the little cloud so low in the horizon may mean a storm, and the pleasant undertone that makes such a sweet accompani-

ishment. "Saw you ever so fair a land?" they

"Of God! in my own St. Kilda, no one can

There was truth in the words of the simplehearted islander. When a storm comes at sea, and the vessel rocks to and fro, and even brave old sailor-faces blanch, then, as by instinct, the most reckless call upon God. Then the most ened that it cannot save?" As the little one runs ers, we mortals fly to God.

Fall of an Aerolite.

Mr. Denham, Chorley Rectory, near Lancaster, England, sends the following letter to the the fall of an aerolite of, I believe, unprecedented size. As I was driving my wife and children in the vicinity of my house, a rushing sound gradually increasing in intensity made itself heard until at last, with a roar and a scream, which still seem to ring in my ears, a flaming mass plunged itself upon the road at the distance of a two children were naturally much alarmed, so I directed some haymakers, who were at work in ried hastily away by the impulse of the moment. an adjoining field to dig for it, while I drove to a friend's house close by. The pony broke out into a profuse perspiration, trembled all over and showed every sign of the greatest terror. On my return to the spot, after an absence of Think of it. about twenty minutes, I found that the laborers had succeeded in disinterring what proved a most is 83 1-2 pounds. The men who dug it up infeet in the ground, and was red hot when they reached it. Indeed when I returned, it was too constantly changing, the most beautiful prisma-

Mr. J. H. Gladstone comments on the Rev. A. H. Denham's narrative of the fall of the ærolite. The unusual size of the meteoric stone "is not," he says, "unprecedented, for, besides the stone 'as big as a cart' that fell at Egospotamos, and other ancient instances, and the thousands of shivered pieces that fell from the great meteorites of L'Aigle, in France, and Weston, in Connecticut, there is in the British Museum a lump said to weigh fourteen hundred pounds. Whatever the ultimate destination of the stone that buried itself at the ponys feet, it is to be hoped that such a fine specimen will be carefully preserved. . . . It will be well, also, if Mr. Denham could ascertain the angle at which it struck the ground, and the point of the compass from which it proceeded, as well as the nature of the soil that it penetrated for six feet-points of great interest, as bearing on the origin and velocity of these occasional visitors of the earth."

A Mother's Warning.

We cannot refrain from publishing the following simple yet touching letter found in possession of a post office clerk recently arrested and now confined in prison, for an extensive embezzlement was written but a few weeks previous to his de- Convert; or some account of the lives and dy-

monition here tendered been heeded in season, A native of the bleak little island of St. Kilda, the unfortunate son might now have been admin-

Although these solemn words of a mother's warning proved insufficient to arrest the downward course of her wayward son, we trust they "Nay," said the islander, "there was naught may have the effect to deter others who may be placed under circumstances of responsibility and "Heard you ever of God," asked they, "in St. temptation, from venturing upon a similar course of dissipation and ruin.

Upon the envelope of the letter, were the folforget God, for we hang continually upon his lowing words: "Not to be opened nor read until you are in your room."

D- Aug. 4, 1861.

My Dear Son : After I returned home yesterday from B-, I felt sad and had a sleepless night, and I decided this morning to write you, and earnestly request you to read it calmly, and think seriously upon it. You wonder why I feel sad It is because I think, George, that you are -quickens its quiet pulse, or soothes and calms to its mother at nightfall so, when darkness gath- going too fast, and am fearful that unless you pause, and follow my advice, you will be ruined. Now don't start, nor condemn your poor mother, for I love you, and it is my earnest desire and prayer that you may be happy. In the first place, Mr. J - has opposed your going there on the Sabbath day, and unless you relinquish your London Times :- "I was this day a witness of going there every day or evening, he will oppose you. Now it is your duty to keep away at least three evenings in the week. Stay at home, retire early, in order to give you strength for your duties at the post office, and besides appearances will be for your benefit, and you will perform your duties better. If you will reflect but for a moment, you will see that I am right, for I have few yards from my pony's head. My wife and experience and can understand propriety better than you can in this case, because you are car-

> Depend upon it I am right, and you will say so. Again, I am sad because you are spending too much money. You must be more prudent, or you will get into debt and lose your place.

You must change, become sober minded, and lead a different life, and then you will behappy. magnificent ærolite, of such a size and weight as O, my dear son, follow my advice, and make I do not believe to be on record. Its shape is your poor afflicted mother happy by a noble and an irregular ellipse, the major axis being 11 3. virtuous career. You are not a child, and should 4 inches, the minor axis 75-8 inches; the weight put away childish things, and be a man, a man of fixed principles, doing what is right, and shunformed me that it had buried itself nearly six ning what is wrong, and by so doing you will establish a good name, which is precious. I again request you to save all the money you can, not hot to be touched with impunity by the naked so much on my account as on your dear brothhand. While cooling, the crystals assumed, while er's. We don't know but that he may come home from the war sick or wounded, and he will have to depend on you, and for every dollar you save for him, he will give you two. I write this for your own welfare and happiness. Think of of it. Take my advice and seek aid from your Heavenly Father, by prayer, night and morning, and ere long you will have cause to thank your Affectionate Mother.

-Holbrook's U.S. Mail.

Early New England Adventism:

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By Daniel T. Taylor.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NUMBER XXV .- INDIAN TESTIMONY.

It has been shown in a previous number that Eliot, "the apostle to the Indians," and his fellow-laborers, did not fail to instruct the converted natives in the doctrine of our Lord's second coming, the resurrection of the just, and the things of the immortal kingdom. How litererally and truly these converts clung to the views of money letters, in the post office in which he in a real sense is seen by the following, which I was employed, in one of our principal cities. It glean from "Experience Mayhew, M.D., Indian Martha's Vineyard, 12 mo. 310 pp. London, 1727." Mayhew was a missionary and preacher on the island, who, in recording an account of the "godly ministers" among the Indians, gives us the following concerning Hiacoomes, who was the first Christian Indian and minister on the Vineyard in 1642, and who was ordained by such noted divines as John Eliot and John Cotton. Mr. Mayhew, it is said, being present at the funeral of Hiacoomes' child "made a speech concerning the resurrection of the godly and their children to Life Eternal at the last day; which great truth these good people (the Indiaus) believing, mourned not as those that had no hope were wont to do," by which it would seem that the scriptural doctrine of the re-living of the dead was made the theme at funerals, and which doctrine being heartily "believed" by the simple natives, without any caviling or mystifying, was to them a source of great comfort. How different from funeral occasions now, when the dead are passed at once into glory, and the resurrection is scarcely mentioned as the believer's

This took place in 1650; and to confirm this testimony it is said at the death of Jackan-ash, another Indian preacher, our Hiacoomes himself preached his funeral sermon, whereupon Mr. Mayhew, who was present, took down and recorded the following strain, expressive of his faith:

"Here, said he, is my deceased brother. Paul said this body is sown in corruption, but it shall be raised in strength. Now it is a pitiful mean body, but then it shall be a glorious body; yea, however, this body shall be consumed, and be as if it had never been, as it were turned into nothing, yet the power of God shall bring it forth again and raise it up an excellent and glorious body. Yea this body is now a precious body; for example's sake, though this body is but one, yet there are many people round about come together to see it sown. But if a man should go about to put one grain of wheat into the ground, there would not be so many people present at the doing of it as there are at the interring of this one body. And as you see there are many people present at the burial of this body, so shall there be many people present at the resurrection also. But it shall not be then as you see it is now; now every one is diversely appareled,some after one manner and some after another, but all after a pitiful mean sort; but the righteous at the resurrection shall have all one uniform." Having finished his speech,-writes Mayhew, Hiacoomes repeated at the grave these words, "This is the last work man can do for him, the next work God himself will do." Our informant also testifies that "when the Indian preacher spoke of the resurrection, he uttered himself with such fervency and confidence as would have become one who had himself actually seen the dead raised!" p. 11.

Hiacoomes died in 1690, at a great age, after having done immense good among his people, and is described by his biographer Henry Whitefield, as being "of prompt understanding, of a sober and moderate spirit, and a man well reported." We think modern white preachers, who seldom if ever preach a sermon on the literal resurrection of the dead, who hardly believe the doctrine or grasp it in its full blessedness themselves, and so fail to present it as a source of comfort and hope to the mourner, might learn something of this "Poor Indian."

Many thousands of the Indians were converted to Christ in the seventeenth century, whose hope evidently lay in the resurrection at the coming of the Lord. Blessed Hope!

Specimen of Welsh Preaching.

