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THE LAST TIME.

BY MARTIN F. TUPPER,

Another year! another year!
Who dare depend on other years
The judgment of this world is near,

And all its children faint for fears:
And all its children faint for fears:
Famine, pestilence and war,
Mix with praises, prayers and tears,
Civil strife and social jar,
Spurn'd by pen and stirr'd by sword,
Herald Him who comes from far,
In Elijah's fiery car. Our own returning Lord.

Look around-the nations quail! All the elements of ill Crowd like locusts on the gale, And the dark horizon fill:

Woe to earth and all her seed,
Woe, they run to ruin still:—
He that runneth well may read
Texts of truth the times afford, How in earth's extremest need Cometh, cometh soon indeed, Our own redeeming Lord!

Lo, the marvels passing strange Evry teeming hour brings
Daily turns with sudden change
The kaleidoscope of things:
But the Ruler just and wise, Orders all as King of kings— Hark! His thunder shakes the skies Lo! His vials are outpoured! Earth in bitter travail lies, And creation groans and cries For our expected Lord !

Stand in courage, stand in faith! Tremble not as others may;
He that conquers hell and death Is the friend of those who pray, And in this world's destined woe He will save his own alway
From the furnace trial's glow— Till the harvest all is stored Rescued from each earthly foe, And the terrible ones below, By our avenging Lord!

Yea, come quickly! Saviour come; Take us to thy glorious rest;
All thy children yearn for home.
Home the haven of thy breast. Help with instant gracious aid!
That in just assurance blest
We may watch—nor feel afraid, Ev'ry warning in thy word,
Signs and tokens all array'd,
In proof of that for which we pray'd, The coming of the Lord.

Scripture Illustrations.

NO. 157. A DYING BENEDICTION. "Peace be with you all that are in Christ Jesus." 1 Pet. 5:14.

The biographer of Wolfgang Musculus, speaks

114.

NO. 158. AN ABUNDANT ENTRANCE.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1: 11

When the Rev. Andrew Fuller was visiting Mr. Sutcliff, a pious minister. on his death-bed, he said, on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ!" At this Mr. S. hesitated, not as doubting his entrance into the kingdom, but as questioning whether the term abundant were applicable to him. "That," said he, "is more than I expect. I think I understand the connection and import of those words, - 'Add to your faith virtue, give diligence to make your calling and election sure-for so an entrance shall be ministered unto you abundantly.' I think the idea is that of a ship coming into harbour, with a fair gale, and a full tide. If I may but reach the heavenly shore, though it be on a board or broken piece of a ship, I shall be satisfied."

NO. 159. A PROPHECY EULFILLED.

ors the same sound. Th

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3:3.

A gentleman travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures: "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, Knowing this first, that there shall come in the latter days, Scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped tel dreek let bapqos wi mettinw erev

Joy and Praise.

joy, and "were continually in the temple prais- Hymns and Choirs. ing and blessing God." Praise was a part of the daily expression of that pentecostal gladness with which thousands of new converts at Jerusalem received the first great outpouring of the Spirit. "And they did eat their meat with gladness and singleness of heart, praising God." At midnight, in the inner prison at Philippi, two tion of the guillotine: prisoners with their feet fast in the stocks, were

Blessed be God! the joy which prison walls, and chains, and midnight darkness could not extinguish, was not confined to the apostolic age. The history of Christianity, down to the time of Constantine, presents the great body of believers as being pervaded, to an extent never yet realized, with the spirit of religious joy expressed by praise. The diving spring of gladness which had been opened in their hearts poured itself forth in exuberant, never-failing streams of sacred melody. It sent these streams winding and purling along all the paths of life, making them like the garden of the Lord, a perpetual delight. In their social gatherings, in their homes, and in their daily private walks, the early Christians lived and moved in an atmosphere of praise. Generally, no season of household worship was without it. The reading of the Scriptures, prayer, and sacred song, besides opening and closing the active labors of the day, accompanied their ordinary meals. Through a portion, at least, of the period which we are now contemplating, the notes of tuneful worship might have been heard ascending from their happy dwellings four times in a day. And there were those who, like a psalmist, rose at midnight to give thanks -- a custom which is said to have originated in those persecuting days in which Christian assemblies were compelled to seek the cover of night for safety. "Songs dedicated to the praise of God," says Jamieson, "formed their pastime in private, and their favorite recreations at their family and friendly meetings." When the family group dispersed from the loved What was the spirit of the Gospel as it exist- their songs still cheered them in their toils. Jeed in the experience of believers in the apostolic rome writing from the rural retirement, which spirit. They had received by faith a gospel life, says:---"Here, rustic though we are, we are side the prisons than inside of them. which brought them glad tidings of great joy, all Christians. Psalms alone break the pervadand their daily walk was in the fear of the Lord ing stillness. The ploughman is singing halleluand in the comforts of the Holy Ghost. A nat- jahs while he turns his furrow. The reaper solural and with them, the habitual expression of aces his toil with hymns. The vineyard dresser, this joy was praise. No sooner was the Lord as he prunes his vines, chants something from parted from his disciples, and carried up to heav- the strains of David. These are our songs, and en, than they returned to Jerusalem with great such the notes with which our love is vocal."

The Guillotine.

Louis Blanc, in the recently issued eleventh volume of his History of the French Revolution, tells the following interesting story of the inven-

Under the old regime it had been one of the thus of his last moments: "By degrees his strength overheard praying and singing to God. The privileges of the noblesse, when condemned to

failed him, the beating of his pulse began to fal- peace which passeth all understanding kept their death, to have their heads cut off instead of beter, his extremities to grow colder and colder, hearts, and One who never sleeps, and who has ing hung, as was the case with the commonalty. his respiration to become more difficult and slow- promised never to forsake them, was near. Both From a desire to render the punishments of all er, his sight to fail, and every thing in short to they and their companions in the faith were oft- classes equal and similar, as well as from an inportend his dissolution. He extended his hands en in tribulation ; but as the sufferings of Christ clination to abridge the sufferings of the patient, and said to those around him, "Peace be with abounded in them, so their consolation also arose the Ouillotine. The problem submitted you."-"Last hours of Eminent Christians," p. abounded by Christ. They knew how to be on the 10th of October, 1789, to the constituent abased, and how to abound; how to be full, and assembly, by Dr. Guillotine, one of its members, how to be hungry; and in whatsoever state they was a problem which he flattered himself he had were, therewith to be content. Whether they resolved, and was, "how to inflict capital punwere in favor with all the people, or were led ishment in a uniform manner by means of a simforth to prison and to death, they went out with ple machine." The discussion of the subject was joy, and were led forth with peace. They knew adjourned until the 1st of December, when it not what a day may bring forth; but they were was first of all objected by Abbe Maury that the careful for nothing, casting all care on Him who act of decapitation might have the effect of depraving the people by familiarizing them with the sight of blood; upon which Guillotine exclaimed : "With my machine, I could cut off your head in the twinkling of an eye, and without giving you the least pain." A loud burst of laughter followed this remark-tragic laughter ! when one reflects that the guillotine, that horrible machine, which, as yet, had neither shape nor name, was destined to destroy the greater number of those whom it caused to laugh! And what is not less tragic is, that the joke, spreading beyond the walls of the assembly, caused Dr. Guillotine's remark to become the source of innumerable pleasantries. The idea of taking off a man's head in the twinkling of an eye, out of pure philanthropy, was so irresistibly comic. . . . Couplets were written on the doctor and his machine, which it was thought right to baptize with a feminine form of his own name, Guillotine; and the result was, that while the instrument owed its origin to a sentiment of humanity, it derived its name from a song!

In a novel of Dumas, M. Guillotine is made a luxurious amateur in the art of execution. M. Louis Blanc, setting aside the old romantic materials, shows that the popular notion of M. Guillotine perishing by the knife he was supposed to have brought into fashion arose from the circumstance of his having been imprisoned during the Reign of Terror, the fact being that he survived the Revolution, and died in his bed in 1814. He not only deprives M. Guillotine of his glory as a martyr to the new engine of death, but of the honor which appertains to an inventor. He did sketch a suggestion of such an instrument, but household altar, each to his daily occupation, the first machine was actually fabricated by M. Louis, Secretary to the College of Surgeons; and the society in the midst of which arose this ghastage? It was pre-emmently a g ad and joyous he had sought as a "peaceful port," after a stormy ly symbol was scarcely less light-hearted out-

Easter-Dues.

The attempt to collect "Easter-dues" at Acerington for the Vicar of Whalley, led recently o a scene which must be exceedingly humiliating to Englishmen who boast of their liberty. In a poor working population household goods were seized and sold at auction to satisfy the vicar's claim. The people resolved to make a hostile demonstration without proceeding to violence. The appearance of the auctioneer, Mr. Roebuck, was greeted with groans and hisses. After much confusion the sale proceeded:

"The first lot was a piece of black merino, abstracted from the shop of Mr. John Halstead.

As soon as Mr. Rocbuck exhibited this at arm's that remarkable fight. It will claim a record length, there was raised one of the most hideous howlings we ever heard; and, amidst the clamoring of the crowd, who were too excited to bid for the lot, it was knocked down for £ 1 to Mr. Newton (a member of the Anti-Easter-due Association.) The next lot consisted of five pieces of leather, belonging to Mr. George Barnes. This was knocked off for £ 1 to the same purchaser. Then came four and a half yards of black broadcloth, the property of Mr. James Walley, and which went for £ 1 to Mr. Hacking, also a member of the Anti-Easter-due Assotion. A cornopean, in an elegant case, was next brought out, and after one or two advisedly brief remarks from the auctioneer, was knocked off at £ 1 10s. to Mr. Hacking. The production of the next lot was the signal for a 'dust'—it was a bundle consisting of four pairs of boots, belonging to Lawrence Rushworth until the vicar of Whalley and his agents claimed them, and no doubt still belonged to the said Lawrence Rushworth. These went for 20s., Mr. Newton being the purchaser. Next came a bundle of leather, comprising five pieces, which were seized from John Fish; on these being held up by Mr. Roebuck, more howling followed, and the auctioneer was assailed with sundry cries. Afterwards there were thirty-six knives and forks belonging to James Bently, which Mr. Hacking also bought for £1; a piece of cloth (7 1-2 yards of broad br own), the property of James Swain, which was sold to Mr. Newton for £1; a mirror, belonging to Hugh Nuttal, knocked off for the same sum to Mr. Hacking; a number of books, 'Tales from Blackwood,' (six volumes,) belonging to Mr. Bowker, for which there were two offers. Mr. Newton, however, being the purchaser, the sum being, as in most of the previous cases, £1; a copper kettle, looking-glasses, a pair of scales, two candlesticks, a bundle of umbrellas, etc., being produced."

These articles were purchased by officers and members of the Anti-Easter-due Association, who then disposed of them as follows:

"At this moment the cart to remove and convey away the goods made its appearance, and created a new excitement. The streets were filled in every direction as far as eye could reach, and not fewer than 10,000 persons were present. The vehicle was decorated with white and colored bills, bearing the mottoes, 'I hate robbery for Easter-dues or burnt-offerings;' 'Let every man pay his own parson;' 'The Church and its effects;' 'Does the Church seek the good, or the goods of the people?' 'Down with ecclesiastical tyranny;' 'Thou shalt not covet thy neighbor's goods;' 'Should religion be forced upon the people by bumbailiffs ?' The cart had been so arranged as to display the various articles seized, and the fitting up of the conveyance occupied a considerable time, during which the crowd grew still larger. Rev. Charles Williams then proposed three groans for Easter-dues and three cheers for the Anti-Easter-due Association which were most willing and vehemently given.

