

enlightened institutions, and the increasing tyranny over private opinion in all countries where governments are despotic, thus leading to revolutions; the rapid extension and independence of the periodical press; the democratic character of the laws and institutions in the United States and Great Britain, as forming the ground-work of that universal liberty which must prevail when mankind shall generally embrace the precepts of Christianity; the intimate, and therefore, unstable connection which the Roman Church has formed with despotic governments, and the intolerance of both; besides many other analogous considerations.

All this, however, does not prove by itself that a universal propagation of Christianity will take place, especially within an early day; but other things, to which the foregoing are preliminary, do. Among these other things are events unexpected, and apparently providential, as the admission of Christianity into the entire heathen world. One of the most essential is the certain and rapid extension of commerce and the raising and mixing up of nations; and these events are made sure by the application of steam to the navigation of the ocean; the wonderful discoveries of gold and of coal; the settlement of the Pacific coast, of Australia, of the Pacific isles; the colonization of Africa; the railroad system; the electric telegraph; the expressage system; the cheap postage system—and the consequent rapid multiplication, in the future, of civilized Protestant man in all quarters of the globe; besides other recent tributary events which the foregoing will readily suggest.

In concluding this article, which has been hastily written at the request of the Messrs. Harper, it may be useful to state in regard to St. John's Book of Revelation (which, in connection with its correspondencies with Daniel, engages so much of our faith in Prophecy), that Sir Isaac Newton remarks of it—"I do not find any other book of the New Testament so strongly attested and commented upon so early as the Apocalypse." Irenæus, who flourished soon after St. John, and a disciple of his, supposing that the prophetic "name of the beast" must be either Greek or Hebrew, ascertained that Lateinos, a name of the Roman kingdom, contains the number 666: thus A—30, A—1, T—300, E—5, I—10, N—50, O—70, Σ—200=666. Subsequently the word Romiith, the Hebrew name for the Roman beast, or Roman kingdom, was found to also contain the same number: thus, 7—200, 1—6, 2—40, 1—10 1—10, 7 400=666. Upon this Bishop Newton has the following comment: "It is really surprising that there should be such a fatal coincidence in both names in both languages. Mr. Pyle asserts, and I believe he may assert very truly, that no other word, in any language whatever, can be found to express both the same number and the same thing;" and here are two, from different languages, that correspond in the particular number and thing to which the prophet refers.

On the whole, therefore, if our premises be sound, we are clearly justified in the opinion that we are very near the time when the great battle of Revelation will be fought, since it is highly probable that Commerce will have carried Christianity and the "one pure language" over the earth before another half-century shall have expired.

New York, June 22, 1859.

The Dead on the Battle-field.

A letter writer has the following:

"The plain of Guidizzolo is really horrible to look upon. Even so late as yesterday the dead were not all buried. They were to be seen in groups of twenty and thirty, huddled together in one spot, where a shell had exploded or the Chasseurs d'Afrique had passed. All still maintained the attitude in which death had struck them down.

Here was one with uplifted arm to ward off the blow which had split his skull, and splashed his brains far and near. Close by was another, with his hand upon his breast, shivered and rent by the grape. Another seemed to be smiling, as if in mockery of the grim warrior's approach.

Some were lying upon their backs, with faces turned towards heaven, and prayers still seeming to linger upon their lips.

Further on, there was a Hungarian, who had thrust his clothes into a ghastly wound near the heart. At his left was a Tyrolese, with the unused cartridge between his teeth. To the right, a Croat had his head cut off by a ball, and the head was by his side, with its horrible eyes, glaring and leering as it seemed, at the dismembered body.

Two young lads of certainly not more than sixteen were lying in each other's arms. Death had surprised them in that attitude; or, perhaps, feeling themselves about to die, they had clung together in a last embrace, and had fallen thus, never to rise again. Upon the body of a Bohemian officer we noticed a dog, waiting apparently for his master to get up! We had not the heart to call off the faithful animal by a word or a gesture, for we felt sure that God would reward the devotion of this poor dumb creature, so touchingly shown amidst the carnage which man had waged against his fellow man.

On every side it was the same. Death in his most horrible and ghastly forms glared at us, no matter where we gazed. Enough, however, on this sad theme."

Self-Discipline.

It is the character of the Christian religion to inculcate the practice of self-discipline to a much greater extent than was ever thought of before, and the Christian religion is constantly represented by its earliest teachers as holding out perfect freedom to its disciples. It appears to me certain that the practice of its precepts is calculated to ensure the greatest quantity of happiness here, as well as hereafter; because while it permits every rational enjoyment, it imposes restraint only on those things which are injurious. It is not by plunging into extremes that we can insure our well-being,—for they defeat every object of living,—but it is by a steady, temperate course, with a constant check upon ourselves, even at the thoughts of evil. To make self-discipline effective and permanent, it should be extended to all actions and habits. We must begin from the present, and go steadily on, watching ourselves unceasingly. We must never be too sure, but distrust our own strength on every occasion of temptation, either of commission or omission. Solomon and Job judged the best and spoke the truest of human misery; the former the most happy, the latter the most unfortunate of mankind; the one acquainted by long experience with the vanity of pleasure, the other with the reality of affliction and pain.

—Pascal.

Maine Annual Conference.

Assembled according to appointment, at Lincolnville Center, Thursday P. M. at 2 o'clock, June 23d. The meeting was commenced by singing an appropriate hymn, after which prayer was offered by Elder A. Ross, of Lowell, Mass. It was thought best to devote the afternoon to prayer and conference. Several spoke on the object which had brought us together, and the power and excellence of the blessed hope of the coming of the Lord.

Our first interview was interesting and good. We were glad to see and to associate with the few pilgrims from various places, who for years have been resisting the opposing elements, and surmounting the difficulties of these perilous times, pursuing the narrow way to the kingdom of God. But we regretted that no more could be with us. Heavy storms of rain, for several days previously, had doubtless prevented a goodly number who intended to come. Something detained several ministers who intended to be present.

Evening, Elder R. R. York preached a very instructive discourse from John 8:31-32.

Friday, 24th, A. M., 9 o'clock met in conference. The chairman, Bro. N. Smith, being in a feeble state of health, was not able to be with us, and Eld. Thomas Smith was chosen to fill the vacancy, and took the chair. A committee of

three to consult, and prepare business for the conference was recommended, and it was decided that they should be appointed by the chair, when I. Wight, S. K. Partridge and I. C. Wellcome were appointed.

The time was then occupied in social conference until half-past 12 o'clock, when Elder A. Ross, who was providentially with us, preached a valuable sermon from Luke 18:18, and was listened to with much interest, and I trust with profit also.

At half-past six o'clock Elder L. L. Howard gave us a short and good discourse from Rom. 2:6,7, and others followed with remarks.

Saturday, 25th, A. M. at 8 o'clock, the committee met, in company with all the preachers, for consultation in regard to the propriety of drafting a plan to raise funds, and send out one or more Evangelists to labor "in word and doctrine," unembarrassed, in the many new fields now open to us. A plan was suggested to meet the object desired, but it was seen that most of the brethren feared system, yet wished to obtain the same results by "common consent" efforts, without vote or system.

At 9 o'clock conference was called to order and prayer was offered by bro. R. R. York. The report of the committee was then called for, when the following was presented:

Brother Chairman:—The committee chosen by this conference, after consulting the ministering brethren generally, and finding such want of concert of action between them and us, conclude to refrain from reporting any business to be acted upon by this conference, and beg leave to be discharged.

This was accepted and the committee discharged, and a request made by Bro. York that when we adjourn we do so to meet again in an extra session in September next, to see if we could not unite in a plan to effect what we fail to do here.

The remainder of the forenoon was spent in reporting the churches, and state of the cause in various parts of the State.

REPORTS.

Eld. L. L. Howard, of Poland, said: I have not been able to preach the last year, as much as formerly. I visited Berlin Falls. The brethren are prosperous, there is a good company of about 60, who are determined to walk in the truth, and who I trust will stand until the end. In Poland, I labor but little. There are some circumstances which have transpired to dishearten some. Yet some are living, and mean to gain the kingdom. At Maberry Hill I have labored some. There is a good company of faithful brethren. I have been at Livermore and at Hartford, found them prospering and laboring faithfully in the midst of the strongest enemies. At Casco, I have labored some; some 25 were converted last winter,—some very degraded ones. There is an open door in Albany for the word, and also in many Western towns in Maine. In Portland there are a few tried and faithful brethren. Experience has taught them much, and they stand firm. Several persons were converted last winter, and have been baptised. I think the cause is in a better state than for the last five years. They need your sympathy and help, they have preaching part of the time. Elder R. R. York of Yarmouth, said: My time is improved about home principally. I have been confined at storekeeping. One and a half year ago we established meetings. I have worked and preached, something has been accomplished. Some fifteen or twenty have been converted since our last annual conference, I have baptised 10; others will go forward soon. My heart is in the work, and I hope to gain the kingdom. I am glad in God I am with this company.

Elder J. Partridge of Poland said: last year until June I labored in Raymond. Some 12 have been baptised. In Gloucester a few are faithful and are intending to hold fast until the end. I am done laboring there, I now labor a portion of the time in Richmond, the last time I was there they had out a larger congregation than I had ever seen there, and there is some prospect of good being done there. New doors are constantly opening; but we are not able to go and do what we would. Bro. Hyde of Biddeford, said, the state of the cause is very low. We have a prayer meeting, no place for preach-

ing meetings. We act as Sappers and Miners, preparing the way for others. There have been some things among us detrimental to the cause. Sometimes we go to Portland to meetings, and sometimes preachers come among us. We want the preachers to visit us, and we will try to help them on their way.

Elder T. J. Dudley of Augusta, said: A few in our place believe in Christ, and look for his coming. The last two months I have not been able to preach much. I am doing what I can. The other societies are having some prosperity. I have labored some in Sidney, some 12 have been converted. We have some opposition and are denied a place to hold meetings. I baptised 3 lately, and am to baptise more. A new place is opened at Sidney Corner for meetings. At East Augusta I have held meetings, and the Lord is blessing. Some have been converted. I am sorry we could not have hit upon some plan to unitedly labor more efficiently in this cause.