At a meeting of ministers at Bristol, the Rev. Mr .- invited several of his brethren to sup with him; among them was the minister officiating at the Welsh meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion and had mentioned some individuals as good preachers, and such as were models as to style ed a form among the angelic band, like unto the rose, greeting each other with a holy kiss, and

stranger and solicited his opinion. He said he said, 'What are thy demands?' Justice replied, forehead of the first-born child. The scalding felt it to be a privilege to be silent when such 'My terms are stern and rigid—I must have sick- of the sheep now begins, and then the fleece is men were discoursing, but he felt it a duty to com- ness for their health .- I must have ignominy for removed, they are suspended upon a thick oaken no good preachers in England," "No," said Mr. tice,' said the Son of God, 'I accept thy terms. L. "No," said he; "that is, I mean no such On me be this wrong, and let Mercy enter.'preachers as we have in the Principality." "I 'When,' said Justice, will you perform this promknow," said Mr. L., "you are famous for jump- ise?" Jesus replied, Four thousand years hence ing in Wales, but that is not owing, I suppose, upon the hill of Calvary, without the gates of so much to the strain of preaching which the Jerusalem, I will perform it in my own person.' people hear, as to the enthusiasm of their char- The deed was prepared, and signed in the presacters." "Indeed," said the Welshman, "you ence of the angels of God-Justice was satisfied whole company became very much interested in portant deed. 'Where,' said Justice, 'is the Son this new turn of the subject, and unanimously of God?' Mercy answered, Behold him at requested the good man to give them some spec- the bottom of the hill, bearing his own cross; imen of the style and manner of preaching in the and then she departed and stood aloof at the Principality. "Specimen," said he, "I cannot hour of trial. Jesus ascended the hill, while in give you; if John Elias were here, he would give his train followed his weeping church. Justice you a specimen indeed-oh! John Elias is a immediately presented him with the deed saygreat preacher." "Well," said the company, ing, 'This is the day when this bond is to be ex language?" They said, "No, not so as to follow summated.' Justice called on holy fire to come a discourse." "Then," said he, "it is impossible down and consume the sacrifice. Holy fire defor ye to understand it, if I were to give you a specimen." "But," said they, "cannot you put il into English ?" "Oh !" said he, "your poor ble of expressing those ideas which a Welshman men.' can conceive; -I cannot give you a specimen in English without spoiling it." The interest of specimen of Christmas Evans." the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welshman, "if you think a little; well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an assothe death of Christ, -and he said :

exclaiming, 'Oh that I might enter, I would bind ed at five P. M., co up their wounds-I would relieve their sorrows, high priest and his two assistants. I would save their souls !' While Mercy stood

ply with this request. "But," said he, "if I their honor-I must have death for life.' 'With- stick, and with much ceremony placed in the must give my opinion, I should say that you have out shedding of blood there is no remission.' 'Jus- furnace. When thoroughly roasted, they are would jump too, if you heard and understood and Mercy entered, preaching salvation in the it is equally painful to reflect upon the blindness such preaching." "Why," said Mr. L., "do you name of Jesus. The deed was committed to the and unbelief of a people, whose prophetic writthink I could make them jump, if I were to patriarchs, by them to the kings of Israel and ings, if only candidly examined, would lead them preach to them ?" "You make them jump !" the prophets; by them it was preserved till Dan- to the "Lamb of God who taketh away the sin exclaimed the Welshman. "You make them iel's seventy weeks were accomplished; then, at of the world," and to the feet of "Shiloh, unto jump! A Welshman would set fire to the world the appointed time, Justice appeared on the hill whom shall be the gathering of the people." -while you were lighting your match." The of Calvary, and Mercy presented to him the im-'give us something that you have heard from ecuted.' When he received it, did he tear it in him." "Oh no!" said he, "I cannot do justice pieces and give it to the winds of heaven? No, to it ;-besides, do you understand the Welsh he nailed it to his cross, exclaiming, 'It is conscended --- it swallowed his humanity, but when it touched his Deity it expired! and there was darkness over the whole heavens : but 'Glory to meagre language would spoil it; it is not capa- God in the highest; on earth peace, good will to

"This," said the Welshman, "this is but a

A Samaritan Passover.

The ascent of Gerizim and Ebal impressed us must have a piece, I must try, but I don't know with the singular companionship of these two what to give you. I do not recollect a piece of celebrated mountanis. They remind one of twin John Elias; he is our best preacher; I must brothers. Of equal height, with flattened summits and rugged sides, they are both equally renowned in sacred history. The honor bestowed on one was equalized by the glory conferred upciation of ministers. He was preaching on the on the other. If Gerizim was the Mount of depravity of man by sin-of his recovery by Blessings, and Ebal the Mount of Cursings, yet it was upon the summit of the latter that Jos-"Brethren, if I were to represent you in a fig- hua reared the first altar to the Living God. But means of his recovery by the cross of Jesus Gerizim, and thorns on Ebal. The former is Christ, I should represent it somewhat in this chiefly celebrated as the Mount Moriah of the way, Suppose a large graveyard surrounded by Samaritans. Upon its summits they erected a a high wall, with only one entrance, which is by temple that rivalled that of Solomon's, but like a large iron gate, which is fast bolted. Within that of the latter it is a heap of ruins, and desthese walls are thousands and tens of thousands olation holds unbroken sway where once it stood. of human beings, of all ages and of all classes, by Having witnessed the Jewish Passover in Jeruone epidemic disease bending to the grave—the salem, and being at Nablous at the time of the graveyards to swallow them and they must all Samaritan Passover, we were anxious to witness die. There is no balm to relieve them-no phy- the ceremony. The Samaritans had assembled sician there—they must perish. This is the con- upon the Mount to the number of one hundred dition of man as a sinner-all, all have sinned, and thirty, whom the priest informed me are all and the soul that sinneth it shall die. While that are known to exist in the world. It was man was in this deplorable state, Mercy, the evidently a gala day, and the women and childat the gate, looked at the scene and wept over it, all were full of glee. The ceremonies commencnducted by the ve

The male part of the audience stood on a er world, passing over, paused at the sight, and prepared to slay and roast the paschal lamb. In men, fighting to the last. heaven forgave that pause; and seeing Mercy one corner were six sheep without spot or blemyou not enter? Can you look upon this scene near the altar to scald the sheep like swine, inand not pity? Can you pity and not relieve?' stead of flaying them in the ordinary way; and Mercy replied, 'I can see ;' and in tears she ad- to the left was a circular furnace four feet in dican you not enter?" 'Oh !' said Mercy, 'Jus- fice was roasted. The going down of the sun not, must not unbar it.' At this moment Jus- offering; all eagerly watched the last rays of sun-

ing speeches, &c., of the Christian Indians on | of composition, &c., Mr. turned to the Welsh | Son of God, who addressing himself to Justice, | then sprinkled the blood of the victims upon the withdrawn; the right shoulder is removed as the priest's portion, and the rest eaten by the people with bitter herbs and unleavened bread; and after the meal, which was partaken of with anything but religious solemnity, the ceremonies closed with a prayer and a chant.

It was an interesting spectacle for a christian to witness, as illustrating the sacrificial law, but J. P. Newman, in Methodist.

Pursued by Wolves.

The following exciting adventure is told by an Abbassian chief, who, during the winter of 1852 was traversing a snowy steppe, with ten other mounted men of his tribe, well armed, and five prisoners—four Russian soldiers and a woman. All on a sudden, a strange howling noise was heard in the air, as the roaring of a dreadful wind, and they beheld a dark mass of objects, like a cloud on the horizon, spreading over the snow. Then they knew that they were pursued by a horde of wolves.

The horses were already fatigued with a long

day's journey, but terror seemed to give them wings, for they tore along as if they knew their peril, and for a while seemed to hold their own. The nearest hamlet was at least seven miles distant, and the ground was in many places so deep with drifted snow that their horses could hardly get along. The crisis was now evidently fast approaching, for the advanced troop was almost within gunshot, howling and yelling as wolves only can. A brief consultation was held, and it was determined to sacrifice the prisoners one by one, so as to gain time for the rest to escape. The woman met her fate first; one of their number, stepping behind, drew his sabre across the hocks of her horse, hamstringing it, and causing both to fall heavily to the ground. Her shrieks as well as the cry of the horse in his death agony, rang through their ears for a moment, then all was still. They anxiously looked back, and ure, the condition of man as a sinner, and the nature is less impartial, as flowers grow upon found that this desperate expedient had enabled them to gain a considerable distance on their pursuers, but it was not for long; they were soon again on their heels, when a Russian soldier was sacrificed by shooting his horse; a second, third and fourth followed, and much time was gained and a considerable distance covered: still their insatiable foes pressed on, apparently more ferocious than before, for their appetite was whetted with the taste of blood. They now commenced discharging their firearms amongst them, but it was of no avail, for although many fell, the rest rushed on, and the course of the horde was not stayed. The horses of two of their number now gave up, and fell with shrieks darling attribute of Deity, came down and stood ren were attired in their gayest costumes, and that told they knew the fate that awaited them; and, although their riders were swift on foot, they could not keep their speed for any length of time in the snow, and soon became fatigued; so, bidding their comrades farewell, they resign weeping at the gate, an embassy of angels, com- small mound chanting psalms and reciting por- ed themselves to their destiny, drew their yatamissioned from the court of heaven to some oth- tions of the Pentateuch. Everything had been ghans, and, shouting their battle-cry, died like