"Mr Tattersall having given some further explanations as to the route, the goods were slowly conveyed along Abbey street, Blackbarn road, Piccadilly, St James' street, and other principal streets, amidst a scene which it is difficult to describe. It was quite impossible to form any procession; the 'eight abreast' was improvised into at least thirty abreast; and the whole street was filled by a dense stream of human beings, numbering, at least, ten or twelve thousand. At nearly every window laughing faces were seen, and from many others more decided demonstrations were made as the cart passed beneath. At intervals, as the houses of the 'victims' were approached, the cheering was renewed, and it drowned the strains of the band which had joined and headed the procession soon after it started. It seemed as if nothing but Nonconformity were to be found in Accrington, so complete appeared the unanimity.'

The Springfield Victory.

The details of the battle near Springfield are now sufficiently ascertained, from the reports of both friend and foe, to form a just estimate of

been fought on the continent. The Missouri our intrepid boys. A grievous mistake took ey and the Times, pp. 126-128. Democrat gives the following resume :

"With abundant leisure, and under the strongest incentives desperate leaders could supply, an army of twenty-three thousand men was gathernumber. Claib Jackson's visit to Richmond generalship, evidently determined to let no casualty of war find them sleeping, and to make the conquest of Lyon's little army certain and complete.

"Gen. Lyon is in camp in the suburbs of Springfield, only four leagues from the multitu- Armageddon is the place where the battle of dinous host of the foe. Twenty-five hundred of that great day of God Almighty is to be fought, his command are little better than fresh recruits. that it may seem presumptuous to excress a doubt The term of service of more than a third of the of the correctness of the idea. When, in 1844, remainder, his best drilled soldiers, upon the Mr. Miller suggested a doubt on the subject, I point of expiring. How can be meet the enemy without reinforcements? These, by circumstances which he cannot control, are hopelessly delayed. A council of war is called. Its voice is almost unanimous for the evacuation of Springbeen inglorious, but it would have been disastherefore formed-to fight. Not to throw up entrenchments for defense, nor even to wait for an assault, but to march forth twelve miles and commence an attack upon the foe.

to meet them, os beseed so, ment teem ot

to a splendid charge. It but staving in smitting

ing eighteen thousand, including the Louisiana regiment that fought gallantly,' and the Third and Fifth Arkansas, that Gen. Price, indignant for his lost laurels, led to such a 'splendid charge,' were ingloriously routed and driven from the

"Had the fleet foe all been caught and condemned to be shot, our fatigued troops, who had lost sleep, marched far, and fought for six and a so cut up and frightened that he could not if he sily explained. But how shall we explain the scrutable Disposer. The revelations of an imdared, and dare not if he could.

place by which Sigel's division received the If this criticism is just, as it is clear, then Arworst fire from their friends. Of the First Re- mageddon is "The august, or illustrious city." giment, on which much dependence was placed, ed."

Original. Armageddon.

The belief is so general, almost universal, that was disposed to regard his idea as fanciful. But the more I have looked at the subject the more

I am inclined to his opinion.

The prevailing view of expositors, is, that Armageddon means the mountain of Megiddo. field—a retreat. Such a retreat would not have Perhaps the criticism of Dr. J. F. Berg, of Philadelphia, on the meaning of the word, may be trous. It would have dispirited friends and interesting to the readers of the Herald. The elated the enemy. The heroic resolve was Dr. was a believer in the doctrine that Sebastopol was Armageddon, and the object of his criticism to identify it as such. Although I dissent entirely from his application, his criticism is none the less valuable. He says, "But what is "It was necessary to leave a force in defense Armageddon? Where is it? A degree of obof the stores and equipage. The thus diminish- scurity arises from the eircumstance that Armaed army was then divided into three parts, hav- geddon is a compound Hebrew word, or name, ing little more than a regiment and a half in written, not in Hebrew letters, but in Greek each ! Two of these divisions under Lyon and characters. This would offer no difficulty, if the Sturgis, march directly for the enemy, and the letters in both languages were uniformly corresthird, under Sigel, detours to the southward to pondent to each other. In the present instance, attack him on the south. Angredazo at direct flee the name Armageddon, becomes somewhat en-"Surely here was a desperate undertaking. Its ignatical, from this circumstance. St. John parallel can rarely be met with in the annals of wrote the Apocalypse in Greek. He introduces war. The enemy were fully advised of the tem- a Hebrew word, or name, and writes it in Greek per of their adversary, for on several occasions characters. The Greek alphabet contains no he had dauntlessly marched miles to grapple letter corresponding [in sound] to our H, or to with them in a fair field. They had therefore the Hebrew, which conveys the same sound. The cautiously selected their position, and it was sound of H, in Greek is indicated by an accent there on their own chosen ground that he came placed before the vowel. If the vowel is to be aspirated, the accent placed before it indicates "Take now the foe's report of the battle, and the fact. If it is to have the simple force of mark the overwhelming defeat that only shame the vowel without an H, that is indicated by and rage prevent him from fully confessing. He another accent. These two accents are called says: The enemy took the Confederate pickets the spiritus lenis and the spiritus asper. The prisoners, and surprised the main body. A mild accent is simply a comma put before the bloody and desperate encounter ensued, with vowel-the aspirate He sound is indicated by a great loss on both sides. Five regiments of Miscomma reversed. You will see, then, that if it sourians were panic-struck and thrown in disor- became necessary to write a Hebrew word beder and fled. General Prize made ineffectual ginning with H, in Greek characters, everything attempts to rally them. The Louisiana regiment would depend upon the right accent. The Hefought gallantly and suffered much. General brew word Har, means "a mountain." The Price led the third and fifth Arkansas regiments Hebrew word Ar means "a city." If these words were written in Greek letters they would "And this, out of the enemy's mouth, is Me- both be spelled Ar and the difference in the Culloch's Victory!' Noble twenty-three thou- sound would be indicated by the accent. If St. sand! More of you than the force that attacked John had written 'Ar with the reversed comma, or the fact that it expresses a unit. But with you fled. Lyon had not five full regiments, and it must be pronounced accordingly, Har. But Plain John it has a richer signification. Perfive of yours fled! Who was left on the field? he writes it 'Ar-and the word is therefore 'Ar, This your report forgets to say. Your remain- which means "a city;" not Har, which means mountain. All writers on prophecy, have therefore treated Armageddon, as though it were Harmageddon, or rather Harmageddo, a very differ ent combination from Armageddon, and expressing a meaning altogether different. Har Megiddo means the "mountain of Megiddo," or "mountain of destruction." Now Megiddo is spoken of tions and yearnings. frequently in the Old Testament, and is introduced in the Old Testament prophecies; but half hours, would scarcely have been physically then Har Megiddo is not Armageddon. It is bier and the one new made grave, we are more adequate to the task of shooting so many. They very natural for students of prophecy to seize profoundly impressed than before any other therefore withdrew to their camp, and this with- on Harmegiddo as a Key to this passage. There scene. A fresh scene of solemnity in the fact of drawal is all the victory the enemy can claim ! might be a mistake in the accent, and what was death arouses us. The abrupt cleaving away of Why did he not pursue to Springfield? Why written Ar ought to have been written Har, and one whom we held by so many strong ties, awak-

"Several untoward circumstances occurred, do-Marged means "august," "noble," "illustriamong the most memorable battles that have which exhibit in still stronger light the heroism of ous." Megiddo means "destruction." Prophe-

But expositors of the Apocalypse have taken only seven hundred were in the fight. The de- it for granted that the three unclean spirits are ed for the destruction of scarcely a fourth their plorable fall of Lyon was a heavy blow to the to gather the kings of the earth to a place callhearts of his advancing men, whose hope and ed in the Hebrew tongue, Armageddon. But is and the high-toned and jubilant character of the confidence were reposed in him. But in despite not this as great an error as the name itself? proclamations of Lieut. Gov. Reynolds, Gen. of these drawbacks, the thinned and lessening "They are the spirits of devils working miracles. erals Pillow and Jackson himself, indicate the band closed up their ranks, pressed resistlessly which go forth to the kings of the earth and of pains taken to make their force effective, and onward and won a victory of imperishable lus- the whole world, to gather them to the battle of the serene confidence reposed in its prowess. To tre. The devoted valor of the First Regiment that great day of God Almighty!' This is the these advantages of numbers and opportunity for appears from the sad fact that nearly half their work of devils. "Behold, I come as a thief; preparation, the rebel chiefs added the wariest number engaged are among the slain or wound- blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This is evidently Christ who speaks to his peo-

"And he," the last speaker, Christ, "gathered them," to whom he addressed himself, those who watch, "together into a place called in the Hebrew tongue, Armageddon," or the illustrious city. Is not this a solution of the question so often asked, "Where will the saints be while Christ executes his judgments on the earth, and especially during the conflagration?" "He has prepared for them a city." "I go and prepare a place for you. I will come again and receive you to myself, that where I am, there ye may be

If this is correct, then the "Battle of Armageddon" is a misnomer; there is no such thing mentioned in the Bible. The scriptural name of the battle, is, "The Battle of that Great day of God Almighty." Its place is in the "Valley of Jehoshaphat." Joel 3.

J. LITCH.

Getting on too Fast.

A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he could explain a passage to him. The slave was willing to try, and asked what it was.

"It is here in Romans," said the master.

"Have you done all it tells you in Matthew, Mark, Luke and John ?" inquired the slave seriously fixing his eyes upon his master's.

"No, I hav'nt," said he.

"Then you're getting on too fast, -too fast, master. Go back to the beginning of the book. Do all it tells you, till you get to Romans, and you will understand it easy enough then; for the good Book says, "If any man will domy will, he will know the doctrine."

If any of our readers ever heard anybody arguing about a hard text in Romans, or somewhere else, and worrying to know what it means, just tell them this story about "getting on too

On the Word One.

BY PLAIN JOHN.

To many readers, there will seem nothing in the caption of this fragment beyond the letters, haps ere he has concluded his thoughts upon it, the same impression may be yours. You speak of one person. But is it not often one, compared with whom the millions beside are but common dust? One home! There is no other. One stream! There is none like it, among all the waters of the world. One land! It is par-excellence and undividedly one, to all our affec-

Death touches one! Seldom touches more than one at a stroke; but before the solitary did he not pursue beyond Springfield? He was so the first part of the discrepancy would be ea- ens us to feel that One above is the sole and inother part of the name? Marged is not Megid- mortality vague, and well nigh powerless in the bustle of daily care, assume the form of powerful conviction, and bestir us at least to a purpose of immediate preparation. And how do these feelings deepen under the bereaving stroke when it comes near! when we speak of the dead as one in whom centres a wealth of fond affection. One a root of ourselves, as a severed parent. One a flowering of ourselves, as an idolized child. One a part of ourselves, as a cherished companion. It is only one !- but what a void and an abyss does the single absence leave in the soul! Surely there is something far from trivial in this word.

There is one life, -only one! By this I mean one life of probation. So the Scriptures speak of it. "This life," "your life," "his life," "my life." It is never lives. They ask, "What is your life?" They answer, "It is even a vapor that appeareth for a little time and then vanisheth away." Do we ask in what it consists? They tell us, - "Not in the abundance of the things a man possesses." In this life they place but one element, -- "to be spiritually minded is life." They urge to an attainment of this spiritual mindedness by the admonition, -"The time is short," and also by the fact that, "Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."

One life, and that life a state of trial in which we make or undo ourselves forever! How very difficult it is to realize it. The years to come seem an exhaustless fountain. We frittered away our time and strength. Far off in childhood, and as distant in age, seems the evil day, -yet it comes on. As a strong man armed to run a race, it pursues us. We know this; alas! we did not expect it. But no, this is true of the world, not of believers; and yet we all need the caution, lest we gird the world too close,lest we get our minds entangled in its pleasures, or business, or party errors.

Precious and above all price, ought this one life to be to us. If Plain John had but a single blank book in which to pen his thoughts, and could never obtain another, careful indeed I think he would be, that every page found a carefully studied and carefully written record. Life is the one blank volume which God gives us to write out the record of our earthly existence. Every day a leaf, each hour a line, and the words once entered are imperishable. By them we shall at last be judged.