Elder I. C. Wellcome said: I have been obliged to spend the most of the last year to earn my bread, and have preached but little to what I could wish. Yet I have preached nearly every Sunday and many times more. I preached at the Read meeting house one quarter, until last April, when I released myself from them, after preaching nearly five years. There are a few good Christians there, who have endured the trials and opposition all the way since 1843. Some have been converted among them, and are holding on their way. I have preached occasionally with the brethren at Brunswick. They are doing well. Several were converted and reclaimed last year. In February I organized the church. Their prospects are good. At Brunswick Village a new interest has started under the labors of Bro. E. Burnham, who preached there, in the Baptist house 4 weeks. It was a great meeting. Some 50 or 60 professed to be converted or reclaimed, some are marked with the true gospel hope. I have preached some at Belgrade, and Broome, where the truth was planted by the labors of Bro. H. B. Sevey. There is a growing interest, and good societies springing up. Bro. Sevey's labors have been much blessed in several towns. He has lately had a revival in Mount Vernon village and vicinity. I have preached some in Whitefield. There are a few in that place who still look for the Lord and are striving to live ready for him. I have preached some with Bro. Haggett and Hanscomb, in Livermore and Hartford. In South Livermore, there is a good, devoted church, laboring for Christ and looking for his return. They took the Bible course there, as soon as the truths of the Advent hope were received, and converts multiplied, they organized the church at once, on the New Testament plan, and there they stand against all the opposing elements, still prospering, while every effort has been made to destroy them, and had they not organized we should not have had a spot there to preach on to-day. We had a great meeting there in the winter. We also preached at East Livermore several days, where a new interest is awakened, and a good prospect of a society of faithful ones. At Hartford, I preached several times. There is a growing society of Adventists. They have lately organized a church of some 17 members. I have lately been in those places, and find them doing well. They go among other churches, and work with all the liberty they find to do so. I have spent one Sabbath at Palermo, Branch Mills, and preached. There is a good work going on among them, under the labors of a Christian preacher. Many gladly received the word on our blessed hope. I have preached at Richmond Corner one-fourth of the time since April; had a good hearing. By request, I went to South Waterford, in June, and preached in the Universalist house; had a good hearing: the Lord seems to have opened an effectual door there for the word, if it will now be occupied. A good number of the community desire me to come among them frequently, and stately. The door is opening in very many places where we are unable to go, and urgent requests made for the word to be preached concerning the coming and kingdom of Christ. I have been at Augusta and preached to a little

church, lately collected under the labors of Bro. Dammon, they have lately been divided and distracted by false messages, and their public meeting broken down.

Bro. J. Dudley, of East Augusta, said: there is a better interest at Sand Hill, Augusta, than 2 months ago; a better prospect of good. I have labored some in West Gardiner, and there is interest to know whether these things are so. There is some opposition. At East Augusta, I have labored some; there are all classes. An interest commenced and has increased constantly; so they now hold their meetings when there is no preacher. I have been at Orrs Corner, Waldoboro'; there is an open door for the word. Found one Adventist.

Elder S. K. Partridge said: I live at North Whitefield; am confined mostly to my vicinity; preach in East Pittson, one fourth of the time; have large congregations, good hearing. I preach in Jefferson one-fourth; a great reformation is going on now under a Christian preacher. We labor in perfect union; 6 were baptised there last Sunday. A new door is open at the Head of the Pond, I have preached there some. At the place where I live there are a few living Adventists, we have organized the church, I preach some at church Hill, Augusta, some at South Hope, where there is a devoted company and good union.

Bro. J. Carr, of South Albion, said: I suppose two are worth bringing in. Have only myself and wife who are full believers, in my place. I am talking and laboring as I can, and am intending to go on, to the end. I attend meetings some at Branch Mills. There is a great reformation there. Some sympathise with our views.

Bro. Harrison Hemingway said: I don't come here to represent any church. I belong to no organized church; meet with the brethren at South Hope. We try to serve the Lord and gain the kingdom.

Bro. Stone, of Camden, said: I am out of health; am not able to go out among the brethren much. Brethren and sisters in Camden call on me. They seem to be holding on to the word, and doing as well as ever. We seldom have any preaching.

Dr. H. B. Eaton, of Rockport, said: I did not come here to report, but will say, many there are who have the theory of the truth in them. Some can eat milk when they can do nothing else. We are in the whirl of the end; men are thinking, and must be made to feel the truth.

Bro. Edgcomb, of Belmont, said: there is no church in our place, other than as Paul spoke of a church in one's house. A few are interested in looking for the Lord—some 15 or 20. I could not say there was union and harmony as I could wish, to worship God truly.

Bro. Cousins, of Prospect, said: I am a stranger in Israel; not much to report. We have a small church of 3 members. Our union is faith, hope, and love. When myself and wife are gone we are not afraid of division—only one left, we hope to go through to the kingdom; some can't serve God because there are so many wicked around them—a scolding wife, bad children, &c. But we can serve God under all these circumstances, only have the mind to obey God.

Elder A. Ross here made some interesting references to his former labors in Maine, and his recent work in Massachusetts. Some thirteen years I have been engaged in preaching; formed many happy associations in Maine. I trust I thankfully received whatever was given me, but only one year, 1854, did I receive a supply; every other year, I was obliged to devote a part of my time with these hands to supply my necessities. I finally sold my team and traveled on foot. The way opened and I took it to be the leading of Providence to go to Mass., where I have since labored. I am glad to meet these brethren again.

Elder T. Smith, of Brewer, said: In Brewer and Holden there are some 20 or 30 living active members.—I think the most consistent and active of any I know of in the vicinity of the Penobscot. These were formerly opposed to order, but have seen its necessity and organized a church of some 10 or 12 members. In Old Town, there are a few professed Adventists; but they make no efforts. There are 2 or 3 living brethren in

Bradley, in Orrington a few brethren are striving to live. In Bangor there are a few brethren who hold meetings every Sunday; occasional preaching. In Hermon, a few are still striving to live; have some meetings in Carmel, also, a few are still pursuing, and looking for the Lord. In North Searsport, they have constant meetings twice a week; truth is spreading some. I have preached at Round Pond some. There are seven faithful, devoted brethren, who mean to gain the kingdom of God.

Adjourned to meet Sunday morning at half-past 8 o'clock, P. M.

2-12 o'clock, assembled and listened to a very lucid and able discourse from Dan. 8:14 by Elder L. L. Howard. It is worth publishing.

Evening, at 7-12 o'clock, preaching by Elder I. C. Wellcome from Matt. 18:11. The subject was an important one, and listened to with much attention, and we wish it could have been more ably presented. Sunday 26th, A. M., 8-12 o'clock, conference was called to order by the chairman, and prayer offered by Elder L. L. Howard, after which reports of the quarterly conferences were given.

Elder I. C. Wellcome gave a brief account of the recommendation at the last year's session of the annual Conference to divide the territory of Maine in several parts, to hold quarterly conferences; in pursuance of which they had so done. We organized our first quarterly conference in the Western central part of Maine, at Belgrade, in September last, and had an excellent meeting, large attendance, and a deep impression made on the community by the great and glorious truths of the coming kingdom of God. Our second session was held in Livermore, at the time of the great storm in January, and but few from abroad. But the Lord was with and blessed them: one was converted. We did not think best to hold one in April, but intend to have one this fall.

Elder J. Partridge said, We could not easily find a place to hold our quarterly conference in Western Maine. We however had one in Sept., in Raymond, which resulted in good; had ministers able to preach the word, and bringing our views out clearly before the public, God blessed the word. We now have two places where they wish it to be held.

Elder S. K. Partridge said: We had our first quarterly conference at South Hope in Sept. It was a good meeting indeed; God blessed our efforts. Our second was held at Round Pond, in January. It was a heavenly time. Not so many preaching brethren out as I wished. It was down in one corner on the sea-board. We design to hold another soon somewhere.

Elder L. L. Howard moved that this conference adjourn to meet in Sept., next, at the call of the Secretary, pledging himself and Elder R. R. York, to obtain a suitable place to convene. Seconded by I. Wight. The motion being put, Elder I. C. Wellcome objected to such an adjournment to call an extra session of conference, unless there was a probability of some plan of operation being adopted for concert of action to promote the great work of promulgating the gospel of the kingdom. He would gladly aid conferences, campmeetings and general gatherings for such a work, but did not wish to embarrass the brethren to call an extra session of the State conferences, merely to meet and propose to do something by common consent, without some rule or system of action. But with a prospect of this, he would go for it.

The prospect seemed to assume the form that a plan would be sought for, and agreed on, and the adjournment was unanimously made, to meet in September next, at the call of the Secretary, after correspondence with Elders Howard and York.

The meeting then assumed the character of a love-feast, and the time spent from 9 to 10-12 o'clock in speaking. It was a good season, and many warm testimonies for Christ and his truth were received. But it was evident that many of the once living children were far away from Christ, and had no good hope. Some were revived and strengthened, and others troubled about their backslidings, while others were fed by the way.

At 10-12 o'clock Elder R. R. York preached

a good sermon from Matt. 24:14, on this gospel of the kingdom, being preached in all the world as a witness to all nations, and the end.

P. M. 1 o'clock, Elder A. Ross preached a sermon from Luke 21:24 on the Gentile times, and kingdom of God. The congregations were very large and attentive, and we can but hope that the great God and Head of the church used it for the good of the people.

At 5 o'clock Elder A. Ross preached again, from Col. 2:15. This was forcible and good, proving a blessing to those who heard.

During the conference Bro. Sniley of Augusta was baptised by Bro. T. Smith, two meetings were also held at Youngtown, 2 miles distant.

The spirit and good will of all who attended seemed to be one, for the advancement of the truth, and the salvation of sinners; although some are yet fearful of forms and regulations. This discourages some. But let us be of good courage. The brethren and friends at Lincolnville treated us with great kindness and hospitality, and we pray that God may reward them with an abundant blessing. One important item to our poor preachers, connected with the meeting was overlooked. The expense of their attending the meeting must have been nearly \$40, out of their scanty pockets, and the congregations of the last day might have cheerfully contributed half that sum, had they had the privilege of a hat to put it in. We will not blame any of them for this. But it is the fruits of common-consent principles. We will do better next time, brethren.

THOMAS SMITH, Chairman.

I. C. WELLCOME, Secretary.

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XI.

"And I took my staff, Grace, and cut it asunder, that I might break my covenant which I made with all the people. And it was broken in that day; and so the afflicted of the flock who observed me knew that it was the word of Jehovah." vs. 10, 11.

Till their rejection of Christ, the Jews had been God's peculiar people; but after that event they were such no longer. The termination of this relation was symbolized by the breaking of the staff "Beauty." The covenant of God with Israel to protect them from the surrounding nations being conditioned on their obedience, their utter rejection of the Messiah would be followed by God's rejection of them. So God's making a covenant for them with the beasts of the field, (Hos. 2:18) signified that they would be at peace with them.

The Savior had said, (Luke 21:20, 21), "when ye shall Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." The poor of the flock were to recognize this presence of the Roman legions as the fulfillment of Christ's words. Accordingly, when Jerusalem was thus encompassed, the Christians there remembered Christ's admonition to escape from it; and when Titus unaccountably, except on the supposition that it was by God's superintending providence—raised the siege for a few days, as if to give opportunity to heed the warning, they fled to Pella, and so escaped the fate of those who remained in the city. They knew that the presence of the Roman legions was in accordance with the Lord's word.

"And I said to them, If ye think good give me my reward; and if not, forbear. And they weighed my reward thirty pieces of silver." v. 12.

This whole transaction appears to be symbolic, represented in the single person of Zechariah, representative of Judas' Betrayal of the Messiah.

Personating a Shepherd's feeding his flock, the prophet asks for a valuation of his services, and a corresponding price or reward. Its being left optional to give or withhold, implies that the Jews were to be left free to estimate Christ according to their own voluntary judgment; and to accept Him as their Messiah, or to reject and cru-

cify him. And the price paid, thirty shekels of silver, which the Jews were required to pay for the meanest slave accidentally gored to death by an ox, (Ex. 21:32), shows that the service thus rewarded, was estimated at the lowest possible value. His being paid the price of a slave, therefore, was a contemptuous rejection of any higher claim.