The survivors were now within a couple of standing there, they cried, 'Mercy, Mercy, can ish; immense caldrons of boiling water were miles of shelter, but their horses were almost worn out, the leading wolves hardly a pistolshot behind, and gaining upon them rapidly--another moment, and they expected to feel their ded, I can pity but I cannot relieve.' Why ameter and eight feet deep, in which the sacri- fangs, when an old man whose two sons were also present, seeing the hopelessness of the case, tice has barred the gate against me, and I can- was the appointed moment to slay the paschal bade his comrades farewell, and shouting out the imaun (Mohammedan creed) as a death-cry, felled tice himself appeared, as it were, to watch the light reflected from the highest peaks of Moab. his horse to the ground with the heavy butt of gate. The angels inquired of him 'Why will At length the solemn moment came, and the his pistol, as he could not rein up the seared you not let mercy in? Justice replied, My lambs were slain; and worshippers bowed their animal, and offered himself a willing sacrifice to law is broken, and it must be honored. Die faces to the ground, touching their foreheads to save the rest. On tore the survivors, now rethey or Justice must !" At this, there appear- the earth, and after an interval of prayer, they duced to eight in number, and on followed their

pursuers, again only half-a-dozen horse lengths

In spite of all their efforts, their doom seemed sealed, and their case hopeless, when the chief, giving an expressive look to the narrator, drew his pistol, and shot the man nearest to him through the head. He threw up his arms and dropped the reins; but, although stone dead, he sat firm in his saddle, the affrighted animal carrying him until a second discharge brought both to the ground. Again the pursuit was checked for a time, and the konak appeared in view. Luckily, the door was open, for it was deserted : men and horses rushed in, the door was closed, and a ponderous bar drawn across inside, when suddenly a loud, heart-rending yell was heard from without, above the howling of the wolves, and they saw through the chinks between the logs one of their comrades, whose horse had broken down and lagged behind, unperceived by the rest, surrounded by the horde, and fighting desperately, a moment more and he was pulled from the saddle, and both man and horse devoured before their eyes. Then the wolves surrounded the hut and, finding themselves balked of their prey, began to fight amongst each other, at times endeavoring to scratch away the earth under the logs, or force their way through the crevices ; but the hut being substantially constructed, resisted all their efforts, and a deadly discharge of firearms was kept up from the interior, which thinned their numbers, and revenged our fallen friends; but the dead wolves were speedily devoured by the survivors, who remained howling and shrieking round the hut until the night of the second day, when a violent storm arose, and they took themselves off in the dark, much to the relief of the six survivors, who, seeing the coast clear, made the best of their way to their homes.



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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.

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> Exposition of Daniel's Prophecy. CHAPTER VII.

THE EPOCH OF THE PAPAL SUPREMACY.

24 From A. D. 538 to 1798.

These are the dates, to which we have ever looked with most interest since our first study of this prophecy. The objection to the last named dates consists in the fact that, whatever powers Justinian might have granted to the Papacy in writing, he had not then the requisite jurisdiction in Italy to make those powers serviceable, so that previous to A. D. 538, the grant, though real, was only nominal. Rome had been nearly sixty years under the yoke of barbarians; from 476 to 493, the Heruli exercised sovereignty there; and from 493 to 536 the Ostrogoths reigned by right of conquest "from the Alps to the extremity of Calabria." To those powers in turn, during all that period, the Pope was subordinate; and Justinian could not give supremacy to the subject of another prince, without first humiliating the opposing power. This was done by Belisarius, Justinian's general, in 536-8; but, one of this general's first acts was, by the command of the empress, to depose Pope Silverius, and put in his place Vigilius, who, in 538, according to Bower, "was owned as

whole Christian world." (v. 1, p. 351.); and in they, the kings and their subjects, lead this power this year the Ostrogoths raised the siege of Rome, into captivity. This was literally fulfilled in 1798. The 1260 years, the period during this year the Ostrogoths raised the siege of Rome, leaving Belisarius in its undisputed possession. Af- The pope was taken from his throne on the 15th of beginning in 541, extend to 1801. Then the Juster this, however, the Pope was subjected to many Feb. 1798, and by the French army made a captive, tinian Code, so far as the Pope was concerned, was indignities, and often realized his dependence on the and kept a prisoner until 1799, when he died in cap- to give place to the Code Napoleon . . . "The 1260 Emperor, and Lombard princes. This date, as the tivity in France. This power had wielded the sword days or years must have ended with the 1290 in commencing epoch, was confirmed by the events of of his civil authority over the kingdoms and states 1801,"-Ad. Her. Feb. 4, 1846. 1798, just 1260 years later. The events of 1793 of Europe for many centuries, and has pulled down affected the power of the pope only within the king- and set up at his will, and by the power of his ar- date. In an article in "Voice of the Prophets" for dom of France; whereas it was his power universal- mies had destroyed kings and their subjects. He Oct. 1860, he says, "We consider the work of 533 dom of France; whereas it was his power universalmies had destroyed kings and their subjects. He as commencing the prophetic event from which the ly, as exercised in Rome, that was to receive its must now be killed in like manner. When the as commencing the prophetic event from which the last commencing the prophetic event from the last commencing the last commencin check; and this was affected in 1798, when, by au- 1260 years should be finished, his power would be thority of Bonaparte, the Pope was conquored by the killed, or taken away by armies, or by the authori. Greek struggle for independence, he says: "That sword, and led into captivity.

that, on the 17th of Dec. 1797, "the priests of Rome which the pope had exercised over others was now went from temple to temple, and from street to exercised over him, and he became dependent on the terminate that period in 1793; and, "the next bound street, proclaiming the end of the world,"-Life of breath of Bonaparte for his mere nominal existence passes 45 years, to the close of the 1335, and ter-Pius VI. vol. 2, p. 196. Berthier entered Rome as a bishop of the church of Rome," Dis. on the Feb. 15, 1798; and, says the writer above quoted, 1260 days, pp. 37-39. "From the very day of his entry, the ancient government may date the epoch of its overthrow; it nevertheless struggled for a few days in the arms of death. Such of the cardinals as had not already fled from the city on the wings of terror, were assembled in the council, and several were disposed still to uphold the authority of the Pontiff." But, finally, "with melancholy voice, they pronounced their absolute renunciation of the temporal government." Ib.
The Pope left Rome at 4 A. M. of the day of Gen.

Berthier's entry, was first conducted to Sienna which, being affected by the shock of an earthquake he "was hastily carried to a small country place, called by the name of Hell, which gave rise to the sarcasms of the undevout," (1b.); and afterwards he was removed to France, where he died. The altar of liberty was erected in Rome, and the "Roman Republic" instituted. "Hardly was the new government formed, when there no longer existed a trace of the ancient; and no longer a cardinal was to be seen in Rome, except some who remained by reason of their age or infirmities," Ib.

As the gift of Justinian could not go into effect till 538, and as it virtually continued till, and was thus terminated in 1798, its duration was 1260 vears. Since the last epoch, the Pope, though afterwards replaced in Rome, has continued there only as he has been upheld by foreign bayonets; which, and not he, have ruled in Rome.

WILLIAM MILLER, author of Lectures on Prophecy, entitled "Evidence from Scripture and History of the second Coming of Christ about the year 1843, (Troy N. Y. 1838, and Boston 1840) was the first who gave prominence to these dates in America. Refering to the evidences pointing to the commencement of Daniel's periods, he says : "These several marks, and combinations of events and circumstances, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they 'must continue a short space,' Rev. 17:10; which is shown in Daniel to be thirty years, the difference between Dan. 7: 25 and 12:11-the last number, 1290 years, beginning at the 'taking away' of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exercised the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before." Dis. on Proph. Chron. p. 50. Man edi of tano M.

Again Mr. Miller says : mode mode water b

"If this time began when the emperor Justinian subdued the Ostrogoths and Arians in Italy, and gave power to the bishop of Rome to rule over all "Manual" in defense of the prophetic times, (Bosothers, both east and west, and when the city of ton, 1843) very forcibly remarks: Rome was made the seat of the papal power, and

which broke the last link of papal dominion over the kings of the earth, and a consumption was fas- Manual, p. 89. tened upon papacy which has caused them who worship the beast to gnaw their tongues with pain."

"John says, Rev. 13:9, 10 'If any man have an "John says, Rev. 13:9, 10 'If any man have an Chronology" Boston 1846,—beginning this period hear, let him hear: He that leadeth into captivity in 541 and ending in 1801. He there says: shall go into captivity: he that killeth with the patience and faith of the saints. ' It is evident that ly ceased in the thirteenth year of Justinian, whose the prophet is here telling every man, who is not despotic temper might be gratified by the silent exa bigot or prejudiced against the truth, who has an tinction of a title which admonished the Romans ear to hear, how this power would come to its end of of their ancient freedom' (M's. Lib. vol. 3, p. 55).

ty of the kings. And sure enough, when the 1260 uprising must be dated A. D. 1823. It marks the The French had reduced Rome to such straits, years had come to their end, behold, the power thirty years bound of the Angel of Prophecy from

> REV. JOSIAH LITCH, author of " Prophetic Expositions," Boston, 1842, says:

"The objection frequently arises, why not date gave him supremacy in the church? The plain answer is, the dragon was to give him his seat as well as his power. But while the Goths held Rome, the at the latest,"-"terminating in 1868-1873;" ient seat to the beast," Ib. p. 101.

"The saints were, by a formal act, given over into the hands of a blasphemous persecuting power; and the fall of the Ostrogothic kingdom opened the way for the carrying of that decree into effect. In A. D. 534, Justinian, emperor of Constantinople, published a new code of laws for his empire, regulating and settling some difficult points of jurisprudence. Among other edicts was one declaring the Bishop of Rome the head of all the churches. Thus the saints were, by a formal edict of the Greek emperor, given into the hands of the Roman Pontiff in 534. But Rome was at that time in the hands of an Arian monarch, and a most bitter enemy of the Roman Catholic church, and of the pretensions of the pope. . . . But in 538 "the Arian power was removed from Rome. The city also came into the possession of the same power which had constituted the bishop of Rome head of all the churches," Address to the clergy, p. 64.