One Life! The fact demands of us dispatch, and yet that we hasten with a serious and measured speed. The years are silently drifting from us. As they go by, they bid us spring to diligence, and thrust into our languidness the spurs of sharp intent, and rise with an earnest and alert wakefulness, to give the hour to come, and now upon us, a better and purer fruitage, that at last this one life may be crowned with honor and glory and immortality, at the appearing of Jesus Christ .- N. Y. Obs.

The Lord Cometh.

The necessity of calling attention to this important truth arises from the fact it is practically disbelieved by multitudes. The politician arranges his plans and acts upon them as if the world would last for ever. Much is said of the march of intellect, and the present being regarded as an age of progress, continued improvement of the nations is expected. Many feel sure that the world will last their day, and, if indeed it ever comes to an end, probably thousands of years must first pass away, and thus afford ample room for the accomplishment of their schemes. It is true there are individuals—and we fondly hope the number is on the increase-who believe Christ will come again, and who think of the event, yet the mass of mankind is uninfluenced by such thoughts. Men go forth to their work, the mechanic to his shop, the merchant to his counting-room, the lawyer to his office, the studeat to his books,-in short, all classes of every occupation without any apprehension that "the end of all things is at hand." If they admit He will ever come again, the event is placed at such a telescopic distance that it has not the influence upon them which it would have if viewed as less remote. The evidence of the certain-

weighed.

That Christ will come again personally and his salvation." visibly, in power and great glory, is as distinctly announced as was his first advent to suffer and die. Listen to his own words uttered on the eve of his crucifixion: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his Son of man coming in the clouds of heaven, his joicing in the pride of his gains. advent must be personal and visible.

voice hushed the stormy winds and waves of Gen- toward God? nesaret, and drove demons from their human

ered from the apostolic epistles. Paul taught he appear the second time without sin unto salvoice of the archangel, and with the trump of a pledge of the fulfilment of that which pertains lost. to the second. Man may be slack concerning his promises, but the word of God "is true from the beginning," not one of His promises will fail.

"The Lord cometh!" This is the startling cry that falls upon our ear, sounding through the centuries of the past. It rises on the other side of the Flood, for Enoch, the seventh from his generation.-Jude 14, 15. It is a living truth which Satan hates and fain would crush, for it is the death-knell of his hope and liberty. It never will be popular with a godless world. the enchanted ground, it brings strong consola-tion; for by such ones it will be said in that day,

Millennial News.

The Great Question.

the world of Commerce. We see there a sucglory."—Matt. 25: 31, &c. "Hereafter shall cessful child of fortune. The winds of heaven soul?"—Western Episcopalian. ye see the Son of man sitting on the right hand have wafted his ships, richly laden, to the nearof power, and coming in the clouds of heaven." est and the most distant parts of the habitable -Matt. 26: 64. You will observe he is to come earth. The waves and rocks of the ocean, as if as the Son of man. This title is applied to him in league with the winds, have reserved their 84 times in the New Testament, and simply be- desolating power for other barks, and his have cause of his humanity, as Paul teaches in Rom. passed speedily and safely on to their destined i. 3: "Concerning his Son Jesus Christ our ports, Times, and seasons, and circumstances Lord, who is made of the seed of David accord- have combined with wind and sea to prosper ing to the flesh." If therefore he is seen as the every voyage, and send home his mariners re-

the day of his ascension are equally explicit: sire. He has laid up "gold as dust, and the gold may be said that Dr. Cumming is a popular "Ye men of Galilee, why stand ye gazing up in- of Ophir as the stones of the brooks." He is ento heaven? this same Jesus who is taken up from riched in all manner of store. His name as proyou into heaven, shall so come in like manner prietor is known on land and ocean, and in the as ye have seen him go into heaven."-Acts i. costly dwellings of the goodly city. He has be-9-11. How cheering and expressive this an-come as it were a nation's banker, and his name nouncement! The Man of sorrows who went will go down to posterity as one of the rich men about doing good; who knew how "to speak a of the earth. But what shall these things profit word in season to him who was weary;" whose him when he comes to die, if he be not also rich

We would derogate nothing from the benefits habitations; those words fell as gently on the which these naturally confer. We press not now ear as the dew on the moss-rose of June, when the divine declaration that a "man's life consistto the disciples he said, "Fear not," or in the eth not in the abundance which he hath." Let hearing of parents uttered the children's gospel us admit that the above condition gives to the (Mark 10: 14); who sympathized with Jairus, man power, and respectability, and influence over the widow of Nian, and the sorrowing sisters of others—that it removes from him all the incon-Bethany, and bade their dead live again; who veniences attendant on restricted means, and offered himself an atoning sacrifice on Calvary; supplies all his bodily wants. Yet how long is whose body was laid in the rocky tomb from he to enjoy these blessings? Will not a few which it emerged on the third day; who "shew years bring them to an end? Will not the grave ed himself alive after his passion by many in- soon make him as lowly and as poor as any othsee; for a spirit hath not flesh and bones, as ye a God requiring righteousness? To say that

God; and the dead in Christ shall rise first."- ing question, which lies at the foundation of all appear to have no need of its assistance. 1 Thess. 4:16. Now we argue that as the pecuniary enterprises-"What will it profit me?" prophecies were fulfilled literally which describ- and then, applying this question to that world take a look at the preacher. The personal aped his conception, birth-place, ministry, ride into which concerns them most, they will stop and pearance of Dr. Cumming is in his favor. His Jerusalem on the ass, humiliation, suffering, inquire, What am I likely to gain by living on features have an intellectual cast and his whole death, burial, resurrection, and ascension; so the as I have lived? If I pursue my present course demeanor in the pulpit is such as to inspire repredictions respecting his coming "the second with that exclusive and absorbing interest as spect and an expectation of something above the time," will be literally fulfilled. Surely it is not heretofore, shutting out Christ and his religion ordinary standard of discourses. His rotundity fanaticism to believe that the accomplishment of from all my time and thoughts, what is to be the is not drawn out into excessive length, nor is the prophetic word relative to the first advent is end of it? As God's word is true my soul is his circumference equal to that of the two Dutch-

our proximity to it, should therefore be duly and he will save us: this is the Lord; we have receive the spirit of adoption. We shall be made waited for him, we will be glad and rejoice in the sons of God, and heirs of that kingdom which he hath prepared for all who love him. This is the highest reward we can conceive of. More than this the heart of man cannot crave. What insane delusion then, must possess an otherwise rational man, to risk the loss of so great a For another illustration of this, let us pass to blessing? "For what is a man profited, if he had gained the whole world, and lose his own

Rev. Dr. Cumming of London.

BY REV. HENRY D. NORTHROP.

Rev. John Cumming, D. D., F. R. S. E. author of "Apocalyptic Sketches," "Benedictions," "Lectures on the Parables," "Voices of the Night," "Signs of the Times," etc. Rev. John Cumming, the modern prophet, author of the "Great Tribulation," the "Great Preparation," etc., etc., is minister to the Scottish National Ivent must be personal and visible.

Yea, rather, "God hath given the man power church, Crown Court, Covent Garden, London."
The words of the angels to the disciples on to get wealth." He has gained his heart's depreacher, a good platform orator, and a Christian gentleman.

Those who are acquainted with the location of his chapel will remember that it is situated a little off of the Strand, a crowded thoroughfare, and is hemmed in and surrounded by other buildings, so that a stranger would almost need a guide in order to find it. The only motive for putting a chapel in that particular spot must have been to have carried the gospel into the dark places of the earth.

The edifice itself is plain, substantial, and inconvenient. Some of the entrances are narrow and tortuous. The audience room has the shape of a half-moon, the pulpit being in the center. By this arrangement a large portion of the congregation is brought near the preacher.

The singing is conducted by a choir seated in front of the desk. No organ is used. In many congregations in England and Scotland, there seems to be a conscientious opposition to praisfallible proofs," and said,—"Behold my hands er man? Then what will his possessions avail ing God with any sort of instrument. The peoand my feet, that is I myself; handle me and to his soul, when it comes before the tribunal of ple are more pious, in this respect, than David was. If the "harp of gold" spoken of in Scripsee me have."—(Luke 26: 39, 40); yes, "this one word of pardon, one smile of acceptance ture, should prove to be a literal thing, it is to same Jesus," shall come in like manner as he from his Judge would then be worth more to be feared that it would mar all their enjoyment was seen go into heaven. Such is the testimony him than his former gains, would be a sentiment of heaven. There may be praise in a Yankee of angels. It is not difficult to understand their too obvious to require utterance. And yet, for nasal twang or an English guttural, and we like words as teaching a personal advent, but ex- these same gains, the man had voluntarily for- congregational singing whether men sing through tremely hard to make them teach anything else. feited every good, and every mercy, which this the nose or out of the stomach, but we do not The manner of his coming may also be gath. Almighty Judge has power to confer upon him. believe the harmonious, stirring, solemn tones of If these things be so, does it not become men the organ are unsacred or unchristian. An inthat "Christ was once offered to bear the sins of who are striving to lay up treasures here, but strument is religious or irreligious according to many, and unto them that look for Him shall none in heaven, to look well to the final issue, be- the use to which it is put. A fiddle can be made fore it is too late to consider it? Yes, in the to play Old Hundred with such propriety and vation."-Heb. 9: 28. "For the Lord himself midst of all their cares and labors they will, if solemnity that it shall prove a means of grace shall descend from heaven with a shout, with the wise, regard the ultimate result. They will of to the hearers. An organ is generally a help in ten put to their conscience that great, that mov- singing, yet the voices in Crown Court chapel

But now that the Psalm is ended, we can men who obtained sufficient exercise by walking Besides, do we not learn from the Scriptures around each other once a day. His belief that that the time for repentance which is most pleas- the end of the present dispensation is close at ing unto God, and which he even calls his "ac- hand evidently does not cause him any great cepted time," is not the future, but always the anxiety or affect his enjoyment of good dinners. present? "Behold now (saith he) is the accept- His inevitable spectacles and gown add someed time: behold now is the day of salvation." what to his native dignity, yet his bearing is Why should we not be of the same mind with easy, graceful, and generally unimpassioned. Adam, made the announcement to the men of our Maker, and let his chosen time be ours? There is no attempt at display, or to get up a The moment we bring our wills to this point, sensation without any capital to do it with. He there breaks upon us the dawn of a glorious des- fires the gun and makes as little noise about tiny. We then have one thing which ought great- it as possible. He is sprightly, gentle, fluent, ly to cheer and encourage us. We have the cer- instructive, persuasive. Other preachers may How can it be? for we are assured "If any man tain prospect of success, and final acceptance. If be greater, but hardly any more pleasing. His love not the Lord Jesus Christ," he will "be, in answer to his own invitation we become co- voice is not remarkably sonorous, yet it is well Anathema, Maranatha," that is, accursed when workers with God, and thus link our own weak- modulated, and has a peculiar richness of tone. the Lord comes. Neither to the mere formalist ness to his strength, we cannot fail. We shall He preaches without manuscript, and the curis it to be a pleasing sound; but to the lone become accepted through Christ-accepted for rent of his thoughts and language flows on watcher at Zion's gate,—the weary pilgrim on his sake "who loved us, and gave himself for smoothly without a moment's cause of hesitation.

ty and suddenness of our Lord's return, and of Lo, this is our God; we have waited for him, ing that we have no friend in heaven. We shall critical scholar and thorough Bible student. If

der his touch, old familiar passages appear "I beg pardon for trespassing on your time and reason. for intruding God's Word upon your notice."

Having heard so much of Dr. Cumming's proof the time of Christ's second coming. You are While doing so, a colonel in the Russian army, deals with the "great tribulation" of the guilty transpired. sinner, and the "great preparation" which he needs for heaven. w betalappea sta odw

Dr. Cumming is not a monomaniac upon the subject of the world's end. If he is mad, there is a remarkable coolness and method in his madness. He reasons so deliberately and eloquently upon this subject, that his writings attract the notice and admiration of men who disbelieve every word of them. It is said he rarely introduces his peculiar views into the pulpit except in a series of sermons.