"Dr. Alex cites Rabbi Menaheem, applying the 'selling the just for silver,' mentioned here and Amos 2:6, of the 'selling the Shechinah,' by which they understood the Messiah, whom they often speak of as being the true God." Wm. Lowth. Accordingly we find that one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, "What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver"—Matt. 26:14, 15—about seventeen dollars of our money—so contemptuously was Christ rejected, and so meanly did Judas and the priests estimate him.

"And Jehovah said to me, Cast it to the potter; a splendid price that I was prized at, by them! And I took the thirty pieces of silver, and cast them in the house of Jehovah, to the potter." v. 13.

Its being styled "a goodly," or a magnificent "price," is spoken ironically, to illustrate its paltriness; and the direction to cast it to the potter, was to bestow it on the maker of wares of the meanest value, in illustration of the contemptibleness of the price paid. The modern proverb of, "cast it to the dogs," and the more ancient Jewish one of "cast it to the moles and the bats," are not unlike this in showing contempt for any thing.

Jeremiah lamented (Lam. 4:2) that "the precious sons of Zion, comparable to fine gold, were esteemed as earthen pitchers, the work of the hands of the potter." And in chapters 18 and 19 of his prophecy is recorded acts of his, that evidently symbolized Judah's ceasing to exist as a nation. By the direction of the Lord he went down to the potter's house, and saw a vessel wrought; which being marred, was made another vessel, as it pleased him—the interpretation of which was that the nation of Israel was in God's hand as that vessel was in the hands of the potter. And then he was told to "get a potter's earthen vessel," to take of the ancients of the people and priests, go into the valley of Hinnom, and break the bottle in their sight;—which signified that God would break that people as that bottle was broken. As those symbolic acts of Jeremiah, and these of Zechariah, symbolize the same precise period in the Jewish history, the declaration to cast the price symbolizing the Savior's betrayal to the potter, may be designed to connect these two prophecies, or to show this prophecy as an enlargement of that.

The prophet cast the pieces of money in the house of the Lord to the potter—i. e. doubtless, he cast them back into the treasury in the temple, where he had received them, to be appropriated for the use of the potter. In fulfillment of these symbolic acts, Judas brought again the thirty pieces of silver to the chief priests and elders . . . and he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. . . . And they took counsel, and bought with them the potter's field, to bury strangers in," Matt. 27:3-7. The Evangelist adds (vs. 9, 10), "Then was fulfilled that which was spoken by Jeremy the prophet, saying And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."

Commentators have found a difficulty in this reference of the words of Zechariah to Jeremiah. Some have supposed that the last part of Zechariah's prophecy was written by Jeremiah and misplaced; and others, that the evangelist at first wrote only "the prophet," without giving any name, and that the wrong name has crept into the text; or that one name has been substituted for the other in transcribing. But Hengstenberg gives a better solution of the enigma, by

supposing that the Evangelist designed to connect the symbolic acts of the two prophets, and regarded Zechariah's only as an enlargement of that of Jeremiah.



ADVENT HERALD.

BOSTON, JULY 30, 1859.

SYLVESTER BLISS, EDITOR.

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

NOTICE.—Those purposing to become Life Members of the A. M. Association, or who have only paid in part, are requested to make speedy remittance of the sum needed to constitute any one such; so that the Treasurer may perfect his financial report, which is to be submitted to the A.M.A. at its coming session,—now only a few weeks distant.—He also wishes to perfect his list of the candidates for Life Membership. Address the Treasurer, as on the last column of this paper.

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.

D. T. T. Have received those papers marked by you. Shall make use of them.

D. Bosworth. Will appear in our next.

J. Kendall. Wrote you the 23d.

J. Litch. Was too late for this week,—will insert next.

I. Wallace. Will consider that point in our next issue.

A. Brown. Have taken it into consideration, and shall probably give it, with some opposing reasons.

Apportionment of the New Earth among the Redeemed Nations.

In the re-establishment of the kingdom, prepared from the foundation of the world, it is evident that for the dominion to extend under the whole heaven, the earth must be inhabited in all its parts. And as we conclude that each one will have his place in the divine apportionment of the inhabitants to the restored heritage, we may next enquire upon what principle this apportionment will be?

When the Lord "had destroyed seven nations in the land of Canaan, he divided their land by lot," (Acts 13:19) among the tribes of Israel. They did not have indiscriminate possession of the land; but the boundaries of each tribe were definitely appointed. The inheritance of each was "according to their families." After an enumeration of these, "the Lord spake unto Moses saying (Num. 26:52-56) Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that be numbered of him. Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

As when the "lot is cast into the lap," "the whole disposing thereof is of the Lord," (Prov. 16:33,) it follows that the locality of each tribe and family in Canaan, was as much determined by the Lord's direct appointment,—as was the giving the whole of Canaan to Israel,—to whom he said (Psa. 105:11), "Unto thee will I give the land of Canaan the lot of your inheritance."

Not only was the locality of each man's possessions in Israel thus Divinely determined, but no one was permitted to alienate from his family the land thus granted by lease from the Almighty.

The Lord required of daughters (Num. 36:6-9,) that "only to the family of the tribe of their father shall they marry. So shall not the inheritance of Israel remove from tribe to tribe: for every one of the children of Israel, shall keep himself to the inheritance of the tribe of his fathers. . . . Neither shall the inheritance remove one tribe to another tribe; but every one of the tribes of Israel shall keep himself to his own inheritance."

The Lord also required that when any one was waxen poor, and was obliged to sell his possession, that it should return to him in the fiftieth year. He commanded (Lev. 25:23, 4) that "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me; and in all the land of your possession ye shall grant a redemption for the land;" (v. 10,) "ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man to his family."

Why were there such definite and stringent regulations made, for preserving to each tribe and family the particular inheritance which the Lord's disposing of the lot had assigned to him? Was there not Divinely seen a fitness and propriety in one man's occupying here, and another there; and in each one's ever occupying the place assigned him? And may not this be explainable by the eternity of the terms of duration, which accompanied the promise of the whole of Canaan to Israel?

If the editor will answer in the *Herald* the following queries, he will confer a favor on one of his constant readers, and no doubt upon many others.

1st. Has the Mother of Harlots (Rev. 17:5) any daughters? and if yea, will he please to describe them?

2d. In what consisted (A.D. 64) that "philosophy," of which the Apostle Paul and Timotheus admonished the saints and faithful brethren in Christ at Colosse to beware, lest by it they should be spoiled?

Ans. 1. The woman on the scarlet colored beast is the mystic Babylon, and sustains the same relation to her adherents, that the Jerusalem above does to the true worshippers—she being the mother of them all, according to Gal. 4:26. The true worshippers being the children of the Jerusalem above, it follows that the harlots of whom the scarlet-clothed woman is mother, are the idolatrous worshippers within her pale.

2. The particular philosophy against which the Colossians (2:8) were cautioned, was not specified. It is, however, sufficiently indicated in what follows, and comprises all the maxims and all their traditions contrary to the teachings of Christ. It is worldly wisdom, in distinction from that which cometh down from above.

The contrast between human philosophy and the true wisdom, often places the former in a ludicrous attitude. For instance Hegel, the leader of one of the chief schools of modern philosophical rationalism, furnishes the following extremely luminous comment on the language of the apostle Paul.—"When the fulness of time was come, God sent forth his Son." Such is the language of the Bible. That means nothing else than this: that self-consciousness had risen up to those *momenta* which belong to the conception of the Spirit, and to the necessity of apprehending those *momenta* after an absolute method." If that does not clear up the doctrine of the Incarnation, hear him still further.—

"To grasp rightly and definitely in thought the nature of God as a Spirit," he says, "demands profound speculation. These propositions are first of all contained therein: God is God only in so far as He knows Himself: His own self-knowledge is more over His self-consciousness in man, and man's self-knowledge of God, which is developed into man's self-knowledge in God. The form or the Absolute Spirit," he continues, "separates itself from the substance, and in it the different phases of the conception part into separate spheres or elements, in each of which the Absolute Substance exhibits itself, first as an eternal substance abiding in its manifestations with itself; secondly, as a distinguishing of the eternal Essence from its manifestation, which through this distinction becomes the world of appearance, into which the substance of the Absolute Spirit enters; thirdly, as an endless return and reconciliation of the world thus projected with the eternal Essence, by which that Essence goes back from appearances into the unity of its fulness."

How very lucid! And yet to make the whole matter stand out with perfectly dazzling clearness, we have the following explanation of the theory, as given by Baur, of the same school of philosophy: "From the stand-point of speculative thought, the Incarnation is no single historical fact, once taken place, but an eternal determination of the essential nature of God, by virtue of which God only so far becomes man (in every individual man) as He is man from eternity. The sorrowful humiliation to which Christ made himself subject as God-man, God bears at all times as man. The atonement achieved by Christ is not a fact which has come to pass in time, but an eternal reconciliation of God with himself; and the resurrection and exaltation of Christ is only the regress of the Spirit to itself. Christ as man, as God-man, is man in his universality; not a particular individual, but the universal individual."

Paul cautioned the Corinthians against the worldly philosophy of his day, expressing his fear "lest, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ." Whether he would have harbored any such fear from the profoundness of our modern philosophy, is a question. Our impression is, that if the "common people" do not feel themselves under obligation to the philosophers for their explanations, they will at least esteem their plain old Bibles none the less after reading such lucubrations as the foregoing. Perhaps some of them will even feel towards these explanations as the good lady did towards Scott's Notes on the Pilgrim's Progress: she thought she "understood it very well, all but the Notes." Well might the Great Teacher exclaim, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The War-An Armistice.

A new and most unexpected turn in the progress of the present war, is announced by the steamship Africa, which arrived at N. Y. the 21st inst. It seems that on the 8th of July an Armistice was agreed to between the belligerent powers to continue to the 15th of August, or five weeks from its date. We may have to wait another month, therefore, before we can hope to learn the results which may grow out of it.

The proposition for this cessation of hostilities was made by Napoleon; and it will result either in a termination of the war, or both parties to it will then take hold of it with renewed vigor, and no human power will be able to predict its end.

STATE OF AFFAIRS BEFORE THE ARMISTICE.

The following items show the complexion of affairs before the armistice was announced:

Turin, July 7. The fortress of Peschiera, now invested by the Sardinian army, is cannonaded day and night. With the aid of the gunboats which will soon be landed on the Lake of Garda, the resistance is not expected to be very prolonged.

Berne, July 7. Advices have been received from Lameden to the 6th inst. All the Austrian troops have left Windschan and are concentrating on the Stelvio Pass, where a conflict is expected to-day.

Fiume, July 6. Two French war steamers have been reconnoitering off this place. One thousand French soldiers have occupied Cherso. The occupation of Fiume by Austrian troops continues.

The Times correspondent with the Austrian army says that a bombardment of Verona and Mantua will not suffice. There must be a good deal of fighting at close quarters before anything can be done. They and other strongholds of this great military quadrangle are very much stronger than they were ten years ago. There are great field works to be taken before any approach can be made to the main defences, and in the meanwhile Austria may have got together again an army capable of risking another general action.

At Verona quantities of grain are stored in every available place, and 35,000 Hungarian oxen are either there or in the immediate neighborhood.