"In 533, Rome, the seat of the dragon, was in the hands of the Ostrogoths. But in 536, Rome was taken by the Greeks. The Ostrogoths, however, only retired without the walls, and in their turn, besieged the city until March, 538, when the war ended, and Rome was in the hands of the emperor, and he could give it to the beast, which he could not do before he possessed it. Hence 538 was the proper date for the 1260 days," Review of Dr. Dowling p. 78.

"The dominion of the papal power was taken away just 1260 years from the above occurrence. From A. D. 538 twelve hundred and sixty years will bring us to A. D. 1798. At that time General Berthier, a French general, with a French Republican army, entered Rome, took possession of the city, deposed the pope, abrogated the whole papal government, instituted in its place a republican form of government, and carried the pope a captive to France, where, in 1799, he died. Thus the dominion of the little horn, which was to continue a time, times, and the dividing of time, continued 1260 years; viz. from A. D. 538 to 1798," Address p.

REV. APOLLOS HALE, author of a well written

"These provisions of the Instini when that power began to be exercised over the kings go into effect in favor of the Bishop of Rome at the of the ancient Roman empire, and a war of exter- time they were issued, because Rome and Italy were mination began against the saints, who would not then in possession of the Ostrogoths,-who, being yield obedience to the idolatrous worship of papa- strongly attached to the Arian faith, were as violentcy, there it must have had its rise in A. D. 538; to ly opposed to the religion of Justinian, as they which add twelve hundred and sixty, and it will end were envious of his imperial wrath and power. It was not till the conquest of Rome, in March, 538, Kingdom p. 97. "For the year 1798 was reserved the final stroke, that the Catholic bishop could exercise the power with which he had been clothed by the emperor,"

> Mr. Hale afterwards varied his view somewhat, in a Pamphlet entitled "Harmony of Prophetic

"Gibbon testifies that in 541, thirty years after sword must be killed with the sword: Here is the the death of Clovis, the succession of consuls finalforty two months, spoken of in the fifth verse. As So that there was never afterwards any power resi-he would lead into captivity the kings and their sub-dent at Rome, acknowledged as supreme, excepting

lawful Pope by the fifth general council, and the jects during forty two months, so in the end, would that of the Pope, till after the conquest by the

Still later the same writer inclined to an earlier the termination of the 1260 years;" which would minates in 1868,"-which would require a symchronous commencement of the three periods, instead of commencing the 1260, thirty years after the two others.

In the next number, however, in speaking of "the taking away of paganism, and the setting up of the papacy," he says in comparison with A. D. 508, of the supremacy of the pope in 533, where Justinian the 1290 and 1335 days: "The prophecy gives as good a warrant for dating these periods at the completion of that double event, in A. D. 533, or 538 emperor could not give it to the pope. But in 538, but adds that he does "not take the ground absowhen the city came again under the power of the lutely, that the Lord will come at either of those emperor, the power was in his hands to give his andates," but sees not "how these periods can be exended beyond."

> EDWARD KING Esq. F. R. S. &c., author of "Remarks on the Signs of the Times," 1798, said of the event of that year :

"Is not the Papal power at Rome, which was once so terrible, and so domineering, at an end? But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at the end of 1260 years? and was it not foretold by Daniel to be at the end of a time, times, and half a time? which computation amounts to the same period. And now let us see, hear, and understand. This is the year 1798; and just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths in Rome. He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward, from A. D. 538, no power in Rome, that could be said to rule over the earth, excepting the Ecclesiastical Pontifical power. It is true, that, after this entry of Belisarius, Rome was twice retaken by Totila and the Goths. But instead of setting up any empire there, he the first time carried away all the senate, and drove out all the inhabitants ; and. the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian by Narses. Still, however, no dominion, no power ruling over the world, ever had any seat there any more, except the Papal"-Remarks &c.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome," Ib.

REV. J. OSWALD A. M .- Lutheran minister of York Pa. author of "The Kingdom which shall not be Destroyed," Phil. 1856 .- favors this date. He

"The imperial general, Belisarius, overthrew the Ostrogoths in Rome A. D. 538, and being recalled with his army, the Bishop was, I apprehend, left supreme in the ancient capital. The supremacy of the Pope was complete as early as A. D. 533, the same year that the institutes were published. The Greeks having driven the Arian Ostrogoths out of Rome, A. D. 538, the emperor's decree in favor of the Bishop of Rome could then go into effect," The

"Prophetic Popery commenced in the time of the Emperor Justinian, between A. D. 538 and 539. The exact year even may, I think, be ascertained with the utmost precision. Suffice it, however, to say, that it was Justinian and no other, who gave the Bishop of Rome the dragon's 'power, and his seat and great authority,' and the seat of that authority was Rome. But if Popery arose in the former half of the sixth century, then its years of violent domination were ended or numbered, in the latter half, or near the close of the eighteenth. What do history and fact teach us on this subject? History, which is prophecy fulfilled, teaches us, that A. D. 1798, the Papal power was entirely superseded by the French republican authorities, and fact ever 1b pp. 138, 9.

REV. R. VALPY, D. D. author of "Prophecies relating to the fall of Rome" a sermon preached Aug. 13, 1798, before the Reading Association, in Reading Eng., according to the Editor of the Investigator. (Lond. 1836) vol. 5. p. 88, "makes the reign of Antichrist begin A. D. 538, and end A. D. 1798."

God's Care for His Own.

" Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled yon: for he that toucheth you toucheth the apple of his eye"-i. e. he inflicts an injury on himself. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." Zech. 2: 7-9.

It is instructive to notice that much of the evil with which the nations have been overwhelmed, was a direct punishment from God, either for aggressions on,or contempt shown for the people of God.

The crime for which Edom was doomed to destruction was this: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah to the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamitty, nor have laid hands on their substance in the day of their calamity; Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thy own head." Obad. 10-15.

The same was the offense of Ammon:

"And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks : and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel." Ezk. 25:3-6.

The same was the offense of Tyre :

"Son of man, because Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people : she is turned unto me : I shall be replenished, now she is laid waste: Therefore thus saith the Lord God: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causes his waves to come up. For thus saith the Lord God: Behold I will bring upon Tyrus, Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people." Ezek. 37: 2, 3, 7.

Such is God's care for his church that no nation or individual can trample on it with impunity; and his care for individual believers is no less watchful, and their oppression will be as certainly punished. "Whoso shall offend one of these little ones which believe in me. it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," Matt. 18:6.

It is equally important, that Christians should never war against fellow Christians; for all those are "evil servants," who smite their fellow servants; those thus occupied, whatever their professions, can have no expectation of their Lord's near return; and "the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." It then becometh all those who believe we are living in an age of the world when no one has any assurance for saying the Lord may not come any day, to "be kindly affectioned one to another"—putting away "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice"-being "kind one to another, tender-hearted, forgiving one another, even as God for

since demonstrates its great comparative weakness." | for evil." or "reviling for reviling," but graying | real vision. There is no harm in telling such, but | Nothing relieved, she went to a recently converted earnestly for all men, and refering all things to the impartial judgment of Him whose eyes are as a flame of fire, and out of whose mouth will proceed the sharp sword of retributive justice.

Conference at North Springfield, Vt.

The Conference at North Springfield Vt., last week, commenced the 8th inst. and holding over the sabbath, was one of much interest. The attendance was quite good, and the spirit manifested most encouraging. All present seemed actuated by one heart and one soul, and not an expression was uttered at variance with most hearty good fellowship. In this respect it was a model meeting, and as such was much commended by those present.

In accordance with previous arrangement, the time of the Conference was mainly occupied by the reading of essays, followed by discussion of the doctrines thus evolved; or rather by remarks on the same—no utterance being given to opposing senti-

Springfield, Vt., is mainly a farming country, on the west bank of the Connecticut river, about fifteen miles above Bellows Falls. North Springfield is about three miles north of the main village; which last is a manufacturing place of some importance, and in possession of a fine water power. The town of Springfield is intersected by the Black river, a good sized stream which it would be difficult to ford, and which has a natural fall or rapid that is a curiosity worthy of being visited. The stream after flowing a short distance over a rocky bed is compressed into a narrow, deep channel, and flows down an inclined plane, for a distance of several rods, between high rocky banks, with great swiftness; and when the sun shines, is continually over-arched by a rain-bow. We are not able to give the length of this rapid, the descent of the water, or its volume; which we hoped

The friends in North Springfield, able to assist, are few in numbers, but their hospitality was unbounded. Though near five miles from "Gassett's station," the nearest depot on the Rutland and Burlington R. R., teams were sent to meet each train, during the several days, and the friends conveyed to and from the village free of expense. And the cordial reception given to those arriving, showed no merely formal greeting, but that the heart accompanied the act.

Our friends in N. S. have a neat good sized chapel, where Eld. I. 11. Shipman has labored one-fourth of the time for a year past. His term of service there has now expired, and future arrangements are not yet made.

The people of the place showed an interest in the conference, by attending its meetings, and opening hospitable doors to strangers present. We noticed the Baptist clergyman-the only clergyman in the village-present at nearly all the sessions.

It gave us pleasure to renew many old acquaintances, and to form several new ones with those whose names we had long been familiar, and who thus seemed like old friends. We might individualize, and particularize kind acts; but thus doing never seems to us discreet or modest on the part of the writer, and such notice is usually disliked by the intelligent and high-minded when they find themselves thus referred to. Our friends, therefore, will understand that our remembrance of them is no less enduring and our regard for them no less real, than it would be, if we should call them all by name, and announce to the world what each one said and did. We shall fondly cherish the memories of those whose acquaintance it was our privilege there to make or renew, which we hope may not be limited to the changing shores of time; but as we nightly pitch our moving tent, may it be a day's march nearer the heavenly kingdom.