Dr. Cumming is a very voluminous author, Many of his extemporaneous discourses are taken by the stenographer and published with slight revision. He has said many good things, and many things which, dying, it will not be necessary for him to blot, for kind oblivion will relieve him of the task. His expository works are full of excellences, yet are not intended to be critical guides. He is in sympathy with every good reform, speaks often in behalf of ragged schools and other benevolent enterprises, and feels much interest in every undertaking which looks toward the elevation of the masses of the

His chapel is usually crowded, many of the congregation belonging to the nobility, and representing titles and wealth. The Dr. is now about fifty years old, and bids fair to live to see "the end of the world."-N. Y. Ind.

Conspiracy Against the Czar.

and containing the most circumstantial details, side of a wheat field, or with grain in stack or it appears that at St. Petersburg a tragedy was barn near the house, because they cannot get it on the point of being enacted, the effects of which, ground, the mill being dried up or broken down, had it been accomplished, would have spread at or occupied by the army,' or suffering a collapse, least over one half of Europe. A plot against so that no grinding can be had. the life of the Emperor Alexander, as well as against the lives of the different members of the Imperial family, has lately been discovered, in which some of the highest members of the nobility and State functionaries were implicated. For some time past the house of a great functionary was the rendezvous of a large number of persons, who assembled there under divers pretexts. They were for the greater part Gove functionaries, retired officers, landed proprietors, discontented with the late reforms, and individuals belonging to the different coteries into which the court is now divided. These personages, it is stated, became the centre of a conspiracy, which aimed at the lives of the Emperor and his children, as well as the establishment of a constitution. The complicity of two ladies of the honored and his truth advanced; also, that it 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. which aimed at the lives of the Emperor and his in view as their future Czar.

Relations were also formed with some exiles, who were brought round by the promise of the Herald are two dollars a year, in advance;—with immediate proclamation of a liberal constitu- as large an addition, as the generosity of donors tion; a Senator, who, on account of the favor he shall open their hearts to give, towards making the enjoyed at the court, was considered to be the A. M. Association an efficient instrumentality for most fitting intermediary between the different good. malcontents; and the correspondence on the subject was carried on through him. However, the the office, should write "Office," on the envelope, frequency of the meetings drew the attention of to have their letters promptly attended to, if the a servant to them, and a gossiping propensity on editor be temporarily absent.

there is any hidden meaning in the chapter his part was the means of putting the police on which he reads, any lurking beauty, any choice, the track, which they pursued, by the Emperor's related significance, any concealed and precious orders, with the greatest circumspection. The gem, he is sure to seize and bring it forth. Un- letter further states that several persons who visited the reunions, were suddenly dismissed freshly inspired. He is not one of those minis- from their situations. This had the effect of at ters who hurry through the chapter as if it were once arousing misgivings that they were discovvery uninteresting to the hearers, and then shut ered. Some strove to quit the country, and the the sacred book with an air that seems to say: ringleader in the plot became utterly deprived of

When all this was made known to Government, M. Patkul, the chief of the Russian police, phetic disposition, you expect, of course, that paid a domiciliary visit to the house of the Senhis sermon will be a mathematical demonstration ator, for the purpose of seizing all his papers. prepared to have the mysteries of inspiration and secretary to one of the ladies in question, and of Providence all cleared up, the present came and displayed an order which empowered constitution of things reasoned away, and the him to take possession of the treasonable corresworld annihilated. You are therefore not a lit- pondence. A warm contest ensued; but Patkul tle surprised when you hear a practical, earnest was the victor, and in the letters which he found evangelical discourse, containing no allusion to was discovered the clue to the conspiracy. The his cherished theme. You find him selecting two ladies were immediately ordered to leave St. this is done, and the advantages to be gained by it. what might be called revival texts and aiming Petersburg, and also forbidden ever to return at the hearts and consciences of his hearers. He there. But the fate of all the others has not yet

A New Dish.

A writer in one of the Eastern papers, says that probably not one farmer in fifty knows what excellent, hearty, wholesome food he can have directly from the wheat field, stack or barn. He says: "The writer's family breakfasted this morning, July 20, mainly on boiled wheat. Boiled wheat and wheat gravy. Boiled wheat and milk. Boiled wheat and maple sugar. Not wheat flour, nor wheaten groats, nor cracked wheat, but whole grains of wheat, shelled from the best in cold water one or two hours, or until it is is given. quite soft, and the water all absorbed. It should be cooked while other culinary operations are going on, as it needs to boil or simmer on a slow fire a good while, and care must be taken at the last that it does not burn. To prevent this it may be finished off in a sand bath, that is a pan of heated sand, or in a pan of water, or in a tin kettle set upon a thick earthen plate on a stove; or in a stove oven with all the heat over the top. How easy for our soldiers to have a change in the eternal bread and salt meat rations, if they may be allowed to glean a few wheat heads from the "sacred soil" of the enemy, and boil the grains in their camp kettles. How convenient would this little item of knowledge in domestic cooking be to the wife of many a farmer, who would gladly get up an extra dish for the tired harvest hands ! Try it. How many familes are From a letter published in the Paris papers, this day living on short allowance, right along-



ADVENT

BOSTON, AUGUST 31, 1861.

SYLVESTER BLISS, EDITOR.

THE TERMS OF THE HERALD. The terms of the

To Correspondents.

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

H. Yost. Thank you for the enclosed. Your communications contain something golden; even if we cannot subscribe to all your views.

Explanation.

A portion of our subscribers will find their names printed on their papers, with numbers following their names; and some of them may not understand the meaning of the last. We will explain: We are thinking of making arrangements by which the Herald will be directed, by printing the name and address of each subscriber instead of writing his or her name. And we are experimenting this week on a part of our edition. If it shall work well, we shall apply it to our entire edition; and we are of the opinion that it will. Should it do so, we shall explain in minute detail the whole process by which

The number affixed to any name, indicates the number of the paper to which that subscriber has paid-though the number, if expressive of more than 1000, is abbreviated by the omission of the left hand one (1). Thus: The figures 023 indicate the number 1023, and that the Herald is paid for to January 1, 1861; if it is 049, it indicates 1049, and that payment is made to July 1, 1861; and if it is 075, it indicates 1075 and payment to the end of the present yr. And so with larger or smaller Nos, so that whatever the figures are, prefix a one (1) to the left, and the number of the Herald to which payment has been made, will be expressed, -unless the left hand figure is a nine (9) in which case the figures are the whole number expressed.

This will enable each subscriber to see weekly, to what number his or her Herald is paid; and when a new payment is made, the change in the figures heads, as the larger the better, and soaked in will show its reception, and to what number credit

> This is the first paper to which this system of printing has been applied; and we would advise our exchanges to defer adopting any other device, till we can give them our experience of its working -which will be soon.

> The advantage aimed at in this process, is the ability to address papers rapidly, by raised letters, made of an inexpensive material.

Exposition of Daniel's Prophecy.

CHAPTER VII.

It has been somewhat different in respect to the Seventy Weeks of Daniel 9th, which measured the time to events in connection with the first advent, and "which," according to Prof. Bush, "by Jews and Christians have been interpreted of weeks of years." He says : "This fact is obvious from the Rabbinical writers en masse, where they touch upon this subject, and Eusebius tells us, (Dem. Evang. L. VIII. p. 258, Ed. Steph.) that this interpretation in his day was generally, if not universally admitted"-i. e. in respect to the 70 weeks, Hierohant p. 243.

It is also claimed by Prof. B. that among the Christian fathers, "Mede is very far from being the first who adopted this solution of the symbolic term day," in respect to the three and a half times. In support of this claim, he says :

"I have, in my own collection, writers on the prophecies prior to the time of Mede, who interpret the 1260 days of so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of a principle which came down to them accredited by the immemorial usage of their predecessors." Ib.

Prof. B. has not given the names of these early writers on prophecy or extracts from their writings showing their precise position. Though there may be writers older than Mede, it does not appear that any older than the reformation, thus interpreted the 1260 days. Since that epoch, however, this interpretation has been quite general. Thus in a letter to Mr. Miller, Prof. Bush said:

"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetical time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that Correspondents, on matters pertaining solely to the leading periods mentioned by Daniel and John do actually expire about this age of the world; and it would be strange logic that would convict you of heresy for holding in effect the same views which

stand forth so prominently in the notices of these

" If the old established principle of the year day theory is wrong, then," said Prof. Bush, "not only has the whole Christian world been led astray for ages by a mere ignis fatuus of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending." Ad. Her. v. 7, p. 38.

Mr. Elliott dates the application of the year day principle soon after the reformation. "We find," he says "that almost immediately after Luther's publication of his Bible, it was discussed by the chief Protestant prophetic expositors that followed; and in most cases the year day principle applied to explain them."

Whatever thus dates back to so early an epoch in the reformation, has become venerable for its age; and though that of itself is not sufficient evidence of its truth, there is always a satisfaction in finding the paths of truth to be the "old paths." On this point Prof. Bush says :

"I am not of the number of those who deem the consent of fathers or the current of tradition an infallible test of biblical interpretation; nor am I in the least a stickler for a punctilious specification of the dates of prophecy; but neither am I, on the other hand, inclined to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the yearday calculations of prophecy, I am abundantly satisfied, and I confess too at once to the pleasure that it affords me to find that that which is sanctioned by age, is also sanctioned by argument." Hierophant p. 242.

The objection that there is comparatively little evidence of the interpretation of symbolic days as years previous to the Reformation, is sufficiently met by the fact that, till the last days, the prophecy was to be closed up and sealed (Dan. 12:9). But it was not to be unintelligible in all respects; for an angelic interpreter gave Daniel an understanding of the various symbolic agents, shown him in vision (7:16-27; 8: 15-26); whilst, of the salvation thus revealed, the prophets "enquired and searched diligently, who prophecied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow" 1 Pet. 1:10,11. It was in respect to the time, or manner of time, mainly, that the vail of obscurity was spread over Daniel's prophecy. And therefore when the disciples asked our Lord, "Wilt thou at this time restore again the kingdom to Israel ?" he replied with marked emphasis, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall pe witnesses of me," &c. Acts, 1:6-8. There are therefore clear intimations that a veil was spread over the symbolic revelations of time, which was to be removed towards the end; when, in respect to that which till then was sealed, "many shall run to and fro and knowledge shall be increased." And this prediction of a running to and fro, which has not respect to a movement in space, but is put by substitution for the various and often contradictory interpretations which should be advanced during the increase of knowledge-shows that the light was to dawn gradually, and explains fully any conflicting and erroneous views which have been advanced respecting the epochs from which the periods in question have been dated.

The ablest opposer of the year-day theory, is the late Prof Stuart of Andover, and his main arguments in opposition are, That when a short period is representative of a long one,-like the instances refered to in Numbers and Ezekiel-"the prophet is expressly told that one day is the symbol of a year;" that it would never have entered the mind of any man, "that such could be the case, unless he were expressly informed of it;" that "Daniel and John never once hint at such a mode of interpretation;" that"the scriptures abound in instances where designations of time are literally announced in connection with predicted events,"-as in the prediction of Jonah against Nineveh, the years to the flood, &c.; that where there is no intimation to the contrary, and nothing in the context requiring a different mode of interpretation," the designations of time should be regarded as literally to be fullfilled; and that unless Daniel himself used time literally, vs. 2 and 3, of chap. 10, "would necessarily make Daniel himself to say, that he fasted in the most rigid manner for twenty one years."

The obvious reply to all this is, that the two instances adduced from Numbers and Ezekiel are sufficient to establish the general principle of a like interpretation of other designations of time, in connection

ed to the agents symbolized; that the principle having thus been revealed, it was not necessary to reaffirm it continually; that there was no occasion therefore for hinting it in Daniel and John-though it is thus hinted in the use of the Seventy Weeks ; that Scriptural designations of time literally expressed, in connection with literal predictions, furnish no basis for an argument respecting those in connection with prophetic symbols, disproportionate to the agents symbolized; that the context, of the three and a half times,—the little horn being proved to be the Papacy,-requires that more than literal time should be understood of the period of its tyrannical supremacy; and that Daniel's fast of twenty one days, being not symbolic, but a literal act, its time could be only literal.