The Vienna correspondent of the London Times says that on the third inst. the French fleet, consisting of 64 sail, was at no great distance from Venice.

The Vienna Gazette publishes an amended list of the losses at Solferino. As to officers, the return gives 90 killed, 414 wounded, 13 made prisoners and 70 missing. Of rank and file, 2500 killed, and 8621 wounded, making a grand total of 11,213. Nothing is said of the number of men taken prisoners.

The French and Sardinians killed and wounded were 18,245. The numbers given by the Vienna Journal are believed to be below the truth.

The arrangement of the siege of Verona was said to have been confided to Marshal Vaillant. It is stated that on the 14th inst. Count D'Urban, son or nephew of the Governor of Verona, arrived at the headquarters of the Emperor of the French as the bearer of a flag of truce. The object of the mission was supposed to have reference to an exchange of prisoners.

In the sitting of the Federal Diet on the 7th, Austria proposed that the whole Federal contingent shall be mobilized, and that the Prince Regent of Prussia should be requested to assume the command in chief.

On the 7th inst. the Emperor of the French telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris *Moniteur*, in publishing the official dispatch, appends the following remarks: "It is necessary that the public should not misunderstand the extent of the armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which, though leaving the field open to negoti-

ations, do not enable us for the present to see how the war may be terminated."

OPINIONS OF THE ENGLISH PRESS.

The armistice had given rise to a variety of speculations in the English papers.

The London Times believes in peace, and remarks that before the truce is ended the French army will be refreshed and reinforced, a fleet of gunboats will be ready for launching upon the Lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy. Broken and dispirited as Austria now is, she is yet better able to fight at this moment than she will be at any future time.

We believe therefore in peace, and we believe that the path to peace will be made smooth to her, for the Emperor has won the advantage which for the moment he proposes to himself. If this war between France and Austria is ended, France comes tremendous in power out of the conflict, and Austria and Europe will look on with still increasing interest, and much meditation upon the future while she rests upon her arms.

The London Post inclines to think that the proposition of an armistice came from the moderation of the Emperor of the French, and is of the opinion that Austria will consent to sacrifice her Italian sway, and thus end the war.

The Daily News says it would be interesting to know whether the propositions for an armistice came from Austria or from a third power; for no one will suppose that it was made by France. By whomsoever made, it can be accepted only for the purpose of giving scope to negotiations.

The Globe interprets the armistice as a prelude to peace.

Paris, Saturday July 9. The *Moniteur* of to-day contains the following:

The Armistice was signed at the Villa Franca on the 8th inst. between Marshal Vaillant and Baron Hess. Its term is fixed for the 15th of August. It stipulates that commercial vessels, without distinction of flag, shall be allowed to navigate the Adriatic unmolested.

London, Saturday, July 9. The Times of to-day says: With regard to the armistice there is little to communicate beyond what the public already know. All that seems to be well authenticated is that the proposal came from France, and was the result of the Emperor's own determination. The fact is indeed highly important. That the Emperor Napoleon should stop short in a career of victory, and make overtures to the foe whom he defeated in two pitched battles, and hurried back to the limits of Lombardy, argues the moderation or the necessities of the French ruler. We can hardly believe that the latter have been the cause of this sudden resolve.

If the next week or two show that Napoleon and Francis Joseph really wish to stop the effusion of blood, and to settle permanently the affairs of Italy, we shall be glad to help them; but it becomes this country not to lower its dignity by pressing her advice, unasked, on two Emperors who have shown no desire that we should share their councils.

COUNT CAVOUR TO THE BOLOGNESE. The following letter from Count Cavour, in answer to the address of the provisional deputation from Bologna to King Victor Emmanuel, shows the latest attitude of the allies towards the revolutionary movement in the Roman States:

"Turin, June 23, 1859. Gentlemen: His Majesty the King desires me to thank you for the address presented to him in the name of the inhabitants of the Romagna, in which address, expressing the wish to be annexed to Piedmont, these inhabitants invoke his dictatorship. His Majesty, solely intent on the thought of delivering Italy from the yoke of the foreigner, cannot venture upon an act which, by causing diplomatic complications, would tend to render the attainment of this object more arduous."

Nevertheless, acknowledging the nobility and generosity of the sentiment impelling those inhabitants to take part in the war waged for this great cause of Piedmont and her generous ally, the Emperor of the French, his Majesty cannot refuse, notwithstanding his profound respect for the Holy Father to take under his direction the forces being organized at this moment in those districts, and which they are preparing to place at the service of Italian independence. He will thus perform the two-fold task of directing the co-operation of the Romagna in the war, and of preventing the national movement now in progress from degenerating into disorder and anarchy."

REWARD OF BLOOD.—The *Giornale di Roma* of the 21st ult., after stating that the Legitimate Government had been restored in Perugia by the Swiss, under Colonel Schmidt, announces that the Pope, as an acknowledgment of his bravery, has raised him to the rank of General of Brigade. All those who have distinguished themselves in this affair are to be mentioned in an order of the day."

Thus the Pope rewards the monster murderer of the day: a fitting tool to do the work of the Head

of the church of Rome! We trust in God that the days of the power of the Pope to do such deeds of butchery are numbered, and that we may soon hear of its destruction.

Grant Thornburn says:

In 1808, Bonaparte the first led the Pope a captive into captivity, shut him up in a prison, and made him fast in the stocks. If 'Boney' the second should cut the same cape, before the next 'Evacuation' day, you may see the Pope with his mitre, and the cardinals with their red hats, land on the Battery, march up Broadway, and take possession of the palace now building for the Pope, in Mott street, New York.

THE PAPAL STATES. The following is the most important passage in the address delivered by the Pope on the 20th of June to the Secret Consistory:

"It is because after having, by means of protestations, sent through our Cardinal of State to all the ambassadors and ministers of neighboring powers, expressed our disapproval and detestation of the late culpable attempts at rebellion, that now, venerable brothers, raising our voice in this consistory, we protest with the whole force of our soul against all that the rebels have dared to do in various places, and by virtue of our supreme authority we disapprove, reject, and abolish each and all of the acts committed by Bologna, Ravenna, Perugia, and other places, against our legitimate and sacred authority, and against the principal of the Holy See. By whatever name they are called, in whatever way they are performed, we declare these acts to be vain, illegitimate, and sacrilegious. More than this, for the benefit of all we recall to memory the excommunications and the other ecclesiastical pains and penalties inflicted at various times by the sacred canons and the decrees of council, especially by that of Trent, against all those who have dared in any way to rebel against the temporal power of the Roman Pontiff, and we further declare that those who in Bologna, Ravenna, Perugia, or any other city, have dared to violate or trouble the paternal jurisdiction of St. Peter by deed or conspiracy, or in any other way, have already wretchedly fallen under their action."

The Independence Belge says:

"The outrageous conduct of the Swiss Guards at Perugia is already producing disastrous consequences for the temporal government of the Holy See. At Bologna the provisional junta has published a proclamation recalling all the young men who have enlisted under the flag of Italian independence, because, says the proclamation, if it is a civic duty to take up arms to liberate one's country, there is a greater and more urgent duty still—that of defending our hearths and homes. In Piedmont and Tuscany public indignation has reached such a pitch that even the clergy are constrained openly to take part with it. Several pastoral letters have been written protesting against the conduct of the Pope's mercenaries, and laboring to separate the Catholic cause from the doings of its champions. The Court of Rome will very probably find reason to regret the rewards and eulogiums which it has lavished upon the conquerors of Perugia."

NAPLES. The Naples correspondent of the London Times says:

"The news of the great battle or victory of the 24th inst. arrived here on Saturday, and spread like wild-fire through the city. The sensation which it produced was very great: crowds paraded the city, and though not a cry was uttered every face beamed with unusual intelligence and joy. People appeared to look at and converse with one another although maintaining perfect silence. Something had evidently occurred which had broken down all reserve, and established a general intimacy and friendship. On Sunday, of course, the crowds were still larger, and their manner and conversation became so animated that at night the streets were patrolled by a large force of cavalry and infantry. The Neapolitans in the first place feel themselves mortified and degraded in not having taken any part in the glorious events which they are celebrating, and irritated, as I have already said, by the comparatively little or nothing which has been done hitherto at home.

The same distrust, confusion and disorder that exist in Naples exist also in Sicily, from whence I have received fuller confirmation of the demonstrations made in Messina in honor of the French and Sardinian fleets. One person makes the number assembled amount to 40,000 persons, who uttered not a word, but by signs expressed their respect and joy."

After the foregoing was put in type, we received

Tidings of Peace.

We remarked in the last Herald respecting the present war, that "the whole of Europe might be very easily embroiled in it; and yet some little turn of events may change the whole aspect of the question." Also, that it is "very certain that the contest is nearing a crisis, which will indicate either a

speedy termination of it, or a long continuance.—And for this crisis, it is safer to wait, than to put on to paper predictions that may be falsified by the event in either direction."

It seems however, that when penning that, peace was already declared. First came the news of the armistice, signed on the 8th of July, and then came the news of peace, signed on the 11th. Of this last event, all that we are able yet to learn is communicated in the following telegram from Napoleon to the Empress, announcing the fact:

"Valleggio, July 11. Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confederation, under the honorary Presidency of the Pope; the Emperor of Austria concedes his rights in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation."

It seems that the two Emperors had a personal interview at Villa Franca on the 11th Inst; and the above is the result. The whole history of the war is only another illustration of the rapidity of events in these last days. It was only last New Year's day that the first offensive word was spoken—a remark made by Napoleon to the Austrian ambassador which all the world regarded as the precursor of war. On the 22d of April, the Emperor of Austria dispatched an unreasonable note, which brought him into conflict with France and Sardinia. On the 29th of April the Austrian troops crossed the Ticino, and had their first skirmish on the 3d of May; and in only five weeks from that time a great war has been in progress, mighty armies brought into collision with each other, the greatest battle of modern times fought and peace declared.

As a general result of this contest we have the following facts:

Peace, after an expenditure of 100,000 lives, and of an amount of money yet unknown; the erection of all Italy into a confederation, under the temporal authority of the Pope, thus immensely extending that much doubted prerogative; the annexation of Lombardy to the realms of Victor Emmanuel, thus adding 3,000,000 to his former 5,000,000 of subjects, making his the leading power in the new Confederation; and the retention of the Venetian States to the Emperor of Austria, comprising about 3,000,000 of people and the great defensive line of the Adige, with its two fortresses of Verona and Legnano, making these States, however, a part of the Italian Confederation in nearly the same manner that a large part of Francis Joseph's dominions is included in the Germanic Confederation. It does not yet appear how the Duchies are to be managed, but it is presumed that they will be reinstated. Personally, Louis Napoleon obtains a master influence in Italy through the gratitude of Sardinia. Francis Joseph loses Lombardy with its fortresses of Peschiera and Mantua, but saves Venice, and with it an influential voice in Catholic Italy. Victor Emmanuel nearly doubles his kingdom, while acquiring subjects not homogeneous with his own and merging a part of his sovereignty in the confederation.—The Pope is nominally greater than he has been for a century, while his power will probably be even less than now. The King of Naples remains as before, except so far as relates to the new confederative relation.