An incident occurred about the time of the com-Two children, about eighteen months old, who were born within an hour of each other, in different families a short distance apart, were both taken sick with diptheria and died within an hour of each other. The funeral of both was attended at the same time at the Baptist church. The funeral of another child, also, was attended at the same church during the conference.

A full account of the conference will be given in the minutes of the secretary, which we hope to commence next week.

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 tion to the omission.

E. H. Brister. Is on file for insertion.

C. Green. We think under the circumstances it best not to print it. You will please explain to the Christ's sake hath forgiven,"-"not rendering evil writer that some might suppose it claimed to be a

we think it impolitic to print many such.

D. Bosworth. Received just as we are ready for the press-shall give next week.

We are obliged to Bro. D. W. Flanders of Canada West for two new subscribers. Let each one who can endeavor to do the same.

Our National Irreligion.

The following is an extract from a sermon on our late national fast day, by Dr. Stevens of New York : "Our national irreligion is a deplorable reason for humiliation and repentance. This though it might well be treated last as the climax of our national sins, I mention first because it is the source of most if not all our other public vices. A large portion of our population acknowledge no religion whatever. This fact is an anomaly in the history of humanity. I know of no parallel example among any other people ancient or modern. All others have had some forms of religion, individually awoke. In her sleep she had learned the needed observed. Probably one third or more of our population practically ignore any and every religion. They know no Sabbath except as a holiday, they enter no sanctuary, they have no forms of devotion, however slight or merely ceremonial, in their house holds. So far as any recognition of the supreme Being or the moral government of the world is concerned, they live and die like the brutes that perish. Heathenism itself is at least a manifestation of the religious instinct in humanity—there is some degree of moral earnestness in it, however perverted; as such we spontaneously respect it more than practical atheism. But here in the fullest light of Christian civilization, here for the first time in the history of the human race, millions of an intelligent population practically abjure all religious forms, acts, tokens whatever! In millions the religious sentiment, the very instinct, if such it be, seems inert if not extinct. Our population is 31,000,000, our accommodation' for church sittings are not 14,-000,000. If on this solemn day of our national peril and mourning the whole people were to turn to the temple of God to seek his help, not one half of them could find room there. This mournful anomaly may arise from the fact, that we have no direct national recognition of religion-no state church. Religion enters but slightly if at all into the functions or even the ceremonies of the state. It hardly consecrates, even with extemporary solemnities, the high places of the national magistracy. But let us not err here. If a 'national religion' has it popular advantages, it has greater evils. In its best shape it must trench on the rights of conscience—the most fundamental doctrine of modern freedom and modern civilization. It tends to ecclesiastical oppression and priestly corruption. It promotes hypocrisy in high places. It seldom consists with a deep religious life among the people. It perpetuates traditional error, and is the heaviest drag now on the wheels of European progress. So far as our irreligion arises from the abence of a state religion, it is the abuse of a good thing. The sin of the church of this land is not, that it stands aside from the state, but that it people—that in apostolic freedom, it has not enough apostolic zeal, that, more powerful, morally, than it could be, if shackled by the state, it has not proportionately used its power in providing for the people. Know, you citizens of New-York, worshipping in your stately temples, that there are whole wards of ouricity, crowded with a morally festering population, with chapels not sufficient to receive a tithe of them. Is this the way you fortify the moral battlefields of your great 'New world?' Is this your alegiance and loyalty to the kingdom of God among you? If it is replied that our church edifices bear numerically as large a proportion to our population as those of some communities which have established religions, I will not now pause to investigate the statistics. The stern fact still stares us in the face, that the people are less reached by their ministrations than the population of any papal or semi-barbarous land under heaven. If any of the latter are nevertheless, bring more of the people to their altars. though it be at different intervals of their sacred ishing multitudes, to 'come in.' Our religion sits Jehovah. enthroned in our churches or vestries, or in our individual Christian households; it does not sufficiently go about like Christ doing good."

"Let Go the Twig."

During a revival in Scotland, a lady was awakened, and went to a minister and told him how unbappy she was. He said he was glad to hear it. She told him how she had read and prayed, and yet oould find no peace. He told her it was not by anything she could do, but what Christ had done long age, and finished on the cross, she could be saved. for 25 cts., or 50 for \$1.

friend, and said, "What have you done to get peace?" "Done!" said her friend, "I have done nothing. It is by what Christ has done, I have found peace with God." In yet greater distress she went home, shut herself in her room, resolving not to rise from her knees till she had found peace. Long she remained so, till, worn out, her poor body fell into a slumber. And she dreamed she was falling over a frightful precipice, but had caught a twig by which she hung over the gulf. "Oh! save me, she cried; and a voice from below, which in her dream she knew to be Christ's, said : "Let go the twig, and I will save you." "Lord, save me," again and again she cried, and again and again the same answer was returned, "Let go the twig, and I will save you." She must perish she thought, if she let go the twig. At length he said in tones most solemn and teuder, "I cannot save you unless you let go the twig." She let it go, fell into her Savior's arms, and in her joy of feeling herself safe, lesson. Her own doings were the twig. She saw she must let these go, and fall down into the arms of her Redeemer. She did so, and had peace.

Dear reader-"Let go the twig." Learn by heart this hymn, and make the language of it your own :

"Rock of Ages, cleft for me, Let me hide myself in thee; Let the water and the blood From thy wounded side which flowed, Be of sin a double cure, Cleanse me from its guilt and power.

"Nothing in my hand I bring, Simply to thy cross I cling— Naked, come to thee for dress, Helpless, look to thee for grace. Guilty, to the fount I fly; Wash me, Saviour, or I die."

ABIDE IN CHRIST .- President Dwight used to say to his class, as they went out from under his care : Young men, it is not great talent, it is not great learning, that is to enable you to do good, but abiding in Christ.' He then added : 'The young man of whom we expected least all the way through the college, has now attained to the greatest excellence and usefulness, and has done the most for the upbuilding of the cause of the Master.'-That man is Dr. Nettleton. His hopes were not bright; he was gloomy and despondent all the way through his college course; but he afterwards shook off this dark mantle, and richly exemplified the power and beauty of the religion of Christ, and wherever he went, Christ went with him, and glorified himself through an arm of flesh.

GOD IN ALL THINGS .- A person at dinner with Mr. Newton, of London, remarked that the East India Company had overset the college at Calcutta. "What a pity !" said a gentleman present.

"No," said Mr. N., "no pity-it must do good. If you had a plan in view, and could hinder opposition, would you not prevent it?"

"Yes sir."

"Well, God can hinder all opposition to his plans: stands too much aside from the lower masses of the he has permitted that to take place, but he will carry on his own plan. I am learning to see God in all things: I believe not a person knocks at my door but is sent from God."

> ALL ONE IN CHRIST .- Dr. Schauffler states that some months since, when the Syrian troubles first broke out, and a great deal of apprehension was felt among all classes at the Turkish capital, the native Christians held a communion season for mutual comfort and encouragement. The number of communicants was nineteen, representing eight different nationalities-viz., seven Osmanlees, two Persians, one African, one Israelite, one Irishman, three Americans, three Englishmen, and one German. There indeed "Jew and Greek, Barb thian," but all one in Christ Jesus.

ELEMENTS OF A GOOD CHARACTER. In a truly good character, we look, first of all, for integrity, of an less supplied with religious edifices than we, they, unbending regard for rectitude; then for independence, or the habitual determination to be governed by an enlightened conviction of truth and duty; days. They sway the people by other means of their then for benevolence, or spirit of kindness and good religion. Precisely here we fail. Had we temples will to men; and last for piety towards God, or an enough, yet we do not 'go out and compel' the per-

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CORRESPONDENCE.



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

From Bro. D. I. Robinson.

Bro. Bliss :- Religion is rather low here, and business stopped a good while. Recruiting is most lively. This great judgment war grows tremendous on our hands. The prophecies are fulfilling : every man's hand against his fellow, i. e. civil war-the worst kind. All nations are drinking, or likely to be soon, from one end of the earth to the other .-They "wake up all the mighty men" on both sides. They call for "all the men of war to draw near." The implements of peace are being transformed to it and tore it to the edge each way, but leaving it war-" scythes to sabres."-and all rallying to the hanging together at the edges. He then tore it into day of slaughter-to the valley of Jehoshaphat strips about one inch wide, in the same manner .-(judgment); for the great day of the Lord is at Holding it up by the two corners, he then said, In hand. "For I, saith the Lord, will shake all na- like manner will the advent church be torn up betions, and the Desire of all nations shall come .-For my determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon she placed great reliance in dreams, and had great them mine indignation, even all my fierce anger, love for the church that was looking for Christ's saith the Lord." Other nations have taken the cup; speedy return to earth to set up his kingdom. I and shall we escape? Oh no. We have been a have been astonished to see such ideas as the sleep wicked nation, in profanity and pride; in sabbath- of the dead in the intermediate state, the annihilabreaking and pleasure; in intemperance and speculation; but most in the crying sin of slavery. We served as a day of rest, distract and divide the prosinned in first receiving slaves from the Dutch, in fessed followers of Christ. Brethren, these things 1620; we sinned in not freeing them at the Revolu- ought not so to be. To those engaged in the cruel tion; we sinned in allowing twenty years of the work of unholy division I would say, Listen to the slave trade; we sinned in allowing representation, Saviour, John 17:11, 12, "Holy Father, keep thro" for them, for the masters, instead of the slaves; we thine own name those whom thou hast given me. sinned in returning fugitives; we sinned in buying Neither pray I for these alone, but for them also Florida for slavery, instead of freedom; we sinned that shall believe on me through their word, that in buying Louisiana for slavery; we sinned in re- they all may be one, as thou, Father, art in me and ceiving Texas with slavery and for slavery; we sin- I in thee: that they also may be one in us: that ned in the Mexican war, for Texas and slavery; we the world may believe that thou hast sent me." sinned in receiving eight slave states with slavery; Says the apostle Paul, - " Now I beseech you, of all nations, world without end. Amen.