Prof. Bush, in a letter to Prof. Stuart makes the following disposition of such logic:

"On the ground you have assumed, the argument will stand thus :- The chronological periods attached to all literally expressed prophecies are found to be themselves literally and not mystically expressed. Therefore the chronological periods attached to all symbolically expressed prophecies, must be themselves literally and not mystically expressed. Now this is a gross nonsequitur. It is reasoning from unlike to unlike. More is put into the conclusion than had appeared in the premises," Hierophant, p. 246.

The reasoning of the Andover theologian, is fairly open to this criticism of the New York Professor; who thus shows the insufficiency of the logic brought to bear against the year day theory. The period of the minor revolution of the earth on its axis, is an appropriate representative of the greater one of the revolution of the earth around the sun, when the representative agents and acts are corresponthan those symbolized - like dingly less those in Numbers, Ezekiel, and the 7th and 8th chapters of Daniel. And as the symbolic conditions, in the last two chapters referred to, are analogous to those in the writings of Moses and Ezekiel, instead of here needing a special direction to interpret the time on the principle there laid down, we are, without express permission to depart from it, shut up to that principle of interpretation under all similar circumstances.

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 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 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.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."-New York Chron-

"We like this work, and therefore commend it to ter Transcript. our readers."-Niagara Democrat.

"A condensed view is presented of the entire his- hope some of them have been detected tory of prophetic interpretation, and of the computations of the prophetic periods."-Missouri Republican.

"The enquiring Christian will find much to engage his attention."-Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secre-

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."-Richmond Religious Her-

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."-Albany

"We can cheerfully recommend it to all who de-

on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be reverenced as Canons in the Christian Church." -Concord Democrat.

Inquiries.

Bro. Bliss :- I wish to know just how long it was from the commencement of John's preaching to the destruction of Jerusalem; also I wish to know how long it was from the first event named to the crucifixion of Christ: and also, how long from that event to the last named event—the destruction of Jerusalem. In other words, I wish to know if the cross is not half way between the two named

Ans. John commenced his ministry in the 15th year of Tiberias Cæsar, in A. D. 26. The destruction of Jerusalem was in A. D. 70. The crucifixion is commonly placed in A. D. 33—7 years after the former event, and 37 before the later; but we have supposed it to be in A. D. 31.

Robbing the Boston Post Office.

During the past six months, letters deposited in the Post Office in this city have been frequently broken open and the contents stolen. The oftrepeated acts of this sort, and the loss of various sums of money, induced a strict watch to be kept upon the movements of all parties connected with the office, and the matter was entrusted to Mr. N. G. Ordway, special Post Office agent, to unravel. After diligent investigation, with the assistance of Mr. John Lewis, a clerk in the office, Mr. Ordway succeeded on Wednesday evening [Aug. 14th] in detecting another clerk in the office named Charles Center in the act of pilfering the contents of a let-

Young Center was immediately arrested, and yesterday was brought before U. S. Commissioner Woodbury, upon a complaint charging him with stealing letters and their contents at different times since February last, and in default of bail in \$1000 he was committed for trial. The precise gross amount stolen by Center is not known, but it is supposed to amount to several hundred dollars .- Boston Jour-

On Tuesday, Aug. 6, we made a complaint at the Post Office, of money lost that had been mailed for the Herald. And on Tuesday 13th, we left there the following list of lost letters:

Mailed, about Jan. 1, 1861 from National, Iowa, by James Woodworth, \$2.

Jan. 18, from Caledonia, Pa. by A. M. Luce, 2. Feb. 1, from Volga City, Iowa, by A. J. Black-

Mar 4, from Manchester N. H. by John Morse, 3. June 11, from York Pa. by Jacob Shelley, 2.
July 1, from Moravia N. Y., by David Barber, 1.

July 11, from Lake Village N. H., by John

July 15, from Allenstown N. H., by J. B. Clark,

About July 30, from Manchester N. H., by Wm. P. Stratton, 2.

Since the above, we have to add the following Mailed July 29, 1861, at Conway Mass. by A. M. Sherman, \$3.

Mailed about July 20, at Huron O., by E. W. Mead, 1.50.

The above comprises our share of losses by some dishonest party, and we hope, the agent of them has been detected and removed. When we do not credit money sent us, we desire a prompt notice.

F. E. Dickinson, a clerk in the post-office at Enfield, in Hampshire county, was arrested on Monday by U. S. mail agent Holbrook, on a charge of robbing the mail. Abundant testimony of his guilt was found and he was taken to Boston for an exion before the proper authorities.—Worces-

It seems the rogues have been about; but we

ARREST OF A NOTED ROBBER. Yesterday afternoon. Officer Baker of the 4th Police arrested a man giving his name as Spear, for breaking a window on Washington street. He was, however, identified by Mr. N. G. Ordway, special Post Office agent, as Oliver Cromwell Smith, who had been traced by Mr. Ordway for several weeks past, Smith always making his appearance in the immediate vicinity of the recent Post Office robberies!

On searching him a large number of postage stamps and several Post Office keys were found upon him, which with other evidence already in possession of Mr. Ordway, clearly satisfied him that Smith is guilty of robbing the Post Offices in North Easten, Stoughton, Charlestown, Fitchburg, and Roxbury, carrying away money, stamps, letters checks, drafts, and rifling nearly two thousand let-

Commissioner C. L. Woodbury, yesterday, upon the preacher commenced singing,charge of robbing the Post Office in Fitchburg, he waived examination and was held in \$2000 for trial before the next term of the United States Court.

"The Worcester Transcript gives the following method employed for detecting F. E. Dickinson, who was lately arrested on a charge of robbing the Enfield Post Office:

"Dickinson was detected through a plan laid by United States Officer Holbrook. A decoy letter containing a five dollar gold piece was sent from Belchertown directed to a fictitious name at Enfield. and on arriving of the mail was called for, but Dickinson, who had been purposely left alone in the office, said that no such letter had been received. He was thereupon arrested, and the stolen letter found in his pocket. He had been in the Ward Post Office, where he was suspected, and was placed in the Enfield office to facilitate detection. It is believed that he has purloined \$200 from the Enfield office and \$400 from the Ware office."

Our Annual Conference.

Instead of occupying the time of the next Conference with the framing and passing of vain resolutions, and the transaction of mere business affairs, the following subjects will be presented and discussed in their order.

It will be noticed that they comprise the great cardinal questions which make us a distinctive people, with doctrines eminently and strictly practical. They will not only call out the liveliest interest among ourselves, but demand the attention of others who will, undoubtedly, attend the session. We shall too, by this method, secure as good as twenty sermons, per day, instead of one or two as formerly, and in a way that shall bring out the many and various gifts of our preachers, and must elicit the warmest expressions of faith, experience and exhor-

In order to obtain promptness and give energy to the questions, and to insure an unflagging interest from the opening of the Conference, to its close, speakers will be appointed to open each subject, i. e. make an address, or preach a short sermon of about 30 minutes, to be followed by remarks from any who may choose to speak.

tation from the lay brethren.

Subjects for Discussion at the next General Conference.

1. Revivals :- Their essential qualities ; Their Importance; the best means to promote them.

religious; Practical application as taught in Scrip-

3. Importance of Union :- In Faith; in Labor; in Sympathy.

4. Fundamental Doctrines :- What ones vital to er. salvation; essential to understand, to believe and propagate.

5. Sabbath Schools:—Importance; management; Instances of interest; the best method of promoting

6. Christ's Second Advent :- Personal and Visible; Pre-millennial.

7. Resurrection :- Literal; of all the dead; their order as to character and time.

8. The Restitution : of man, morally and physically; of the earth; of the atmosphere, &c.

9. Kingdom of Christ :- Its essential parts; the Time of its Establishment; the place of its Manifes-

10. Adventists and other Millenarians:-Their Differences and agreements; co-operation desirable. 11. Practical Value of our Faith :- To individ-

ual Christians; to the Church; to the World. 12. Our absolute Dependence for success in the prosecution of our mission, on the Father, the Son, and the Holy Ghost.

The names of the opening speakers will be attached next week.

The Coronation.

"The late Mr. Dawson, a very plain man, but a highly popular local preacher among the Wesleyan Methodist's of England, was some years since, preaching in London on the offices of Christ. After presenting him as the great Teacher and Priest, who made himself an offering for sin, the preacher introduced him as the King of saints. Having shown that he was king in his own right, he proceeded to the coronation. Borrowing his ideas from scenes familiar to his audience, he marshalled the immense procession, moving towards the grand temple, to place the insignia of royalty upon the King of the universe. So vividly did the preacher describe the scene, that his hearers almost thought they were gazing upon that long line of patriarchs and kings, prophets and apostles, martyrs and confessors, of every age and clime, until at length the great temple was filled, and the solemn and imposing ceremony of corona-tion was about to take place. The audience by this time were wrought up to the highest pitch of ex-After finding himself caught Smith acknowledged | citement; and, while momentarily expecting to hear

with symbolic agents, when similarly disproportion- [sire to know what has been said, and can be said | his guilt, and on being brought before United States | the anthem peal out from the vast assemblage, the

"All hail the power of Jesus name! Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all!"

"The effect was electrical, The audience started to their feet and sang the hymn with such spirit and feeling as perhaps it was never sung before or since. Right royally did that great congregation pay homage to the Saviour as their Sovereign on that Sabbath morning .- Hist. Sketch of Hymns.

"The excellent John Wesley, in giving an account of a visit he made to Bolton in Lancashire, in the summer of 1787, tells that, in the evening of a Sabbath on which he addressed eight hundred Sabbath school children, he desired forty or fifty of them to sing Pope's ode,-

"Vital spark of heavenly flame."

He adds, "Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equalled in the King's Chapel."-Ib.

The 8th Georgia Regiment.

The Richmond Dispatch gives a Homeric account of the 8th Georgia regiment at the Manassas battle. After marching twenty-seven miles on Friday, and then kept moving by rail till Sunday morning, and then marched thirteen miles to the scene of battle. it was opposed to Sherman's battery, and badly "cut to pieces." They retired, when the Dispatch

"But a horrible mistake occurred at this point. Their own friends, taking them for the enemy, poured a fatal fire upon their mutilated ranks. At length they withdrew from the fight. Their final rally was with some sixty men, of the six hundred they took in. Balaklava tells no more heroic tale than this: 'Into the valley of death marched the six hundred.' ?'

This is paying dearly for secession. All accounts show the rebel losses to be very great.

On the Sabbath morning on which the battle of Lake Champlain was fought, when Commodore Downie of the British squadron, was sailing down on the Americans, as they lay in the Bay of Plattsburg, he sent a man to the mast-head to see what they were doing on Commodore McDonough's ship, 2. Aspect of the Times :- Political, moral and the flag-ship of the little American squadron.

'Ho! aloft,' said Downie, 'what are they doing on that ship ?

'Sir,' answered the lookout, 'they are gathered about the mainmast, and they seem to be at pray-

'Ah !' said Commodore Downie, 'that looks well for them, but bad for us.'

It was bad for the British Commodore, for the very first shot from the American ship was a chainshot which cut poor Downie in two, and killed him in a moment. McDonough was a simple, humble Christian and a man of prayer, but brave as a lion in the hour of battle. He died as he lived, a simplehearted, earnest Christian.

A Brother writes from Wisconsin :

"Bro. Bliss :-enclosed you will find a gold dollar to pay in part for my paper. It is the first one I have had since I sent you the last. You shall have the next one. I send you these, because there is no discount on them. Many of our bank bills are worth only from 60 to 80 cts. on the dollar. I esteem the Herald very much, and hope and pray it will be sustained until Jesus comes; which cannot be long, it seems to me."

The above not only paid "in part," but in full to April 1, 1862: In this time of famine of money, such an interest in the Herald shows that the will of ceeds their ability.