It is now a little too early, and our information is too scanty, to speculate safely on the future. Napoleon has not accomplished all that he promised, or hoped to do. Austria is not entirely driven out of Italy; but still holds the Venetian states, with their 3,000,000 of people. Hungary is still subject to Austria, and how disposed it will be to settle down under Austrian rule, or what concessions Austria will make to it, remain to be seen. It is not yet clear how the treaty of peace will affect Italian independence. And the position given the Pope is very enigmatical, and requires farther intelligence for a clear solution.

With the meager information that has come to hand, it would seem as if the patching up of this peace must be attended with grave difficulties, and that various questions must be so left as to cause anxious forebodings in the future respecting its continuance. We hope, however, that another arrival will shed additional light on much that is now doubtful and obscure.

The Course of the War.

The sudden restoration of peace affords a convenient occasion for reviewing the chief events of the war up to its cessation on the 8th inst. We present, therefore, the following brief abstract, in chronological order, of the war of 1859:

The Emperor Louis Napoleon publicly expresses to the Austrian Envoy at his court his regret that the two governments are not on better terms—which creates extraordinary sensation and leads to mutual armaments—January 1, 1859.

Events growing daily more threatening, it is announced that England has sent Lord Cowley on a peace mission to Vienna, February 22.

The announcement is made that a Peace Congress will be held, the effect of which is to open long negotiations about the preliminary question of disarmament, March 19.

All hopes of peace are quenched by the news that Austria has insisted upon the disarmament of Sardinia alone, as a condition precedent to any peace negotiations, April 8.

Austrian and Sardinian forces having assembled in the neighborhood of the Ticino, Count Gyulai forwards a peremptory summons to the King of Sardinia to disarm within three days on penalty of war, April 22.

Victor Emmanuel, having returned an indignant refusal, is invested with dictatorial powers, April 23.

Lord Malmesbury issues a final proposition for negotiation—which is accepted by Austria and rejected by France—April 25.

French troops begin to land at Genoa, April 25. Tuscany throws off its government and declares for Victor Emmanuel, April 25.

The Austrian army in three divisions, crosses the Ticino, April 29.

A detachment of Austrians, in attempting to cross the Po at Frassinetto, is repulsed by the Sardinians, May 3.

Louis Napoleon issues decrees relating to his departure for the army, May 3.

Louis Napoleon leaves Paris, May 10, reaches Genoa on the 12th and joins the army on the 14th.

The battle of Montebello is fought between the outposts of the two armies, the French, under Gen. Forey, compelling the Austrians to withdraw, May 20.

Garibaldi, at the head of 6000 Italian volunteers, crosses the Ticino, May 23.

Garibaldi fights his way into the city of Como, where he is joyfully received by the citizens, May 27.

The battle of Palestro is fought by 12,000 Sardinians under their King and 20,000 Austrians under Gen. Zobel—the latter withdrawing—May 30.

The battle of Magenta is fought, in which 100,000 allies under Gen. McMahon rout 120,000 Austrians under Gen. Gyulai, June 4.

The Emperor Napoleon and King Victor Emmanuel enter Milan, welcomed by the citizens, June 8.

The battle of Melegnano is fought, the Austrians under Benediek being driven from their position by the allies under D'Hilliers, June 9.

The battle of Solferino is fought, under the command of the two Emperors, by nearly 400,000 troops, the Austrians being compelled to retire, June 24.

The Sardinians begin to invest the fortresses of Peschiera, June 29.

The allies cross the Mincio, June 30.

The French Emperor takes up his headquarters at Valleggio, on the east bank of the Mincio, July 3.

The armistice between the belligerents, to last till August 15, is signed July 8.

Peace between the two Emperors agreed upon, July 11.—*Journal.*

THE GOOD NEWS OF GOD: Sermons By Charles Kingsley. New York: Burt, Hutchinson and Abbey, 523 Broadway N. Y. For sale by Crosby and Nichols, Boston, Mass.

This is not a millenarian work, and it takes the common view of the Christian future. The sermons however are practical gospel discourses, and may be read with profit, affording suitable themes for meditation.

MY EARLY DAYS, By Eliza V. Farnham. New York: Burt, Hutchinson and Abbey, 523 Broadway N. Y. and for sale by Crosby and Nichols, Boston.

This is not an autobiography, but an imaginary childhood, struggling with poverty, orphanage, and ill-usage, and overcoming them by strength of purpose and persevering labor. It needs, however, that its subject should have sought and found a Savior, in her experience, and thus secured a joyous eternity, to have made her character complete—it being now only exhibited in respect to the present life.

WEST TOWNSEND SEMINARY.—A correspondent of the Boston Journal, thus speaks of the West Townsend Female Seminary, under the superintendence of Mrs. F. G. Brown:

"One of the chief attractions of this village is the Townsend Female Seminary, one of the best managed schools in the State. Wednesday and Thursday last were occupied in the examinations, and on Friday was held the twenty-third annual exhibition, in which the young ladies 'acquitted themselves,' as is sometimes said of college boys, 'with signal ability.' Their performance in music, and their productions in needlework and painting were excellent, while their recitations in the languages, of English history, and original composition, among the last of which may be instanced a colloquy upon the pres-

ent war, in which most of the European powers, as well as Brother Jonathan were represented, would have been highly creditable to 'Juvenes in artibus initiati.'"

We copy this to give information to those in search of a desirable place to educate their daughters.

A GLORIOUS THING.—Men of the world are sometimes ashamed to pray, and are unwilling to be seen in a praying circle, but they only proclaim their spiritual ignorance and blindness. The following paragraph indicates more wisdom and discernment:—As John Foster approached the close of life and felt his strength gradually stealing away, he remarked on his increasing weakness, and added, "But I can pray, and that is a glorious thing!" Truly a glorious thing; more glorious than atheist or pantheist can ever pretend to. To look up to an omnipotent Father, to speak to him, to love him; to stretch upward as a babe from the cradle, that he may lift his child in his everlasting arms to the resting place of his own bosom; this is the portion of the dying Christian. He was overheard thus speaking with himself: "O death where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." The eye of the terror-crowned was upon him, and thus he defied him."

PERSISTENCE.—There would be plenty of candidates for heaven, and successful ones too, if it could be won by a few great acts of daring adventure; but when our sincerity is brought to the true test, and is to be proved by a work going on steadily, secretly, and inwardly, without noise or display, in a quiet habit of daily self-denial and preference of God's will to our own, we shall never find upon experiment, that this is lowering the gospel, but raising it to the highest pitch of which we are capable. In this way it has its just effects upon our souls, and under the aid of the Spirit, alters and renews our very nature. And, in point of fact, nothing short of this comes up to our case.—*Rev. S. Richards.*

WELL PUT.—The Richmond Christian Advocate, speaking of the Baltimore Advocate, says: "Come, brother Bond, up to the mountain summit and enjoy the sublime prospect that extends to our distant 'horizon,' embracing the peace and prosperity of the Church and State, and the subsequent happiness and welfare of the slave."

To which Dr. Bond responds: "Our Bible reading makes us timid about being led up to the top of a high mountain to take tempting prospects."

A writer in the N. Y. Times, speaking of the great changes now going on in the world's history says:

"In an age when centuries are crowded into decades, imagination itself must strengthen its wings to keep up in the flight."

The Cincinnati Israelite, the organ of the Jewish people in the West and South, makes the following strange declarations: "As regards the Messiah, we, in the United States, are satisfied with the Messiahship of Washington, just as the prophet Isaiah was satisfied with the Messiahship of Cyrus."

A telegram from Stockholm announces the death of Oscar, King of Sweden and Norway. The event occurred on the 8th of July, after an illness which had incapacitated the King from taking any active part in Government since September, 1857. King Oscar was the son of Bernadotte, whom he succeeded on the Swedish throne in 1844.

The Florence correspondent of the Newark Daily Advertiser, writing July 3, says: "More full and authentic reports of the reduction of Perugia show that forty individuals, of both sexes, were put to death by the Papal mercenaries, besides those who fell outside the walls. The government at Rome makes no concession; though Mr. Stockton's claim in behalf of Mr. Perkins has been taken into consideration. Mr. S. is now at Ardenza, a watering place on the coast near Leghorn, where he had arranged to pass the season, with his family, before this occurrence."

PEDIGREE.—Robert Crittendon, Esq. who died in London, in holy triumph, in 1763, wrote:

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine,
And monarchs swell the State;
Descended from the King of kings,
Each saint a noble title sings."

Never attempt to degrade another with a view to exalt yourself; this is not uncommon, but it is uncommonly sinful and base.

CORRESPONDENCE.



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

MY JOURNAL.

TOUR TO PENNSYLVANIA.

Thursday, March 10, I took the cars in Boston, and in twenty-four hours I was in Harrisburg, Pa., ready for the work with the church there. I received a cordial reception from Elder Colder and his people. Dr. Litch met me here, and arranged for my tour in this part of the State, where I am to spend about a month.

Saturday, March 12, I commenced a series of meetings. Preached twice a day, and visited the society the rest of the time, with the pastor. The meetings on week days were not large, but were of an encouraging character. The saints were refreshed, and some were awakened and reclaimed. The Sabbath attendance was large, and the word was well received.

Saturday, March 17, I spent the A. M. with Eld. Colder in visiting. At noon Rev. Mr. Bartine, the Methodist preacher, dined with us. He is one of their leading men in Pennsylvania. Methodist preachers and Methodism, I find, have very greatly fallen from the position they occupied in the days of John Wesley. They are becoming numerous, wealthy, and as worldly as any of the sects.

After dinner I took the cars for Shiremanstown, three miles, to my appointment in the evening. Br. Stouffer met me at the depot, and we made ten interesting calls on Advent families before the evening service. Preached to a full house at the hour of meeting, and had a cheering and interesting time. The cause here is prospering under the efficient labors of Elder Prideaux.

Sunday, March 20, went to Kingston, seven mls., and preached at half-past 10 in Messiah's church, of which Elder Prideaux also has the care. It was a good season, and I hope that notwithstanding my stay was short, it was of some profit to the church. I returned to Shiremanstown after this meeting, and preached again at 2 o'clock P. M., to a full house. The opposition is strong, but the truth is stronger, and is prevailing. At the close of this service Bro. Rupp took me to Harrisburg, where I gave my last lecture to Elder Colder's people in the Bethel. The house was filled, and many of other denominations, and especially the Lutherans, were in to hear. My subject was, Luther and the Reformation. The object of the discourse was, to show that Luther and the other great reformers were prophesied of in the 10th chapter of Revelation, and that they were Adventists. I had a good hearing, and trust that a deep and lasting impression was made in reference to the pre-millennial views of the Reformers, and that they will not be claimed as advocates of the doctrine of the world's conversion, in Harrisburg, as they have been in time past. May God give effect to his truth.

My work in H. and vicinity was now closed. I trust my labors were not in vain. I received the kindest attentions from Elder Colder, concerning whom I would add, that he was educated at the Middletown (Ct.) University, and went to China as a missionary under the Board of the M. E. Church. On his return, he was immersed, and joined with the "Church of God," in Harrisburg. He also embraced the faith of the pre-millennial advent. He is now the pastor of the church of God in Harrisburg, and occupies an honorable position in the community and exercises a commanding influence for good. His sympathies are with Bro. Litch and his fellow-laborers in Pennsylvania, and he may yet cast in his lot among them.