Yours truly,

Brooksville, Vt., Sept. 15, '61.

From Bro. Charles R. Clough.

Dear Bro. Bliss :- I believe I can say truthfully that the Herald is a welcome messenger, and a great help to me in my search for religious knowledge.-I prize your expositions of Daniel's prophecy above the cost of the paper. I do love Bible truth, and I desire to see it shine out in all its resplendent glory. It is the pure, unadulterated truth, that we greatly stand in need of in these last days of peril.

I am glad to see a disposition manifested by you, stead of benefit.

lust to envy, is put to silence; so that I feel less in- those called Adventists. clined to find fault with your paper.

state, when I cast my almost desponding eyes over was held in Canada West. It was estimated that this ruined world, and behold the dark, thick fogs there were fifteen hundred people present. This of mysticism, together with the blighting and in- meeting was held in the Crooker settlement, near creasing attendant perils, sweeping with fearful and the Colver school house; and the Lord was with us. astounding velocity against divinely inspired truth, The word seemed to take effect, and many are askunder a garb of reverence to God. My panting, ing the way to the celestial city. We solemnized anxious soul aspires after a fulness of the spirit of the Lord's supper, and truly it was a refreshing the world to come, and while possessing an increas- time, and we did rejoice in hope of that day when ing anxiety to be eternally emancipated from the we shall drink it new in our Father's kingdom. We piety-depressing and religion-destroying or distract- were called to part, and leave each other for a seaing influences extant in this world of anarchy, I can son; but we rejoice that we shall soon meet in that ery out, in deep devotional ardor, "Thy kingdom convocation that shall ever be present with their O may that day speedily come when the Lord shall another field meeting in the same place. Accord-

"bring again Zion;" when "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know "him "from the least even to the greatest." When "he will destroy in this mountain the face of the covering east over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth; for the Lord hath

How is it, brethren? Are we laboring to be in readiness for the coming of the kingdom of Christ? or are we laboring to build up our own popular theories, regardless of the now torn, mangled and bleeding church, purporting to be the bride of Christ? Ofttimes am I reminded of a dream told to me by an aged sister in Lower Canada about 12 years ago, as follows, as near as I can recollect.-She said:

"I imagined myself seated in my room alone, and was feeling at the time very sorrowful, when of a sudden the door of my room was opened, and a very pleasant looking stranger came in. He seemed to be a messenger of glad tidings; but my heart was saddened when he stopped about midway of the room, and taking a clean silk handkerchief from his bosom he held it up, requesting me to look at it.-To my astonishment, he commenced in the middle of fore Christ comes to judgment."

The dream seemed to give her much sorrow, as tion of the wicked, and that of the day to be ob-

we sinned in driving out the Indians, by force, for brethren, by the name of our Lord Jesus Christ, slavery; we sinned in always siding with the slave- that ye all speak the same thing, and that there be holder, instead of the slave; and now it has brought no divisions among you : but that ye be perfectly all this trouble upon us, and we deserve it. O God joined together in the same mind and in the same help us to repent of it all heartily, and do Thou judgment." 1 Cor. 1:10. Let us, brethren, take forgive us, and help us now to abolish it, and rebel- earnest heed to the admonitions of this divinely inlion together, forever, to the glory of God, and joy spired servant of God, lest we plunge into the great whirlpool of divisions, and be borne down the deep and turbid tide of apostacy to the fearful and fatal vortex of absorbing perdition. Let us labor to show ourselves worthy to be called, in the day of the Lord, "The holy people, the redeemed of the Lord." I am your brother, looking for that day of re-

CHAS. R. CLOUGH. demption. Snidersville, Wis., Aug. 31, 1861.

Bro. J. B. Simpson.

Bro. Bliss :- I take this opportunity of addressing a few lines through the Herald, as I consider it is the best religious paper in the land. It sets forth the sufferings of Christ, the claims of the gospel, and the glory that is to follow, to them who by pato keep out of your paper many things that might tient continuance in well doing seek for glory and otherwise prove an injury to the cause of truth and honor and eternal life. It is some time since I have an injury to the paper, and which is intended many written anything for the Herald; but seeing the times, by the author, for the injury of others, in- cause is progressing in Canada, I think it my duty to say a few words of encouragement to the friends Some things appear in the Herald, that I might of the cause, and those of like precious faith, scatwish better suited to my mind; but I am aware the tered abroad throughout the land. It is always entime for the watchmen to see eye to eye has not yet couraging to me, when I read the Herald, and see come; and when I consider that I may possibly be how the cause is advancing in different parts of the wrong myself, the spirit in me that might otherwise earth, through the ministration of the word by

We have had good meetings this year in Canada. I do sorrow to see the church in such a divided We had, I think, as large a field meeting as ever come, thy will be done in earth as it is in heaven." Lord. The people were anxious we should have

ingly we gave appointment to that effect, and we present I will leave this subject, and at another time, had as many people present as before, and we had when I have more leisure, I should like to resume it. "the form of the tourth" with us. The grove was The papers for the last few days have but little in made to resound with the praises of God. Soon them of an encouraging character, with regard to again came the parting time, and it was like taking the war. To-day was a solemn day here, and well our dearest friends from us to part with those we calculated to inspire the heart to pray. The 35th loved in the gospel; but we expect soon to meet Regiment of troops left for Kentucky, and more are again in the new earth when the Lord shall bring preparing. I close with simply stating that I hope again Zion, and make the place of his feet glorious.

We had another meeting at Bro. William Lawrence's place, and the Lord was with us, and we had a good time. Brethren Crandell, Burtenshaw, Roach, and myself were present, to speak encouraging words and exhort the people to flee the wrath to come. Last Sunday had a meeting in the Spring settlement. A good time; baptized one; others unintelligible, was written by a blind person; and are asking the way. May God help them to find the of a correspondence of many years this is the first road and walk therein. Next Sunday I preach, D. V., at Bro. Borden's school house at 10 o'clock.-My time is taken up one-half at Bro. Borden's and one-half at Spring, for the present.

Yours looking for the glorious hope, J. B. SIMPSON. Westminster, C. W., Sept. 20, 1861.

From Bro. H. Jackman.

Thorn in the Flesh.

Bro. Bliss :- Having read the piece in the Herald of Sept. 21st, on Paul's thorn in the flesh, I tho't I would write a few thoughts on the subject. He commences the chapter by saying it is not expedient for him to glory: therefore he would come to visions and revelations of the Lord; and in this vision he says he knew a man that was caught up to the third heaven (meaning himself doubtless) and heard unspeakable words which it is not lawful (or possible, mar.) for a man to utter. In 2 Peter 3d chap. we find the place where he went to, that is the new heaven; for we read there that the first heaven was destroyed by water, and the second is reserved unto fire; therefore the new heaven must be the third. Now it appears to me that Paul in this vision stands as a representative of his people, that God showed him the eternal home of the true child of God, with which he appears greatly elated. Therefore this thorn-what is it? It is the man of sin, the son of perdition. And why was it a thorn in the flesh? Because, as I said before, Paul stood as the representative of his people. His people must pass that power in the flesh. Paul tells us that that power began to work in his day, but was not fully manifested; but would be afterward. Now my mind is that Paul saw this power in the way, between him and the consummation of the Christian's hope; and he besought the Lord thrice to remove that power out of the way, that his people might escape that awful scourge, and reach their home in peace and safety. Again, Paul is the only one that could say that that day should not come except there come a falling away first, and that man of sin be revealed, meaning, I think, the same thing.

Having written these few thoughts, I hope it will induce some able pen to write on this vision of the apostle and make it plain, and oblige many of the readers of the Herald.

From your unworthy brother, Hollis Jackman. West Boscawen, N. H., Sept. 30, 1861.

From Sister L. S. Phares.

Bro Bliss :- I hope that in the good providence of God, and the co-operation of the tried and faithful of Christ's kingdom, you will still be able to publish the Herald. It never was more necessary than at present, that we should have such a paper, surrounded as we are with everything that is calculated to divert the mind and to fill it with conflict ing emotions. I have many reflections about the present state of the world. Sometimes I have tho't this country would be permitted to arise out of the present difficulty. Indeed I am inclined to be hopeful with regard to the success of the Federal army, from the simple fact that I believe them to be en- as our opinion-fully sensible of the impossibility gaged in a righteous cause. And yet I am aware of proving either the one or the other. that we are nearing the final conflict. That the work of the unclean spirits may have commencednamely, to gather the kings of the earth, and the whole world, to the battle of that great day of God

This is the national fast day, and as I did not send this letter as soon as I expected, I will add a little more. I had the privilege of attending a prayer meeting. It was a solemn season. Most of the churches are having meetings to-day twice or three times. I have been much interested in comparing the book of Ezekiel with that of the Revelations-especially from about the 32d chapter of Ezekiel to the close; and from about the 12th ch. of Revelation to the close. I hope that no one interested in the study of the Scriptures will fail to compare especially the 38th of Ezekiel with Rev. 20th. There are several passages I wished to point out, and to ask your opinion in regard to; but at

we will trust in God who alone can save.