Laga allot To the Point lagast v

The noting of grode Lockport, Aug. 12, 1861.

Mr. Sylvester Bliss-Dear Sir : Enclosed please find three dollars, of which apply one dollar in payment on my subscription for Advent Herald, and two dollars in donation to its support.

Truly yours,

Mrs. J. W. REED.

The above is just the talk we need at the present time. It is to the point; and is encouraging, in the evidence it presents of an active interest in the Herald's welfare. We would like to see such welcome epistles greatly multiplied.

For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

CORRESPONDENCE:



In this department, articles are solicited, on the genera In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all pers sonalities, and to study Christian courtesy in all references. sonaitries, and to study christian courtey 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 uncourteens dontroversy.

From Bro. J. T. Curry.

Bro. Bliss: Bro. D. Bosworth's remarks in your last, in reply to my own, convince me that he is more or less in the dark with regard to the question sprinkling their blood upon his garments. He says in dispute. In the spirit of Christian love, and I will tread down the people in mine anger, and with a perfect willingness to be set right if I am make them drunk in my fury, and I will bring wrong, I will endeavor to do my part in the remo- down their strength to the earth. By fire and by val of the difficulty. The pronominal expressions sword will he plead with all flesh. He will give under consideration do not occur often enough in them that are wicked to the sword. The prophet the New Testament to warrant the assertion of Bro. Jeremiah says, chap. 25, Evil shall go from nation B. that they are "scattered all through the Bible." to nation. Zephaniah speaks of God's bringing They number about 327 in the Old Testament, but distress upon men: "and I will shake all nations." only about 27 in the New. If the New T. had a The adversaries of the Lord shall be broken to pieproportionate number, it would have about 107 .- ces. David says, in the 46th Psalm, "Come be-Instead of standing in the ratio of 1 to 3, they achold the works of the Lord, what desolations he tually range 1 to 13. So much for the wholesale hath made in the earth. Upon the wicked he shall expression "scattered all through the Bible."

in the O. T. ? Dr. Eadie replies, it Nouns of this nations experience! C what war and shedding of nature are used, because the Hebrew has no inten-blood! O, of its present fearful aspects and consesive or reflexive pronouns." To this Bro. B. an-quences, who can think without a shudder. What swers, "But I am not quite convinced, for I have wonderful instruments in preparation, and being known orthodox divines to be a little heretical on made, as implements for war. The calamities and some points." Now what does he mean? Does convulsions are making men's hearts to fail for fear, he mean that he is "not quite convinced" of the and for looking after those things that are coming truth of the above statement of Dr. Eadie? If so, on the earth, for the powers of heaven shall be shawhy has he not stated his ground of objection?- ken. Has he, or any one else, a right to publicly impugn But O how great the happiness of the believer in the authority of a standard Biblical critic, without Christ, to know that he is building his hopes upon giving any reason? " Let it be understood that it is a rock, against which all the counsels of earth and not a question of doctrine. (I believe that Dr. Ea- hell shall never prevail; and to see in all these evils die is "heretical?" in doctrine, inasmuch as he main- the certainty of the truth, as taught by Jesus. All tains the immortality of the soul.) But it is a things are warning us that ere long the crashing question of Hebrew grammar. I will now quote blow of destruction will come and sweep the earth further from Dr. Eadie. "The Hebrew and Arabic of all which now trouble and disgrace it. sword abound in similar instances. Gesenius illustrates it by the German selb or selber of Nordheimer, in the 2d volume of his Hebrew grammar, illustrates such usages at considerable length." Here are two other Hebrew scholars to be branded with heresy. I wonder what Goold Brown would think if some one should charge him with heresy for explaining "the laws of (English) grammar and principles of (English) poetry."

It may be asked, Why are such expressions found in the New T. at all, as it was written in Greek? To this question I reply in the words of another " orthodox divine and celebrated critic," Dr. Edwd. Robinson. "The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in this idiom, would naturally have great prominence. . . . This is seen more in the construction and connection of words in phrases and sentences, than as affecting their intrinsic signification." Robinson's Lexicon, Preface.

Another " orthodox divine &c." Rev. Ezra Stiles D.D., Pres. of Yale College, says, "Kindred with this (the Hebrew) or rather a bath-kol, and daughthe New T. (I believe) was originally written, and not merely translated, in the Apostolic age."

Prof. Murdock says of the above " opinion of Dr Stiles, that the greater part of the books of the N. T. were originally written in Syriac, and not merely translated, is far from being so strange as to have no other advocate. Many have believed that Matthew's Gospel and the Epistle to the Hebrews, if not also some other books, were originally written in Hebrew or Jewish Aramaean." App. II. Murdock's Trans. of the Syriac Test.

To dismiss the question, I believe the phrases, "My soul," " his, her, thy soul," and also the plural "your, their souls," are Hebraisms, and merely expressive of personality. Least of all do they prove the existence of an entity in man which can survive what is popularly styled "temporal death."

I have thus far kept to the question in dispute. But Bro. B. in his reply to my former remarks, introduces another question instead of adhering to the one started by himself. He says comparatively little about the point in dispute, but occupies most of

the space allotted to him in the Herald in discussing something else. Let us analyze his article. It has 47 lines. He occupies 8 lines in statement of the question. In the next 4 he compresses his argument. (?) Then 31 lines are devoted to another point. Then 3 lines " relieve Dr. Eadie of his difficulties." I prefer to discuss one question at a JOSEPH T. CURRY.

Fly Mountain, N. Y., Aug. 15, 1861.

From Sr. Martha Salt.

Dear Br. Bliss :- The times in which we live are surely very peculiar; and as time rolls on much will be revealed. We have undoubtedly entered upon those days of temptation, which should come upon all the world, to try them that dwell upon the earth. I am more convinced than ever, that the signs of the times strongly indicate those awful events spoken of in Isaiah. He speaks of One who is to tread the wine-press alone; who will tread the people in his anger, and trample them in his fury,rain snares, fire and brimstone, and a horrible tem-But why does this mode of speech superabound pest." What awful anarchy and confusion will the

Yours looking for the blessed hope, dal mi diel al- noin lo Martha Salt. East Liverpool, O., Aug. 2, 1861. vdtsquiye nois vibil

From Sr. A. Muzzey abou of ladress : milevier

Bro. Bliss :- I sailed from Boston to Nova Scotia last May, - the first time I ever left my native soil. Although it is not a very great way off, it is away from home and from war. O, cruel thought! Is it so that our once united and happy country is now convulsed in civil war-brother against brother! It is even so; and who can tell what the end will be? Alas for our nation; for God hath said that he will give them that are wicked to the sword.

Although it is now a time of peace in this province, yet who can tell what a day or year may bring

I came here in company with Bro. and Sr. Ingham. Sailed over the mighty deep for the first time, had a pleasant and safe passage, and found a very hospitable and kind people, a few scattered ones that love the doctrine of the coming of the Lord and the resurrection of the dead, who are comforted with the words, "The Lord himself will descend from heaven," to raise the sleeping dead, change the living, and bring them all together to their long-sought

Unbelief is prevalent here. The harvest is great. and the laborers are few. O that the Lord would send forth laborers into his vineyard.

We have had some very good meetings, have felt much of the presence of the Lord and hope it may not be in vain that I came to Nova Scotia. I have tried to prove faithful to my trust; have labored as I felt God would have me, both in public and in private. I have held up the light on the coming of the blessed Saviour, as far as I had the ability to do. have scattered papers and tracts, visited and prayed with the sick and the dying; and now I feel the blessed assurance, if my Master should call me from labor that I should receive the reward of the righteous, and have it said of me, "She hath done what she could."

I feel much attached to the people here, am loth to leave them; but my mind begins to look toward my native shore. I think of returning in a few weeks; but as the sound of war and battle increases I almost dread the thought of meeting friends whose hearts are filled with sadness.

O let the morning dawn, that will end our tears

and sorrows, remove the curse, restore the earth to form was like the Son of God, and the same I that its Eden beauty, and bring up the saints from their said to the Jews, Destroy this temple, and in three dusty beds. Let Zion triumph; let the tree of life days I will raise it ap; the same I that said,-

From your sister in Christ, watching for the mor ning dawn. ABIGAIL MUZZEY. Hillsburgh, N. S., July 29, 1861.

From Bro. W. S. Cutting. Bro. Bliss-Dear Sir :- What could we do in these days of peril, when men are heaping to themselves teachers having itching ears, if we had not the Book of books, the true and everlasting chart, to teach us truth from error, and right from wrong, and good from evil. When I hear ministers of the gospel declare from the desk that Christ had no existence until he was born of the virgin Mary, and that his whole being died on the cross, it does seem to me that they are blind, or greatly mistaken; for when I read the words of Inspiration that declare that though he was rich yet for our sakes he became poor, that we through his poverty might be rich, and knowing that when he was born into the world he was wrapped in swaddling clothes and laid in a manger, which looks like poverty, and nowhere when in this world, veiled in humanity, was he rich, but said himself that the birds of the air have nests and the foxes have holes, but the Son of man hath not where to lay his head. It is evident that he was poor in this world, a man of sorrows and acquainted with grief; and he that was rich in wisdom, power and glory stooped down to the lowest degree of degradation, poverty and suffering on our this mind be in you which was also in Christ Jesns, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men." It is plain to my mind by this scripture that he was in the torm of God before he was made in the likeness of men. whatever that form was; but God is a spirit, and a spirit bath not flesh and bones. Still God said, Let us make man in our image, after our likeness. So God created man in his own image. I think God has a form, and is called the eternal God, who rideth "upon the heaven in thy help and in his excellency on the sky, and underneath are the everlast ing arms. And the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. And Christ being in God's form, thought it not robbery to be equal with God, and it is said that he was the brightness of the Father's glory and the express image of his person; and he says by the wise man, The Lord possessed me in the beginning of his way, before his work of old I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens I was there. When he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. The Scriptures teach that he did exist with the Father from the beginning, and was the creator of the whole creation .-For in the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not. For by him were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him and for him, and he is before all things, and by him all things consist; but unto the Son he saith, Thy throne, O God, is forever and ever; and thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. It is evident to my mind at least that he that appeared unto Abraham in the plains of Mamre, and said, Shall I hide from Abraham that thing which I do? and said he would not destroy the city if there could be ten righteous found in it, and the same one that wrestled with Jacob until the breaking of the day, and that changed his name from Jacob to Israel, the same God that Jacob said he had seen face to face and his life was preserved, and the One that said to Moses, Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Paul says,-They all ate the same spiritual meat and did all rock was Christ. It looks to me that he was the

be restored; let the river of life flow; let the holy Where two or three are gathered together in my city appear; let the church be gathered; let the name, there am I in the midst of them; the One song of salvation be sung; yea, let Jesus reign King that said, Lo, I am with you alway, even unto the of kings and Lord of lords. Then peace shall smile end of the world, and declared to the Jews that befrom shore to shore and nations shall learn war no fore Abraham was I am; and he told John that he was the Alpha and Omega, the beginning and the end, the first and the last. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then he said, Lo, I come, to do thy will, O God. It seems to me that this body was prepared for an offering for the sins of the world; for without shedding of blood is no remission. Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. He took only in part of flesh and blood. He took not on him the nature of angels that cannot die, that we might live. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God to make reconciliation for the sins of the people. For what the law could not do in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. The promise to the serpent was that he should bruise the heel of the seed of the woman, which looks to me like the human nature of Christ-the body only died, and not the being that the words were addressed to, Let us make man in our image. The body only died, and not the Alpha and Omega, the first and the last. At the last supper he took bread and gave thanks and brake it, and gave unto them, saying, This is my body which is given for account, that we might be rich. Paul says, "Let you. Also the cup after supper, saying, This cup is the new testament in my blood which is shed for you. It looks to me that there was a body prepared. Then said he, Lo I come to do thy will, O God, by the which will we are sanctified through the offering of the body of Jesus Christ once for all; and having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the vail, that is to say his flesh; for he is our peace who hath made both one and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain one new man, so making peace; and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unreproveable in his sight. It is evident to my mind by these texts that the body only of Jesus died, and the offering was made through the Eternal Spirit without spot to God, and should purge our conscience from dead works to serve the living God. If his entire being died on the cross, as some say, I see no way that his prayer could be answered, Now O Father glorify thou me with thine own self with the glory which I had with thee before the world was; for after he had a resurrection and a glorified body there would be an addition to his glory, and hearing him say to the thief on the cross in positive terms, Today shalt thou be with me in paradise, it looks to me that his prayer was answered when he commended his spirit into the hands of his Father and was ushered into the presence of the Eternal God, as he was when he was in the form of God and thought it not robbery to be equal with God; and I can say with Paul, Now unto the King eternal, because he had an eternal existence with the Father before the world was; immortal, because his mortal body that was prepared died on the cross, was buried, and through the resurrection was made immortal; invisible, because, Whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory; and he will in his times show who is the blessed and only Potentate, the King of kings and did exist before the world was, and he was the Lord of lords; who only hath immortality; and the gift of God is eternal life through Jesus Christ our Lord.um bad life neithird W. S. Cutting.