Monday, March 21, took the cars for Maytown, where I was welcomed by Bro. M. Peck to his hospitalities. Here I remained four days, and gave lectures on each day. It being stormy most of the time, the audiences were not large, and my labors not very effective.

Friday, March 25, I returned to Harrisburg, and put up with Bro. Yoder, with whom I had boarded during my labors in Harrisburg the two previous weeks. I am greatly indebted to this kind family: the Lord reward them.

Saturday, March 26, I went to Shiremanstown and preached in the P. M. and evening, after which

four persons were received into the church. By request of Bro. Prideaux, the pastor, I addressed them and gave them the right hand of fellowship. It was a melting time. Bro. P. has good reason to be encouraged, when the Lord of the harvest is adding to the churches of his care.

Sabbath, March 27, I gave three discourses, two at the Bethel and one at Gorgas's school house, a few miles out of the village. We had refreshing seasons all day. The tide is setting in favor of the cause, and Messiah's church here is full of joy and hope.

Monday, March 28, I took leave of friends in Shiremanstown and went to Harrisburg, and from thence to Philadelphia, and arrived at 5 P. M.—Called on Dr. Wardle, Bro. Litch and others, after which attended the missionary anniversary of the M. E. church. Dr. Durbin made a good address, but the speech of the evening was made by Mr. Ridgway, a minister from Baltimore, Md. His theme was, the life of the gospel in the church and ministry, reproducing itself in the conversion of the world. I liked the doctrine, for it is the only hope of success. The life of God in the souls of the ministry and membership, will give all the success we may look for, under God, in bringing man to Christ. But I entertain no hope of reaching all. We shall "save some." God will save a people out of the world, but we may not hope to save all the world. May God give us all in full measure the true life of Christ in the soul, and make us valiant and successful in his cause.

Tuesday, March 29, I made calls with Dr. Litch, on Bro. Lye, Mr. James Challen and others. Mr. C. is a distinguished elder in the Church of the Disciples, and is also, with his sons, a publisher of valuable books and periodicals. He looks for the personal reign of our Saviour and is free to proclaim it in his ministrations. Our interview was a pleasant one.

In the P. M. I went to Yardleyville, to my next appointment. Here I was cordially received by Br. Swartz, the youthful and successful pastor here, and by Bro. M. B. Laning, a young preacher, at the house of Bro. Johnson, an old disciple. In the evening I preached to a large audience for this place. How changed is the condition of things since my last visit! Then the church was in desolation, but now in a state of prosperity. God has done great things for this flock. Let others take courage, hope in God, for they will yet praise him.

Wednesday, March 30, during a part of the day, I was reading the life of Capt. Vickers, an English officer in the Crimean war. The following extracts from his letters, will show his state of mind while engaged in fighting the battles of the Queen:—

"There is much in the signs of the times to make us believe that the Redeemer's advent is near. It may be we shall not taste of death, but be caught up to meet the Lord in the air. Beloved sister, let us live in hourly expectation of that solemn yet joyful event. Let us judge of our state by the happiness the thought gives us, and not rest satisfied until the language of our hearts shall be, 'Even so come, Lord Jesus.'" p. 85.

Writing to his mother he says:

"This has been a delightful day. I took a short walk with one of my brother officers, to have a look from the height near which the Guards are encamped, rather to the right of us at the valley of the Tchernaya. Seldom have I seen a more beautiful view. The valley extends three or four miles across from our advanced posts to the Russian position over the opposite. As I gazed on the magnificent scenery—on the wildness and grandeur of the distant, lofty and snow-capped mountains, giving an additional charm to the surrounding loveliness—all around was so still and calm that my thoughts wandered to more peaceful climes and to that not far distant day when Jesus shall return to this beautiful, although sin-marred world, when wars shall cease forever and love and holiness fill the breasts of his redeemed people. Oh dearest mother, there are times when I long for this final consummation of all things. What a blessed thing it will be to serve Christ with a heart wholly renewed and made like unto his, when sin can no more afflict us with its presence or draw us down under its intolerable burden. But it is not always thus my soul longs and pants for that great advent of my glorious and precious Saviour. O that I were ever waiting and ready to welcome him on his triumphant return to a world where once 'he took upon him the form of a servant,' to redeem and save sinners!" p. 241.

Would to God that all believers in the near advent had the same faith and spirit!

At 3 o'clock P. M. I preached, and also in the evening, to a full house, and closed my labors here.

Thursday, March 31, I visited several families, and on my way to Morrisville dined with our old friend Bro. Balderson, in company with Br. Swartz. On arriving at Morrisville we put up with Bro. W. Kitson, who has a home for all pilgrim preachers. I preached in the evening to a good house. I found improvement here, as in Yardleyville, under the labors of Brn. J. T. Laning and Swartz. They have seen dark days, but God has lifted on them the light of his countenance, and turned their captivity.

Friday, April 1, I preached in the P. M. and evening. Bro. J. T. Laning was with us, in good health and spirits. Although engaged in a large

school in Bristol, Pa., for a livelihood, yet he finds time to help the churches in this region, and has stood by them in all their times of trial, and now has the happiness to have help, and see the churches prosper. Next Sabbath he will baptize a goodly number in the Delaware.

Saturday, April 2, I took leave of Bro. Kitson, his kind family and other friends, and returned to Philadelphia, where I put up with Bro. Henry Lye, an old and particular friend—my acquaintance with him commencing in 1842. I was made welcome; and a pilgrim, or one who is from home the most of the time, knows how to appreciate the hospitality of cherished friends. This P. M. I visited Dr. Litch and family and father Barstow and family, and had very pleasant interviews. These are among my best and earliest friends. I have had their confidence and sympathy from the beginning of my labors in the cause we love. I prize old friends more and more, and as one after another drops off I feel lonely and sad; but for the hope of meeting again, truly we should be most miserable. But the family of the redeemed will soon be gathered home: the Lord hasten the time.

Sabbath, April 3, I was sick, but spoke three times, by the help of God. Our meetings were in a hall corner of Buttonwood and Eighth street, and though the weather was stormy, we had good attendance and a day of good cheer for the little flock. Bro. Jackson is now to supply the pulpit for a season, in the hope of building up the church. Elder Litch has been obliged to be absent, very much as I have been from the church in Boston, and the consequence has been a diminution in the strength and prosperity of the church. Our city churches need permanent pastors. The Philadelphia and Boston churches have made man efforts to obtain such, and although they have failed hitherto I hope they will yet succeed. Bro. L. and myself would be glad to be relieved of all care in the matter, and have those who would do better for these churches than we in our callings can do.

Monday, April 4, I rose at 5, and took cars for Boston via New York, and arrived home at midnight quite exhausted. I was glad to get home. Oh, it will be sweet when we arrive at our final and eternal home. And that will soon be. Yes, sooner than most expect. May we be ready.

Tuesday, April 5. To-day there was the quarterly meeting of the A. M. A. Though anxious to meet with it, and report what I had done to advance its interests, I was too sick to rise; and my illness continued all the week.

Sabbath, April 10, I preached to the church in Boston in the A. M. and P. M., and Bro. C. N. Lewis, a young preacher of Claremont, in the evening. J. V. H.

Letter from Brn. Osler and Pearson.

Dear Brother:—Perhaps a brief account of our tour of recreative labor, will not be uninteresting to the readers of the Herald.

We left Boston July 13, with our hearts full of joy and encouragement. The reader may inquire for the reason of this our jubilant state of mind. We answer: for months we have been greatly depressed with the pecuniary condition of the office. In May and June, almost utter ruin seemed to stare us in the face. According to human vision our liabilities of July would involve the A. M. A. in debt, and only a special interposition of Divine Providence could save from a complete bankruptcy, ere the opening of another year. It is a favorite expression of the Mohammedans, "God is good." This sentiment the humble Christian not only utters with his lips, but it finds a place in the deep affections of his heart. Oh yes, God has in our affairs manifested himself as our kind Provider and Benefactor. The dark cloud is passing away, and we are beginning to be cheered by the glimmerings of a brighter day.

We have no disposition to cry Wolf! without cause. Nothing will tend more to dishearten brethren and sink any cause than a constant expression of discouraging thoughts and anticipations of coming evil. In the early spring, the future was really darker than the Committee or the Editor thought prudent to declare. Now, when matters warrant words of hope, we gladly speak them to our brethren.

Nobly have our friends come to the rescue. We have not only met our liabilities thus far, but have a little ahead for coming liabilities. Some may say, perhaps it is unwise to publish this. We reply, 1. The brethren have a moral right to know the exact and truthful state of the office. 2. This encouraging state of our office affairs will inspire confidence; the brethren will feel that they are not giving and doing in vain. 3. The supporters of this cause will intelligently comprehend not only that we have yet debts to meet, but that we must free the office of its embarrassments; that we must be in condition to begin the publication of energetic, well-written and convincing works for the promul-

gation of our faith. We must calculate (if time continues) for an aggressive effort in this department of our labor.

Under the exhilarating influence of our brightening prospects, we took the cars to fill our engagement at South Wilbraham, Mass. The place of our first appointment is a pretty little village, quietly reposing in the midst of lofty hills, presenting to the eye one of those peculiarly picturesque views, which commands a never-tiring interest.

About a mile and an half above the village, on the borders of Ashburnham and Gardner, there is an artificial reservoir, covering something like 500 acres. This extensive head of water receives its supply chiefly from a large swamp in Gardner; the melting snow in spring, on the sides of the hills, sends immense streams into this extensive water-depot. From this a small river has its rise, and is able to supply a sufficiency of water-power for four chair factories and a flour mill in the village. These factories are now sending into the market a thousand chairs each week, and soon by increased facilities their manufacture will be materially enlarged. We were much interested in examining the machinery and witnessing the making of the different parts, and their completion, for three reasons: 1st, because our brethren here are engaged in the business and we are interested in whatever interests them; and 2d, because in their prosperity the cause of God will be remembered—the last the most important. And for two reasons we recommend their chairs:—because they are manufactured out of the best of stock, (an Adventist will not cheat,) and because the more extensive their sales, the more help will they, in their gratitude, render the cause they love. It is in these considerations that all our brethren and sisters throughout the length and breadth of the land, who use salve, should purchase the "Golden Salve," manufactured by Bro. Whitten, of Lowell, Mass.!

Just as we were starting for the school-house, where our meeting was to be held, a double team, filled with a strong delegation of brethren and sisters from Templeton, came into the village. In our hearts we felt to thank them for their presence, and at the close of the service we were obliged to decline their kind invitation to preach to them in Templeton on the following evening. If we had known, when making our arrangements, the proximity of Templeton to Ashburnham, and of its being so convenient for us to visit, we should have arranged an evening with that noble company of believers.

We had a very good congregation at Ashburnham, numbering 47 attentive hearers. The theme on the occasion was, "The Hope of Israel." Only two sympathizing families in this village! Well, God bless them, and may they soon be sustained by converts to this glorious faith, and in the day of gathering join that host which no man can number.

L. O. & J. P., jr.

Illinois Annual Conference.