L. S. PHARES.

Hamilton, Ohio, Sept. 22, 1861.

Wine.

Mr. Bliss-Dear sir :- The letter you received last week containing one dollar, which proved to be instance of the kind. This by way of explanation. We now come to the contents of the letter. In answer to Mr. Penniman's question in the Herald of Aug. 17, Did the Saviour sanction the use of fermented wine as a luxury? you answer, The use of unfermented wine on this occasion. Permit me to ask, in Christian kindness, Can you prove what you here asserted as your opinion? The wine which Noah drank made him drunken. The wine given to Lot by his two daughters produced the same effect. When the mockers at the day of Pentecost attributed the powerful manifestations of the Holy Spirit to the effect of new wine, Peter's reply plainly teaches that new wine when taken results in intoxication. And is it not a reasonable inference-a natural conclusion-that the wine which the Saviour by miracle furnished for the wedding guests was the same in its nature, and the excessive use would have rendered it the same in its effects. Dr. Cumming in his first lecture on the Miracles says that the rain and the dew-drops falling upon the roots, fibres and branches of the vine, causing it to blossom and bring forth fruit, that the process of extracting the liquid from the substance and of fermentation were the same, only what Christ performed in a second takes a year to accomplish. He also says that the correct translation of the phrase, " And when they wanted wine," is when the wine began to fail, and Webster and Worcester alike give the definition of wine as being the fermented juice of the grape; and does not this agree and perfectly harmonize with Scripture? and do you think an earnest seeker after truth, with no theory to sustain, can prove total abstinence by the word of God? Does it not recommend the use of wine as a medicine, while it pronounces woes on the drunken? My heart has often been pained of late by hearing professing Christians say they could not love a Saviour who would create fermented wine as a luxury. While such is the feeling of some of the readers of the Herald, is it not important the subject be carefully investigated, and the truth clearly presented, that they may trust without wavering Him who is too wise to err and too good to do wrong?

When the above is inserted, please omit the name. Yours in Christian love.

We think wine is wine, whether fermented or not fermented. Fermented wine is wine subjected to the chemical change of fermentation. We do not think the use of fermented wine, as a medicine, sinful; but it would be sinful to be a wine-bibber, the same as it would be to be "gluttonous" in eating. The temperate man eats and drinks to live. The other class make eating and drinking an end of existence, and not the means. What the Savior created was wine, to all intents and purposes; but we think it not fermented wine, because it had not been subjected to the process of fermentation. It was as it was created, and not so made by fermen tation .-Even if identical in quality with wine fermented, that would not make it fermented, but only like it. We still, however, think the wine the Saviour made would not intoxicate. This is our opinion only .-We have no proof to offer, and are indifferent whether any one considers it correct. We give it only We make out the P.S.

From Sr. R. Kitchen. Bro. Bliss :- I would be deprived of several comforts of life, before I would of the Herald; for, the hope it inspires in me of the Bridegroom soon coming enables me to look beyond all these troubles, makes me want to do more to spread the newsthro' the Herald, as we have no Advent preaching here.

Cincinnati, O.

" As ye would that men should do unto you, do ye even so unto them." Matt. 7:12.

Judge them kindly, kindly, kindly, Mark what spirit ye are of;
See that Satan don't ensnare you;
Walk ye in the bonds of love. Fellowship's the bond that's knit

By forbearing charity, and love; Enwrapt in this pure, spotless garment, Angels will attend thee from above.

Kindred, too, are the bonds with which mercy binds us

Forgiving, as we forgiveness seek—
Holy's the peace that reigneth within us, Pure are the praises our tongues ever speak.

East Jefferson, N. H.

To the Christian everything becomes Christian. Nothing is absolutely foreign to the province of the gospel. It saves the whole of life. Nothing except sin is profane. Life is not divided. There is no point at which Christianity stops abruptly. As well forbid the atmosphere of two countries to intermix premillennial coming. above the mountains which form a boundary between them.

OBITUARY.

DIED, in Philadelphia, Sept. 3, 1861, sister Jane MILLER, aged 40.

Our beloved sister was born in Ireland, and became at an early age a follower of the Saviour and embraced the blessed hope of the soon coming and personal reign of Jesus, through the instrumentali ty of the people called Plymouth brethren. After coming to this city, she came to our meeting in 17th street and became anew interested in the doctrine, and attached herself, together with her husband, to the church. Jesus and the resurrection have ever been her theme, in sickness and in health. A few weeks before her death, she was taken ill with a cold and suffered much, but had recovered so as to be able to ride out to Fairmount the day before her death, and retired better than usual. In the night she roused her husband and wished him to get a light. He did so; and found she was raising blood. On seeing it she said, "I am done." Her husband ran for a physician, a few steps, but before he returned she was gone. Her last words were, "Jesus is my physician."

Thus, in full and joyful hope of a part in the first resurrection, another of the Redeemer's jewels has gone to rest. Her life has been a living epistle known and read of all who were favored with her intimate acquaintance, of the power of divine grace. Few were more attached to closet duties or faithful in attendance on them. Like the old worthies, evening and morning and noon, she delighted to meet the Saviour at the throne of grace. During her last sickness she was exceeding joyful in the Lord, and evidently ripening for her change. So that when the moment came she was ready to depart and be with Christ.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End-excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his in-telligence and sanity. It was therefore the design of this volume to show him to the world as he was —to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the work ings of his mind through a long series of years, and sean closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conver The attention given to his arguments cause many minds, in all denominations, to change their views of the millennial state; and as the christian public learn to discriminate between the actual po sition of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the vealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disaptive.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religions dema-gogue, he was disinterested; his great aim in his meanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to sub-terfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of It presents various computations of the times of Daniel and John; copies Rev E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ. his reign on faith in the personal advent of Christ, his reign or the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

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"A compendious collection of Second Advent essays."—N. Y. Evangelist.

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testing the indefatigable investigation and researches of its compiler."—Boston Daily Atlas. "This book is of real value, as a history of opinions, as a chronological instructer, and as a compilation of able articles on prophecy."—Hartford Re-

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AGENCIES THROUGHOUT THE WORLD. pd to Sept 18, 1860

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Mrs. Glover, East Merrimack street, Lowell, was cured
of a bad case of piles by the use of one box of the Salve.
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of Lowell, was relieved of piles which had afflicted him
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a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: " 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."

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.: "You 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."

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"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.

THE GOLDEN SALVE-A GREAT HEALING REMEDY .- It The Golden Salve—A Great Healing Remery.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chaing; 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.

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merits, and will herald it over the land.—Dosson 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.

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the greatest success. Only half the price of others of the same quantity.

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J. V. Himes.

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God: A Discourse derivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. Mer. L. Osler. Boston: Published by the 'Americam Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3,50.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."-John 21:15.

BOSTON, OCTOBER 19, 1861.

Learning Lessons in the Fields.

School was over. The village children rushed into the open air, joyful at their green, was able to resist all the cold of freedom, and, after the first burst of pent-winter. In this we have a proof of God's up fun was over, they began to turn to their homes. "Come, Patty, let us go by their homes. "Come, Patty, let us go by the green lane and Farmer Pike's wheat-field," said Jane Smith to her little sister, "the high read is bot and draw. Little "the high road is hot and dusty. I like to go that way, for we can get woodbine read of a gentleman who, to make an exin the hedge, and I shall make a wreath for my hair."

reached the stile that led to Farmer Pike's fields. "Now Patty, we must not touch er, and happen to be cast on a desolate the wheat," said Jane to her sister, as she island, like Robinson Crusoe, I shall try to stretched out her hand to pull some; "that save a few grains of seed-corn, and then would be wrong, you know, for it does not I may be able to have plenty of bread in a belong to us; if we took this wheat the year or two." farmer might be angry."

touch it."

The little girls had not walked far be-fore they met the old farmer himselt, lean-ing on the shoulder of his grandson Har-ered them during winter faded away; I ry; but there was no hurry in their manner, as would have been the case if they had been doing mischief; so, dropping a courtesy they both said, "Good evening, grandfather," for the village children loved the old man so well that they often called him by that fond name. Many a good turn Farmer Pike has done for his neighbors but the oldest man or woman in that bors, but the oldest man or woman in that much room; tall, that the ear might be place could not recollect that he had ever done a bad one; so he was a general favenite, and his old age was cheered by the flexible, so as to bend to and fro with the

power, and goodness of our Father in heaven."

"Exactly so; shall I tell you something

about it?"

"Oh, please sir, do," cried both children; and Harry looked as glad as either of them lesson-book.

"Let me see; where shall I begin?-The children know the uses of wheat, I must tell them something about how it grows. You are all fond of bread, I am shadows grew longer and longer every mosure, and of cakes and puddings when you ment, so the old farmer bade the little girls can get them, and so are young people in run home, telling them he would be very other parts of the world. Now God is so glad to see them in a few days at the good as to give some kind of bread-mak- gleaning; and, watching them till they ing plant to almost every country of the were out of sight, returned slowly to his globe. Here we have our wheat and bar-ley, the colder north has oats and rye, panion. while the sunny lands of the south are not left without rice, maize, and millet. Thus God provides food for his children, giving each climate the kind best suited to it .-Asia is the native land of rice, America of maize, or Indian corn; but as my friends here live principally upon wheat, I shall read to them from the golden page of my book. Come now, little Patty, pull one of those long stalks, and let us examine it."