Barnston, C. E.

From Bro. J. T. Sweet. tol south beat beat and in

" And they lived and reigned with Christ a thou-

sand years." Mr. Editor - Dear sir :-- Notwithstanding you may differ from me in my views, yet I am persuaded that the question, "Who lived and reigned?" has not been fairly discussed in the Herald. Mr. Peaslee takes the position that it is the martyrs at some future period of this world's history; yourdrink the same spiritual drink; for they drank of self, in discussing this question with the above-namthat spiritual rock that followed them, and that ed, took the position that it was the church in the world to come. Now it looks to me (after holding being that Nebuchadnezzar meant when he said his those views for twelve years) that your position

rise at the resurrection at the last day. John 11:24. be deprived of it. I feel that I must bow in submiswhich would not worship the beast and his image. that God may be with you all. Now I cannot see how the 4th verse can refer to the resurrection at the last day, when Christ said, "All in their graves shall come forth in the same hour, some to life, and some to condemnation." And John has said everything that contained any dead, at the time of the appearing of the great white throne "delivered them up, and they were judged every man according to their works." And Paul says, " Christ will judge the quick and dead at his appearing and kingdom. Now, as all the dead that lar in six months, if they try. I am poor myself; are in the sea, and all that in their graves, are to but I mean to try to pay so long as I can. You be delivered up prior to the passing away of the heavens, earth and sea, how can there be any rest of, or remnant, of the dead, to be delivered up a thousand years subsequent to the time when the containers of death were passed away, or destroyed? We answer the question for ourself, it is impossible that the special class referred to in verse 4 should commence their reign for 1000 years, at the judgment; for at that time, all do rise, and the grave is cast into the lake of fire (melted earth), and the sea delivers up its dead; and therefore the 4th ver. must precede vs. 11-15 by 1000 years, and as the white throne appears at the end of this age, v. 11, so verse 4 must precede v. 11, and the end of this world (age) by 1000 years; and consequently the reign of the martyrs that were beheaded was a spiritual reign with Christ, (who is now, and will continue reigning until the last enemy is destroyed, and then death and he that had the power thereof being destroyed, Christ will have accomplished his work that the Father gave him to do. 1 Cor. 15:24, 25.

There is 1000 years between verse 4, and vs. 13-15. This is conceded on all hands; and yet it is impossible to avoid the conclusion (fairly) that vs. 11, 12 apply at the same time with vs. 13-15.

If verse 4 teaches a resurrection, then it applies at the end of this age, and consequently must be prior to the passing away of the earth, v. 11; and if it does not synchronize with v. 13 then that verse is to be applied in the new earth, and that would give us the present sea and graves in the new earth, which is impossible.

Will you give me an opportunity to show up the truth on this point, and oblige yours,

J. T. SWEET.

From Bro. C. Dow.

Bro. Bliss :- I have an interest in the Herald. am not willing to give it up at present; for it seems to me that the light it reflects is very much needed at this hour of our national affliction, when the stoutest hearts are failing for fear. The enemy in our midst seems to triumph over our misfortuneprovoking the church to feel somewhat like the apostles when they asked permission to pray for fire to come down and destroy those that were unwilling to lodge the Savior for a night; which was rebuked by him, I suppose, for our example. If so, how much we need a like rebuke, judging from remarks made by professors of Christianity concerning the South That they should be put down by our government, I have no question; but we should pray for them, and desire to do them good, instead of cursing them. It is a trying time to the Christian, who means to be honest, pay his debts, and live with a conscience void of offence towards God and man. We need great grace in order to live in constant readiness to meet the Savior when he comes. Desiring still the paper, and its prosperity, yours in much affliction,

CHAS. DOW.

Inverness, N. Y., Aug. 17, 1861.

From Bro. C. Greene.

Bro. Bliss :- Our conflict will not always last. Better days are coming. The "Captain of the Lord of Hosts" will ere long come into the field in person. Then the battle, which hung long, will come to end. May it be our happy lot to receive one of the "many crowns" from the hand of Him who has been our leader in this long campaign.

Affectionately yours,

C. Greene. Montgomery Centre, Vt., July 13, '61.

"Bro. Bliss :- I did not expect it would ever be my painful duty to write to have the Advent Herald stopped, but I am compelled to do so. If my dear husband my little family is changed since his death. He subscribed for it, when called the Signs of the Times. highly appreciated its columns; for it has contained If they are resurrected persons, then they must food for our hungry souls, and I am truly sorry to If they rise at the last day, then they must be in- sion to the will of God in all things. I see by the cluded in the account of the dead that were deliver- last number I have received all I have paid for. I ered up from the sea, death, and grave, Rev. 20:13; wish I had money to send in this for the paper; but for you will observe that this delivering up is at the have not. I hope it will be sustained; for it is time of the appearing of the great white throne, v. greatly needed in this time of trial. I would gladly 11; and if verse 4 teaches a resurrection, it is only help to support it, if I could. The paper and those those that were beheaded for the witness of Jesus, connected with it, shall have my earnest prayer

From your sister in the Lord, looking for Jesus

Communications like these are multiplying on us.

From Bro. A. C. Brown.

Bro. Bliss :- I am sorry to see some stoping their papers on account of hard times; for I think there are but a few so poor that they cannot raise one dolwill find one dollar enclosed for the Herald.

Yours, still looking for Redemption, A. C. Brown.

Oakdale, Mass., July 15, 1861.

Mary the Sister of Lazarus.

BY D. HOYT WILLEY.

The lamp of day looked warmly down On Bethany's fair and sacred mound, While tiny shrub and stately trees Stirred 'mid the zephyr's gentle breeze.

On Mary's home—the household dear-Those beams of love fell soft and clear— And he who did the world atone His blessings scattered round her home.

But once ere his return was made, Kind Mary's brother low was laid. Hadst thou been here, she wildly cried, I know my brother had not died.

Then went they to the silent grave, An earnest, fervent prayer was made, The dead awoke, and free of pain In faith sweet Mary smiled again.

And when the festal board was spread, Soft was heard her gentle tread.

At her Master's feet, 'mid tears and prayer She bathed them with her golden hair.

The soft winds stir amid the leaves Of Bethany's tiny shrub and trees, But Mary hears no more their song— She has joined above the angelic throng.

A Touching Incident. The following touching incident is given in a letter from a young officer in the Second Rhode Island Regiment:

"After the battle was fought I went into a grove where the secessionists had been concealed. I found the ground was covered with the dead and dying. The sight was one I pray never to see again. One poor fellow with his leg blown off called me to him and asked me to shake hands with him. He then asked me if I had any ill feelings toward him: I replied, 'No; but I am sorry that brothers should be obliged to slaughter each other in this manner." The poor fellow burst into tears and said he came from Georgia, and they would have shot him in his own house if he had not come. I saw many heartrending scenes; too numerous to mention."

Providence Journal.

At Christ Church Sabbath School, Sunday afternoon Dr. Goddard was discoursing to the children on the beauty of love as developed in the Christian, whose leader was Christ, when he asked: "Who are our enemies"? A little lad, who doubtless supposed the Doctor asked the question to have it answered, spoke out in a manly voice: "The secessioners." The effect was electric, and the Doctor had to hold his sides.

ADVERTISEMENTS.

Daguerreotype Pictures for Headstones.

Every person who has lost a beloved Child, Father or Mother, should send f.r one to adorn the Head Stone with the image of the departed one, for there is nothing more appropriate or tasty than this. I am the only manufacturer of Daguerreotype Cases for attaching the Likeness of the deceased to 'Head Stones and Monuments, in this country, These Cases are made of Parian Marble, an indestructible material of a texture corresponding well with Marble generally used for Monuments. The Picture is secured from air or dampness by a metal screw box, which is nicely fixed in the back side of the Case—the whole arrangement being securely fastened to the surface of the Monument, the Case being a very beautiful Ornament.

A beautiful Tomb Stone is not completed until it contains the likeness of the one whose name it bears. Those

who have been called to commit treasures of household af-fections to the cold confines of the grave, will feel a deep merits, and will herald it over the land.—Beston Herald. who have been called to commit treasures of household affections to the cold confines of the grave, will feel a deep interest in this invention, for how dear a privilege to gaze upon the lineaments of the sleeper beneath, at your periodical visits to their grave. Not only would such a likeness be of inestimable value to the relatives of the deceased, in their visits to the graves of loved ones, but of mournful interest to friends and acquaintances of the between

This Case is so constructed that the exact picture of a departed friend can be so copied into it by any Daguerrean Artist as to endure for years, unsoiled by wind or storm, and how agreeable on visiting the church yard to see a bright, life-like picture of departed friends conspicuous

These Cases are securely packed, and warranted to reach their place of destination in safety.

Price Two Dollars each.

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A. LEWIS BALDWIN, West Meriden, Ct.

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turer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of

French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

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> AGENCIES THROUGHOUT THE WORLD. pd to Sept 18, 1860

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

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

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

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

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

From Mr. J. O. Merriam, Tewksbury, Mass.: "I ha 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 scratch is on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve i

From Dr. W. S. Campbell, New Britain, Conn. : "Your From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, crysipelas, and sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may ecommend it from me as a valuable Salve."

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

"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.

place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They ohronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

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

J. V. Himes.

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

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be read to season.

count will be made to agents. aug 13-pd to jan 1'62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is Wellcome's Great German REMEDY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

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

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

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

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

Eld. A. C. Hodgkins being cured with it, of a had case of phthisic and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

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

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

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purga-DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

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At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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

BOSTON, AUGUST 31, 1861,

The Great Dreamer.