Conference met in Kelly township, Warren Co., June 10th, 1859, and organized as follows: Moses Chandler, President; H. H. Janes, Vice President; W. Pratt, Secretary; J. C. Shaw, Corresponding Secretary; G. W. Rathburn, Treasurer.

Voted, that all brethren in attendance be invited to take part in the deliberations of the conference.

W. Pratt addressed the conference in relation to its objects, giving an outline of our wide field and its wants, and what our friends in the limits of the conference had a right to expect from this session. He hoped divine wisdom would aid us in our deliberations, that to some extent at least, if not in full, their expectations may be met.

The conference then listened with interest to brethren who gave a brief account of the cause in their vicinity.

Bro. G. W. Herd, of Kelly township, said: Our church is in a prosperous condition. The people without are disposed favorably and listen to our views with much interest. We number 27 or 28; have a Sabbath school of 30 or more scholars and a Bible class.

Bro. Gibson, from Indian Grove church, remarked: Our little church, I trust, are all striving for a home in the coming kingdom. We are living in harmony, and making some advancement, I think. We number 20. We meet next Lord's day to organize a Sabbath school.

Bro. Black said: I feel grateful that we are so pleasantly situated, and I am satisfied that the spirit and love of God are with us.

Elder G. W. Rathburn spoke of his labors. One year ago, he said, I was set apart for the gospel ministry. I have travelled 30 and 40 miles and preached three times on Sunday in Scott county, Iowa, and other places. Found ears to hear and much interest manifested. I came to this place and commenced meetings. I preached night after night and visited with families day after day. I labored hard; talked 15 hours in 24. Met with some opposition, but

after laboring three weeks I began to see truth taking effect. The result was, I have seen two churches raised up, and I am thankful to see them banded together. I have often been on my face in the dust before God, and I feel satisfied that God directed my steps to this place. I have labored in this immediate vicinity with some success.

Eld. W. Pratt gave some facts in relation to the advancement of truth. Had traveled somewhat extensively and preached constantly. He had aimed to present those truths that would arrest the direful influence of false theories. Was glad to inform the friends that he had seen good accomplished. In some places the mass had been reached. Prejudice, bigotry and sectarianism have given way, and an investigation was the result to see whether these things were so. Spiritualism had found literalism and materialism were hard elements to combat. If the Bible taught that doctrine, the weapons were composed of too solid a substance to be met successfully with immaterial weapons. The doctrine of life and death was spreading rapidly in some localities, even outside of our ranks. In a town some 18 miles from our place a Congregationalist minister had come out strong on that question and took the most of the church with him. Wherever I have presented the subject fully, I find many that admit that to be the most harmonious view they ever heard and wonder why it is not preached more. In Ripley, Brown county, a Christian preacher had come out, and is preaching it. I did not learn the effect on the church.

I find one serious difficulty to encounter in my travels. We have not ministers enough among us. We can raise up churches, but no one to feed them; hence they are left destitute. Bro. Chandler had been laboring at one of my appointments in Brown county, with good success. Quite a number added to the church. There is still a good interest, there being an ear to hear on every hand. The field is large, but laborers are few. In the place where I live we have had some influences that have been retarding our progress. Some friends have been affected by the discovery of gold at Pike's Peak.—Others are talking of leaving for Kansas and California. Some had made up their minds to stay by the stuff, or fight alone, if required. Eld. Scott has been mostly confined at home, and probably will be during the season, looking after his temporal affairs. Preaches part of the time on Sundays to good acceptance. We are deprived of a place of worship, and have been since last January. The Baptists closed the doors of the church against us, when they had no more right to do so than they had to turn us out of our own houses. Nevertheless, truth is spreading and we trust God will overrule it for good.

G. W. Herd, G. W. Rathburn, and W. Pratt, were appointed as business committee.

Adjourned till 4 o'clock P. M.

(Concluded next week.)

Dear Bro. —I am connected with the branch of Christ known as the Methodist church. I am but a beginner in the ministry and feel my weakness and ignorance. Yet I rejoice in the knowledge of a clean heart, and feel that my labors are owned and blessed of God. I am very much interested in the Second Advent question. I believe that the coming of Christ is not far distant. I am a diligent reader of the Herald. I find a great deal of information and instruction in its pages. I think injury was done the cause when they preached a specific time, but that is no reason why the people of God should not candidly and prayerfully discuss the subject.—I believe we are on the verge of great developments. Every bugle note that is wafted from the plains of Lombardy across the ocean seems to speak to my heart. Oh! that the people of God may be holy in view of coming events, whether far distant or very near. I send you a few verses of my humble composition, as I notice that you solicit articles.

O! Jesus dear Savior, my soul clings to thee;
Thy promises cheer me o'er life's troubled sea,
I hail thee, my Captain, my pilot, my friend,
I'll patiently follow thy lead to the end.

When the fierce beating tempest screams loud for its prey
And treacherous currents my course would delay
The Bible, my magnet, unswervingly sure
Points to mansions of bliss ever fadeless and pure.

Though storm clouds of evil rise foaming and dense,
Though lightnings fast flashing bewilder the sense,
With trust still unshaken I tarry the day
When tempest shall scatter and flee in dismay.

When the chariot of glory illumines the scene
And the cohorts celestial are bathed in the gleam,
My soul then exulting in holy delight,
Shall forever be freed from temptation and night.

JOSEPH T. CURRY.

Eddyville, June 27th, 1859.

Bro. Joseph Evans writes from Spring Mills, Alleghany Co., N. Y., 2d:—"Dear Bro. —I would say to you that we esteem the Herald as highly as

ever. We believe it to be the best paper now published, and we could not well do without it. We hope it will be sustained. We have had no Advent preaching here since brother Chapman left, two years ago, except brother Keeler, a year ago last spring. We are alone in this section, and should be glad to have some brother call on us, that we might hear the gospel preached in its purity."

Dear Sir:—Who is the Ancient of days? in Dan. 7 and 13. They brought Christ before the Ancient of days, and the Ancient of days delivered a kingdom up to him. ANDREW SPENCE.

Laporte, Iowa, June 24, 1859.

We suppose that God the Father is there symbolized by the Ancient of days and that Christ is symbolized as being invested with the kingdom of this planet, so long apostate, but recovered from its fallen and ruined condition. It was not, however any surrender of a kingdom to him, as the form of your question seems to imply, but a bestowal or gift of one.

Elder Wm. Trowbridge writes from Sheboygan Falls, Wis., June 25th:

"I am now supplying the pulpit of the Baptist church which I organized 22 years ago. I have been preaching, more than 20 years, the Advent doctrine as it is advocated in the Herald, and believe it to be the truth of God without a doubt. I am now 69 years of age, and my work will soon come to a close. I hope to spend my days so as to meet the approval of the great Master."

The Correspondencia Autocrafa of the 14th ult. announces a fact which will probably create some sensation in England. Two agents of the English Protestant Bible Society have been arrested at Chichana, Spain, and lodged in prison. A number of Bibles in their possession have been seized.

Conversation enriches the understanding, but solitude is the nurse of genius.—Gibbon.

OBITUARY.

DIED, of consumption, at the old Homestead in Essex, July 14th, aged 33 years, Bro. NATHANIEL GORTEN, of Manchester, Mass.

He was a subject of religious impressions at the early age of 9 years, and continued under a varied Christian experience until he attained his 20th year, when he made public profession of conversion to God and united with the Christian society in Manchester, remaining a worthy member so long as said society existed. To adopt his own language, Brother Gorten then "learned to live and to walk by faith, having no abiding home."

After embracing the glorious hope of the coming One, his religious experience was much deepened, his acquaintance with the word of God became more intimate, and his soul rejoiced much in the "hope of the promise made of God unto the Fathers," and for many years prior to his departure our brother fed among the green pastures of sacred truth.

We became acquainted with the departed at Salem in 1857. Subsequently he applied for admission into the Salem church, and having related his Christian experience to us, he was accepted, and received from us the right hand of fellowship on the first Sabbath in December, 1858. Living at a distance the visits of our brother were not frequent, yet we noticed that he always improved his opportunities for the mutual good. He blessed others, and himself was blessed. Bro. Gorten was a man of prayerful habits, and quiet turn of mind, and in manner very unassuming, yet in God his confidence was abiding. He was a dear lover of the Herald, having welcomed its weekly visits for about 8 years, and he delighted to loan it among his friends and neighbors. He also kept on hand a small library of Millennial works, for the same purpose. In Manchester, where he was best known, he was most beloved.

The writer was informed by the Rev. E. Reding, pastor of the Baptist church in Manchester, that the departed sustained "an unblemished Christian character and was a man of good report." He sleeps in Jesus. He died calmly and sweetly, without a struggle, in full hope of a better resurrection. He leaves a beloved wife (whose contributions to the pages of the Herald have gladdened many sad hearts), and two little ones, to follow on in the same good path of life.

His remains were carried to the chapel in Essex, where an invocation was offered by the Rev. E. W. Reding of Manchester, followed by selections of holy Scripture, when the writer delivered a brief address from the words of Paul, "He preached unto them Jesus and the resurrection." We then closed with prayer, and the dust was committed to the dust, the spirit having gone to its hiding-place in Christ. F. GUNNER.

Salem, Mass.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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A NEW MUSIC-BOOK:

"THE CHRISTIAN LYRE."

Adventists have for some time felt the need of a music book, to use in connection with the Harp. I long ago gave notice of my intention to publish such a work, and made preparation to that end. But from causes which I could not control, the work has not been commenced until within a few weeks. During this delay a union has been formed, and the book prepared, so as to make it a standard work for Adventists generally, in connection with the Harp. I am happy to announce that this much desired and needed book is in progress, and will be out, without fail, in a few months at latest. It will be a work of unusual value, as it will contain—1. A large selection of old, solid tunes, such as the lovers of psalmody delight to sing. 2. Many of the new popular airs, of merit. 3. Some 600 hymns and spiritual songs, partly taken from the Harp, but mostly from other sources, and many of them new.

The form of the book will be like that of ordinary singing-books, though of a much smaller proportionable size, and the lines of the staves will extend across the page, instead of being divided, as in the old Advent Harp, and will thus be more convenient for singing. Its size will be about that of the old Harp—convenient to be carried in the pocket. It will contain about 300 tunes, and make over 300 pages.

The time of publication, and the price, will be duly advertised. In the meantime early orders are solicited, for single copies, by the dozen or hundred. First orders will be first served. Address either of the following names: J. V. HIMES, Boston, Mass.; MILES GRANT, N. Y.; H. L. HASTINGS, Providence, R. I.

The importance of this new music book, to our churches and congregations, can hardly be overestimated. The music will be of a character to produce a thrilling effect in public worship, and will be of great service in disseminating our faith as to the speedy establishment of the everlasting Kingdom. The church has ever availed herself of the powerful aid of psalmody, in the services of the sanctuary, in both the Jewish and Christian ages. The transpiring of the prophetic periods, and the fulfilling of the signs in the heavens and earth, with the distress of the nations, admonish us that we have but little time to sing in this mortal state, and that what we do must be done quickly. Then will come the eternal song of the redeemed in glory.

SPECIAL NOTICE.—As the "Lyre" cannot be completed for use in camp-meetings the present season, many have desired me to get out the second part first, as it will contain the tunes and hymns appropriate to prayer and conference and camp-meetings; and I purpose to do it. Due notice will be given of the price, &c., when ready. Orders should be sent in immediately. Address as above.