The child obeyed, and held the yellow

corn in her hand. "Was this field always full of wheat?"

asked the farmer. "Oh, no," replied Jane, "last autumn Harry's father ploughed the ground and sowed the seed."

"Just so, Jane; and each seed contained the germ of roots and stalks. After the seed had been hidden under ground a few days it began to put out tiny roots, which drew support from the earth, and soon after a delicate green shoot appeared above the surface. This feeble shoot consisted of a bundle of leaves folded round the future spike, which, in this beautiful cloak of goodness and power."

"Sometimes a great many more. I have periment, divided and re-divided the stalks which grew from one seed until he had five The children went slowly on, for the hundred plants, and, at harvest-time, 576, evening was fine; at length, however, they 840 grains of wheat."

"If I am a sailor by and by, grandfath-

"Very well, my boy, but I hope you will "Perhaps God would, too," said Patty; never have to try a home on a desolate "please hold my hand, and I shall not island. Do you remember the change that

took place in this field last spring?"
"Yes, grandfather; the stems grew very

attentions of his family, and made bright by the prospect of that heavenly home, which Christ has prepared for all those low tube is the only shape that would anwho believe in him. Seventy winters had swer all these purposes. And these knots brought grey hairs on the farmer's head, add to its strength, besides enabling it to but no cold chill had fallen on his heart.

Harry, a boy of eleven years, was the companion of his grandfather's walks, delighting to listen to the old man's words and support his feeble steps, or, as he called it, to be "grandfather's walking-stick."

"Well prescription of his feeble steps, or, as he called it, to be "grandfather's walking-stick."

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"Well prescription of his feeble steps, or, as he called it, to be "grandfather's walking-stick." "Well, my little birds, so you have es- bend down ready for the reaper's scythe. caped from the cage and are flying home to your nest," said Farmer Pike, as Jane and Patty approached. "You have done with lessons for to-day, I suppose. Mine are never done; I was just learning one out here in the fields."

Deter leaked we is meader and Farmer less of the ready for the ready fo Patty looked up in wonder—old Farmer shout for joy, they also sing.' Now, chil-Pike learning a lesson, and without a book. dren, this is your sowing-time; every truth The farmer guessed the reason of her surprise and said, "My book has golden letters and tells me much about the wisdom, what seed you sow, for reaping time will come and weeds injure the plants they grow near. Remember, too, that my field would never be filled with plenty, but for the blessing of God and the industry of man. You must also be busy both with head and hands, and never fancy, as some foolish people do, that it is no matter how idle or how wicked they are while young; to listen to a page from his grandfather's for my two books tell me that whatever we sow we shall also reap, the same in quality, but greatly increased in quanti-

Fanny's Gray Kitten.

"Do you see her run?" said Fanny, and the little gray kitten almost flew into the hall, closely pursued by "Old Kitty," her mother. "Now she is away through the kitchen vard. See her run up the cherry tree; how can she get down? Mew, did you say? Will you be helped down? Oh you prefer to creep down a little; and now, with a leap, away you go again. See her jumping up against the wall. There, she has him! Keep out of the way, then, Mr Fly; you should know her claws are very sharp, and if she catches you, she will eat you up. There, now, she has upset the

work-basket, and is driving hoop with the spools and thimbles. See her look so cunningly with the thimble in her mouth .-She means it for laughing, I know.'

"Gather them up, Fanny; kitty is not a good housekeeper; she gets things out of their place, but never puts them back

again.

Hark, she is crying; what can the matter be? Her bright eyes spied a fishing rod and line hanging upon the kitchen wall. In her thoughtlessness and ignorance, she jumped to catch it, and the hook passed quite through her foot. The cruel barb is hidden in the flesh, and she cries piteously. Old Kitty has been enjoying herself watching her frolics, but now she runs and mournfully joins the cry.

"Call William to get out the hook." William came, and carefully held the hook with the pincers, so it should not pry on poor Kitty's foot, and broke off the part

attached to the line. But the barb is in yet; what shall we

Kitty is in great pain; she mews, and tries to pull it out with her teeth. William covered her head so she could not bite him, and then, carefully as possible, but with kitty crying sadly, pushed it through.-Now your trouble is over, Kitty; learn to look and think before you jump for every line again.

Fanny's little gray kitten is not alone in play with hooks and lines—with tempta-

The lad who visits the saloon, and listers to its low stories and vile jests, is playing with a line whose hook will very likely fasten upon him and drag him into a drunkard's ignoble grave. The youth who disregards a mother's love and forsakes a father's advice, is playing with a dangerous line, a fatal hook.

The boy who disregards the Sabbath, and seeks companions among the vicious, who secretly, perhaps, practices "the manœuvres of a traveling circus," or is engaged in boys' theatre, is playing with a line whose hook will surely and fatally draw him away from virtue and self-respect. The youth who sets lightly by the Bible, and listens eagerly to the sneers and cavils of bad men, is playing with a line and hook whose barb will pierce his soul, drawing him from the rock of truth and honesty into the whirlpool of delusion and

Oh! ye children of the Sunday-school, and youth of our happy land, flee these temptations—these barbed hooks. "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it; turn from it, and pass away."

The Child's Prayer.

Into her chamber went
A little girl one day;
And by a chair she knelt,
And thus began to pray:
" Jesus! my eyes I close;
Thy form I cannot see; If thou art near me, Lord,
I pray thee speak to me."
A still small voice She heard within her soul:
"What is it, child? I hear;
I hear thee—tell me all!"

"I pray thee, Lord," she said, That thou wilt condescend That thou wit condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark—
I would not go astray;
O, let me have thy hand,
To lead me in the way!"

o lead me in the way.

"Fear not; I will not leave
Thee, poor child, all alone."
And then she thought she felt
A soft hand press her own.

"They tell me, Lord, that all The living pass away:
The aged soon must die,
And children even may. O, let my parents live Till I a woman grow;
For if they die, what can
A little orphan do?" "Fear not, my child!
Whatever ills may come,
I'll not forsake thee e'er,
Until I bring thee home!"

Her little prayer was said, And from her chamber now, She passed forth with the light Of heaven upon her brow.
"Mother, I've seen the Lord-His hand in mine I felt, And oh! I heard him say,
As by my chair I knelt:

"Fear not, my child!

Whatever ills may come,
I'll not forsake thee e'er,

Until I bring thee home!"

APPOINTMENTS.

Elder B. S. Reynolds will preach (D.V.) at Montgomery Centre, Friday, October 18th, and hold meetings over the following Sabbath; and in Clarenceville, C. E., Wednesday evening the 23d.

Elder Himes will preach in Waterbury, Vt., Oct. 21; Cabot, Vt., evenings, Oct. 22 and 23; Champlain, N. Y., Oct. 24 and 25, and over the sabbath.

Elder Samuel Heath will preach in the Advent Chapel, Hudson st., Boston, Sabbaths, Oct. 20th and 27th.

Loudon Ridge, Sunday, Oct. 27th; West Alton, Friday, Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.

Concord, N. H., Oct. 14, 1861.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. B. Laning. We have none of the Pulpit Harp and can only supply the pew edition at present; which we will put at the same price as the pocket ed.

J. M. Orrock. Mrs. M. L. Clark owes \$1.08. We credited \$2 to I. Newcomb, to 1082, Sept. 14.

R. Hutchinson. Mrs. A. A. Knowlton was indebted \$1.75, which we have cr. her and chd. you—cr. you 75 c.

Geo. W. Burnham. Sister A. Phelps handed us at conference \$4.26, collected at Low Hampton for you; which awaits your order.

B. Dudley, \$1. Sent book and two tracts, and cr. 16 c on Herald to No. 1030. The history and Bible, are for sale in N. Y. and not at this office.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 15, 1861.
M. B. Laning, Kersey, Pa
" New Kingston, "
Mrs. Willard Wood, Derby Line, Vt
Osmund Dond New Haven, Vt
A friend at Conference (N. S., Vt.)
R. Hutchinson, Waterloo, C. E 1.00
Paul Hardy, St. Johnsbury, Vt
Lucy Chittenden, at Conference
South with with their a to not on a trop bear that the sent and

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for

My Post office address in future will be Yarmouth, Me. O. R. FASSETT.

My P. O. address is Rouses Point, Clinton Co., N. Y. DANL. T. TAYLOR.

RECEIPTS.

UP TO TUESDAY, OCT. 15.

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.

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

Those sending money should remember that we have

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

D W Flanders 1081, Geo Thompson 1087, Wm Story 1087, S Ebersol 1081, J Johnson 1148, E H Brister 1098, S Minor 1075, Mrs M H Hyatt 1082, Mrs Mary Gorham 1062, A Phelps 1075, A Culver 1086, H Bundy 1049, Mrs D Winchester 1049, J A Winchester 1101, W H Eastman

W A Cook 1068, M H Mayer 1101, M B Laning 1127, B T Morrill 1104, C A Towns 1127, J Clark 1075, O Doud 1127, Dr C O Town 1075, S H Chaffee 1086, S K Baldwin 1088—each \$2.

Silas Howland 1065, \$3.