Many of our young readers have read the "Pilgrim's Progress," and many others have heard of that delightful story.— Perhaps they would like to hear about the man that wro e it two hundred years ago. If they have read the wonderful dream, they will enjoy a peep at the dreamer; and if not, this peep at John Bunyan may make them wish to learn more about his pilgrim's long rough journey, with its hap-

Three years after Charles I. came to the British throne, John Bunyan was born at Elstow, a village in Bedfordshire. His parents were poor, and, with a very scanty education, he grew up a great boy, with broad forehead and piercing eye, ever fore-most in the rude games of those times, but foremost too in many sins, which caused

him much alarm and sorrow in his after life. For the present pleasure of sin is not John Bunyan's home; here he wrote his more certain than the pain that follows

As he grew older he learned his father's trade, that of a tinker, and traveled up and down the country with his tools on his back, ready to do a job of work for any one who had broken things to mend and a few pence to pay. But when Bunyan was about seventeen years of age he entered the army, for at that time all England was in arms, though not against a foreign foe; and that saddest of wars, civil war, was laying the land bare and raising the heart and hand of brother against brother. He was chosen to serve at the siege of Leicester; but when just ready to march for that town, a comrade offered to go instead, and, having taken the place which John Bunyan should have occupied as sentinel among the besiegers, the poor tellow was killed by a musket-shot or perhaps his jailer, who is very kind, in the head. But this providence did not will allow him to breathe the air at the awaken John's soul; he still went on in sin. For some time he remained in the army, having in the meantime married a young woman, who, though very poor like himself, was much better in other respects; and whose only fortune, two good books which her father had given on his death-bed, proved more useful than many a larger marriage portion might have been. These books were read over and over again; and, though John Bunyan still loved to do wrong, the voice of conscience

sins and go to hell?" Once more he wandered as a tinker through the streets of Bedford; and, as he sauntered slowly along one day, in a very unhappy state of mind, he overheard three your "Pilgrim's Progress." or four woman talking while sitting at a doorway. They were talking about Jesus, about his great love in coming to die for poor sinners like them; and Bunyan heard from their lips the good news, that if we believe on him with all our heart, gation in Bedford and passed the next six-God will forgive us for his sake, and, what is more, treat us as his children and make earnestly and lovingly in the cause of the us holy by his own Spirit. This message of grace sank down in the soul of the poor tinker, and, though Satan tempted him but always working for Christ. Though sadly by whispering, "Leave off seeking to be saved; return to your old ways, the golden chain of heavenly truth and love was 100 strong to be broken even by the tempter's art, and as link after link fastened itself round his heart, John Runvan learned, he tells us himself, to read the Bible "with new eyes," and became a better and happier man. One evening when the day's toil was ended, the footsore wanderer strayed into a humble meeting where a good pastor was explaining to his flock a verse from God's own word which told of Christ's love to those he has redeemed Two simple words fixed themselves in Bunyan's mind, "my love;" and

CHILDREN'S DEPARTMENT now twenty-eight years old, and for five years he labored night and day to do good to his fellow countrymen by pointing out

to them the way to be saved.

One winter's evening the fire blazed brightly in a farmer's large comfortable kitchen; one neighbor after another dropped in until the room was crowded, for they expected John Bunyan to be there. But when he arrived, the farmer's face grew sad as he told him he had heard that if they held any more meetings, the con-stable and his men might perhaps take him away to prison, because very severe laws had been lately passed against those who thus joined together to worship God. But John Bunyan was no coward; he began his sermon, and before it was finished the constable appeared with a warrant or written order for his arrest; and, scarcely allowing the humble friends to have a parting word, he hurried off their beloved teacher to Bedford jail.

This prison stood on the old bridge that spanned the river Ouse, and like other prisons of the time had stone walls, iron bars, and narrow, cold, damp, comfortless cells. For twelve years one of these cells was "Pilgrim's Progress." During those long years his brave wite made many efforts for his release, and several times he was brought into court and pleaded his cause before the judges: still no liberty came. But though they might fetter his hands or feet, they could not chain his mind, and, free, as the lark, it rose heavenward in sunshine and in song.

Now let us walk softly to the the door of his cell and look in. That is Bunyan sitting at the table near the grated window, and the little girl by his side is his daughter; but she does not see the prison bars, nor miss the bright daylight that shined outside, for she is blind. Look, he is making tagged laces, and when several dozen are finished, he will-send them to his wife that she may sell them to be able to buy bread for herself and their four children. will allow him to breathe the air at the prison door, where, still firmly chained, he may stand with his loved little one asking the passer-by to make a purchase.

How dark it grows! the day's work is

done, the blind girl must go home for the night; but look, before she sets out, her father puts his arms round her and they both kneel in prayer; then with a parting kiss he sends her by the rough hands of

the jailer to her mother.

Now it is quite dark; Bunyan is quite loved to do wrong, the voice of conscience often disturbed him, and sometimes spoke the table, and two books keep each other to know if such words as these were really coming from the sky, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" oner has pen, ink, and paper too. How happy he looks! he writes, he smiles, he claps his hands and looks upwards; he has forgotten the prison cell; he is writing

> On the 17th of May, 1672, John Bun-van left Bedford jail, for the king had granted his release. With great joy the people hurried to hear him preach once more. He was chosen pastor of a congreteen years there or in London, laboring the brave workman did not complain of fatigue, rest was near. In the autumn of 1688 he left home on an errand of love, and after it was done he was about to return, when he was seized by fever, and, after a tew days' illness, died in London.

> What has made the difference between the swearing tinker boy of Elstow, and the brightest spirit of Bunyan before the throne in heaven? The love of God the Father, the grace of God the Son, and the fellowship of God the Holy Ghost-Child's Companion.

Ruins of Damascus. Damascus is now almost a heap of ruins, charred and blackened by fire. A refor many days after, as he pondered over the thought that Jesus really loved him, and there a lazy Arab driving his donkeys before he could not restrain his joy from burst- him laden with the debris of the fallen houses. This ing out into a song Some time afterwards is what the Turks call rebuilding the quarter! he was urged to go and tell others about Throughout the length and breadth of what but a God's message of love, and the people of Bedford flocked to hear him. He was not one single house is now standing—Greek, Latin,

Syrian churches and convents, European consulates, &c., were mingled in one common destruction. There was still remaining many traces of the former magnificence of the houses. Broken marble columns and tesselated pavements were thickly scattered in the court yards, and the walls in many places were richly inlaid with mother of pearl and

Trace ylum The Chick-a-dee.and and gold

Near the window where I'm sitting, Stands a bare and leafless tree; Shivering under winter's breath, Daily dying winter's death;
There a merry chick-a-dee Sings as to and fro he's flitting.

Icy winds around him playing,
Wildly rock his foothold frail;
Yet that little bird of cheer, Chirps his chick-a-dee-dee clear; Arm'd in coat of feathery mail, Laughs he in his cradle swaying.

On the bird I crave a blessing, On the happy chick-a-dee;
Thus amid the storm of life,
Groans of death and noise of strife, Let me sing as blithe as he, Cheerfulness and peace possessing. Zion's Herald.

"Remember now thy Creator in the days of thy youth," Eccl. 12:1.

A TOUCHING INCIDENT OF THE BATTLE FIELD. A letter received in New York from Atlanta, Ga., gives this incident of the battle at Bull Run:

"A staff officer from Charleston, engaged in the battle on the 21st of July says:

"I rode out the day after the battle to view the ground, and passed piles of dead in various positions. Under a large tree I saw a body lying, very handsomely dressed, with a fancy sword, and a handkerchief over the face. It attracted my curiosity. I stopped, removed the handkerchief, and saw one of the handsomest faces I ever met with, of a boy not more than twelve or fourteen years old. His appearance and dress indicated high social position; probably he was a temporary aid to some general officer. To ascertain who he was, I examined his pockets, and found a testament, in which was writ-

"James Simmons, New York. From his loving mother. My son, remember thy Creator in the days of thy youth."

I wished very much to take the body away, but I was six miles from quarters, on horseback, and it

APPOINTMENTS.

A Campmeeting will be held (D. V.) at Marsh Creek, Center Co., Pa., on the ground occupied the last season, to commence Aug. 29 and continue one week. Brn. Litch, Osler Pearson and others are expected to be present. Let there be a general gathering of our brethren and friends in this vicinity, at this meeting. Come up in the name of the Lord; bring your families and tents with you, and spend the week especially devoted to the service of God; and we doubt not, as in time past, it will tell for your spiritual advancement, the salvation of precious souls and the prosperity of the cause of our soon-coming Redeemer. As soldiers of the cross, let us be awake—at our posts, waiting, watching, praying, valiantly fighting for God, holiness and truth. The conflict will soon end, and victory be given to the faithful ones.

Committee of Arrangements — Wm. T. Irwin, Jacob Hoover, Samuel Shank, D. P. Watson, Joseph Eckley, Andrew Heaton, Wm. Reside.

about on M. L. Jackson.

THE MAINE ANNUAL ADVENT CONFERENCE. The next session of this conference will be held in Yarmouth (in the Institute occupied by the Advent church) Sept. 11th, Wednesday, at 2 o'clock P.M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who came by cars, if on the Kennebec and Portland R.R. will leave the cars at Yarmouth Junction, about one half mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk Railroads, will leave the cars at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscott can take the boat to Portland, then the Grand Trunk R. R., eleven miles, to Yarmouth Station. Call on Brn. Geo. W. Harvey, Geo. Humphrey, R. R. York. This will be a good place for another friendly greeting of the pilgrims, in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine, who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend.

H. B. Sever, Pres.

I. C. Wellcome, Sec'y. I. C. WELLCOME, Sec'y.

G. W. Burnham proposes to preach at Loudon Ridge, N. H., Sabbaths, Aug. 11th and 18th and several intervening evenings at 5 P. M., if brethren think best; Tuftonboro', as Eid. T. Piper with others may arrange, from Tuesday, 20th, to Sabbath 25th. Will bro. P. assist me as to appointments in Wolfboro', from Tuesday, 27th, to Sabbath, Sept. 1st? Merideth Neck, from Sept. 3d to Sabbath, 8th, inclusive. . G. W. B.

Bro. Bliss: — I wish to say to the brethren of C. E. there will be a grove meeting in St. Armands, C. E., near the Guthrie school house, to commence the 11th of Sept. and hold over the Sabbath.

B. S. REYNOLDS. nd hold over the Sabbath.

PS. J. M. Orrock and D. Bosworth are expected.

B.S. R.

American Evangelical Advent Conference. The annual session of this Conference will be holden in the Advent chapel in North Springfield, Vt., on Tuesday, October 8th, at 2 P.M. The brethren in Springfield will do their best to accommodate ministers, delegates and others who may attend. Let all who are friendly to the good cause make an effort to be there. It has been proposed that the Conference hold services over the Sabbath. Let us invoke the presence and blessing of God who "giveth more grace."

John Pearson, Jr., Pres't.

F. Gunner, Sec'y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Baylies. It was rec'd July 3d, and paid to 1075. Mary S. Wicker. It was rec'd July 22, and paid to

A. M. Sherman. It was not ree'd. It is another of the letters we have had stolen. We must lose, of course, and

so we credit you to 1127.

M. J. W. The paper of T. Ward Jr was already paid to 1062; and this pays to 1078—three Nos. in next year.

H. Odbert. Yours of 23d was reed—will devote our earliest leisure moment to the selection.

E. W. Mead. It was not reed; but we cr. it to you to 1062.

A. M. ASSOCIATION.

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

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

ACKNOWLEDGMENTS TO TUESDAY, AUG. 27, 1861. Herm. Yost, Philadelphia, Pa.....\$1.00

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

"A Friend of the cause "......\$10.00

answer the question for onrealf.

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

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

 Samuel Prior, Yardleyville, Pa
 5.00

 Stephen Sherwin, Grafton, Vt
 1.00

 Martin L. Jackson, Milesburg, Pa
 2.00

Agents of the Advent Herald.

Eddington, Me. Thomas Smith.

Fairhaven, Vt. Thomas Smith.

Homer, N. Y. Lendal Brown.

Lockport, N. Yl. R. W. Beck.

Johnson's Creek, N. Y. Hiram Russell.

Kincardine, C. W. Joseph Barker.

Morrisville, Pa. Wm. Kitson.

Newburyport, Mass. John L. Pearson.

New York City. J. Litch, No. 127 North 11th st.

Portland, Me. Alexander Edmund.

Providence, R. I. Anthony Pearce.

Princess Anne, Md. John V. Pinto.

Rochester, N. Y. D. Boody.

Richmond, Me. I. C. Wellcome.

Salem, Mass. Chas. H. Berry.

Springwater, N. Y. S. H. Withington.

Springwater, N. Y. S. H. Withington.

Springwater, N. Y. S. H. Withington.

Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.

Somonauk, De Kalb Co., Ill. Wells A. Fay.

St. Albans, Hancock Co., Ill. Wells A. Fay.

St. Albans, Hancock Co., Ill. William Trowbridge.

Torouto, G. W. Daniel Campbell.

Waterloo, Shefford, C. E. R. Hutchinson, M. D.

Waterbury, Vt. D. Bosworth.

Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, AUG. 27.

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 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 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 atac 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.