JOSHUA V. HIMES.

July 23, 1859.

TO THE TRADE.—As it has become an obvious necessity among those connected with the Book Trade and the Publishing Business, to possess an entire and correct account of all the Newspapers, Magazines, &c., published in America, the proprietor of the "Fortnightly Book List," proposes to issue during the coming Fall, a List of the Journals and Periodicals published in the United States and Canada, with the names of Proprietors and Editors, information regarding the time of their issue, whether daily, weekly, semi-weekly, monthly, quarterly, &c., and whether Religious, Political, Literary or Scientific.

All Journal Lists hitherto published have been found, upon careful examination, to have been defective in various respects, either in matter or manner; but the present undertaking is confidently expected to accomplish, completely and accurately, the work which others have left unfinished. It is hoped, therefore, in this consideration, as well as in view of the great outlay and expenditure which a work of this important kind must necessarily demand, that the trade throughout the country will give a cordial assistance to the enterprise, by sending in their orders. Price per copy, \$1.50.—To Advertisers: A limited number of advertisements will be inserted, at \$10 per page. Address S. MEREDITH, Box 374 Philadelphia P. O.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 30, 1859.

Sin Makes us Afraid.

Why was Adam afraid of the voice of God in the garden? It was not a strange voice, it was a voice he had always before loved; but he now fled away at the sound and hid himself among the garden trees. You can tell me why, I am sure. It was because he disobeyed God. Sin makes us afraid of God, who is holy; nothing but sin could make us fear one so good and so kind. Have you felt this kind of fear when Satan has tempted you to do wrong?

A child was one day playing alone in a drawing room full of beautiful ornaments; he had often been told not to touch any thing there, as they were of great value, and many of them were made of rare glass or china, and cost much money. He was usually an obedient boy, but on this particular day he was seized with a great desire to lift up the lid of a beautiful China jar, as he knew it was filled with sweetly scented rose-leaves. He left his toys and went to the stand where the jar was placed. As he was too short to reach the lid, he climbed on a stool for the purpose; but just as his hand was on the lid of the jar he heard a sound, and starting, he let it fall from his hand. It was not broken, but cracked, and he thought most likely no one would remark it; so, replacing it on the vase, he left the room. Day after day passed, but although no notice was taken of the injury, he lived in constant fear of a discovery. Every time his aunt called him he started, and when he was in bed at night, if he heard but the rustle of her dress in the passage or on the stairs, he was frightened. Yet it was not his loving aunt, but his sin that made him tremble. She was always kind and gentle, and had never spoken a harsh word to her little nephew during his long visit at her house. At last the misery of concealment became so great that he told his aunt all, and the words she spoke to him then will never be forgotten. He learned from that week's remorse more of the nature of sin than in his whole life before. And as they knelt down and prayed to God for forgiveness, the child felt humbled and penitent, and lifted up his soul very earnestly that God would cleanse him from secret faults, and take away the love of sin from his heart.

—Mrs. Goldart.

Finding the Road.

A lady and gentleman lost their way one evening about dusk. Coming to a cross-road, they spied a guide-board. The gentleman got out, and though he could but just see, yet by going close up to the board, he made out to read a direction which helped him to find his way to the place he wished to visit.

Suppose he had refused to look at the board. Suppose he had gone blundering along in the dark, and had not found the place he sought all night, what would you have said of him?

Served him right! Exactly. A man who refuses to look at a guide-board deserves to wander a good while as a punishment for his folly. But wouldn't such conduct be just as foolish in boys and girls, and wouldn't a good long tramp in the dark serve them right, too?

We think it would, you reply. So do I. But, mark this. The Bible is the grand guide-board on the road to eternity. It tells you which way to travel; it warns you against by-paths and wrong roads, against false guides, pits, traps, slippery places, and other dangers. If you follow its advice it will conduct you safely along the narrow way, across the dark river of death, and up the shining path into the celestial city. Suppose, then, you refuse to consult and to follow it; suppose, because of that refusal, you wander into dark places, stumble into pits, get caught in traps, and fall at last into the lake of fire, who will be to blame? Will God, who sent you the Bible? No, no. You, alone, will be to blame.—You will deserve all the woe which will come upon you. If, therefore, you wish to escape evil, inquire for guidance in the pages of the holy book. Whenever you are in doubt about questions of right and

wrong, study the Bible as the man in the story is studying the guide-board on the State's highway. Let God's word be a lamp for your path, and you will not be likely to stray in dark, waste, or dangerous places.—S. S. Advocate.

A Good Memory.

John Franklin was a native of Canaan, Litchfield County, Connecticut. An instance of his remarkable memory, when a lad, will show that he was no ordinary boy. Having accompanied the family to the place of worship, the meeting-house being only enclosed, but neither ceiled nor plastered, the beams and rafters were all exposed to view. John saw that his austere father sat through the sermon with great uneasiness, but could not divine the cause.

On returning home, "John," said his father, "it is my duty to give you a severe thrashing (common in old times) and you shall have it presently; so prepare yourself."

"But you won't whip me, father, without telling me what for?"

"No, certainly; your conduct at meeting, sir, is the cause. Instead of listening to the sermon you were all the time gaping about as if you were counting the beams and rafters in the meeting-house."

"Well, father, can you repeat the sermon?"

"Sermon, no; I had as much as I could do to watch your inattention."

"If I'll tell you all the minister said, you won't whip me?"

"No, John, no; but that is impossible."

Young Franklin immediately named the text, and taking up the discourse, went through every head of it with surprising accuracy.

"Upon my word," said the delighted parent, "I should not have thought it."

"And now, father," said John, "I can tell you exactly how many beams and rafters there are in the meeting-house."

The Blind Girl.

A little girl had been attacked with sudden pain in the head, which ended in blindness. She was taken to an eminent oculist, who pronounced her incurable.—She wished to know what the doctor had said about her state, and her mother told her.

"What, mother!" exclaimed the child, "am I never more to see the sun, nor the beautiful fields, nor you, my dear mother, nor my father? Oh! how shall I bear it?" She wrung her hands, and wept bitterly.

Nothing seemed to yield her the slightest comfort till her mother, taking a pocket Bible from the table, placed it in her hands.

"What is this, mother?" inquired the disconsolate little girl.

"It is the Bible, my child."

Immediately a score of its most consolatory passages presented themselves to her mind. She paused, turned her poor, benighted eyeballs toward the ceiling, while an angelic expression played on her countenance; and then, as if filled with the Holy Spirit, breathed forth in an impassioned but scarcely audible whisper, "Thy will be done on earth as it is in heaven."

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st. At Low Hampton, N. Y., from Aug. 3d to the 7th. At Morrisville and Yardsville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

J. PEARSON, jr. L. OSLER. There will be a meeting at Sciota July 30th, which will be attended by Elder Pearson. A place will be provided at Angell's Mills for the meeting. Also a meeting will commence at the Advent chapel in Moores on the 27th of July. L. Osler will be present. B. S. REYNOLDS.

NOTICE.—The second annual meeting of the "American Millennial Association," will convene, according to its Constitution, in connection with that of the American Evangelical Conference, which adjourned last year to meet this, at Providence, R. I., on Tuesday, the 13th of Sept. We make this announcement temporarily, until the Secretaries of the two bodies make more full and definite notices.

J. M. Orrook will preach (D. V.) in Lawrenceville, C. E. July 28th; Melbourne Ridge (near br. Derbon Lawrence) the 29th; and in Melbourne Village, the 30th, and Sunday, 31st. The week-day meetings will be at any hour in the afternoon the brethren may appoint.

The Lord willing, I will preach in Lawrence, Mass., Sunday, Aug. 7th; Haverhill, 8th; South Reading, 9th; Lowell, 10th; Westford, 11th; Nashua, N. H., 12th; N. Springfield, Vt., Sunday, 14th. L. D. THOMPSON.

EAST KINGSTON CAMP-MEETING.—A Camp-meeting will be held in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort, laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved.

LENDAL BROWN, Haverhill, Mass. J. H. JOSSELYN, Boston, Mass. HARRIS PEARSON, Newburyport, C. P. WHITTEN, Lowell, Mass. EDWARD ROWELL, Kensington, N. H. GORHAM PILLSBURY, Kingston, N. H. J. T. RICHARDSON, Lawrence, Mass.

Arrangements have been made with the Superintendent of the Boston and Maine Railroad, for tickets at half-price, between Lawrence and Great Falls, to be had at any of the intermediate stations. The same arrangement is being made with the Concord and Portsmouth R. R. Board, lodging, and horse-keeping is provided for, on or near the ground, on reasonable terms.

Persons attending the meeting will stop at the E. Kingston Station. The camp-ground is one mile from the station. Carriages will be in attendance. J. V. HIMES, Superintendent.

A Camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Somberger near the Gurther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Olcott, Elax Fuller, Joel Spears, Lyman Olcott, Harry Colton. In behalf of the friends, B. S. REYNOLDS, C. P. Dow, P. V. WEST.

MISSION APPOINTMENTS, FOR SABBATHS.—Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

My Agency.

I am at present mostly confined to Boston, in order to supply the Advent church here. I go out of the city in the week, and preach several times, and do all I can for the Association. Just now the arrangements for camp-meeting take up some of my time. But I hope to make all these things subservient to the interests of the cause.

Sabbath, July 31st, I appoint to preach in Worcester, Mass. J. V. HIMES.

I purpose to be at North Troy, Vt., Sunday, July 24th; and at Hatley, C. E., Sunday, 31st. R. HUTCHINSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. T. Beitel. You and G. L. Beitel were both credited to No. 945, \$1 each, in May last.

Wm. Jewell, \$2.—We rec'd the order for your Herald from Bro. Croft, but no money; which was the cause of the bill being sent you. Have cr. you to No. 973, and if he forwards anything for you, will credit it in addition to this now rec'd from you. You had better see him.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1848, 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 the Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 26, 1859.

Geo. D. Button, \$1.00. E. W. Turner, \$1.00. Robert D. Wynkoop, \$1.00.

RECEIPTS.

UP TO TUESDAY, JULY 26,

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

C Kelley 977—are out of No 27; J. Adams Hunt 971, W A Curtis 971, G Loomis 958, Tho Adamson 971, Mrs S Hayden 945, W C Hall, there was 28 cts due at 926, when it was stopped by your P. M. It pays that and to 965—have none of July 2d and 9th; J Nudd 971, J T Beitel 971, see Note; P W Thomas 967, G Boyd 970, L N Watkins 1101 and Dis., Mrs S G Robinson 971, S Barr, Esq., 987, J Jenne 945, J M Gove 973, P Littlefield 956, E W Turner 971, J J Porter 997—each \$1.

Mrs J Jackson 971, R Whipple 971, O G Smith 971, T Baker 971 and 25 cts to J V H on old acct, D W Boss 971—all sufficient; J R Matthews 971, J Danforth 1001, W H Ford 971, J C Small 1023, S Walker 958, Dr C O Towne 971, E A B W Leonard 971—it would be 1 sq.—\$5 for 6 mths; Mrs E A Smith 954, W L Hall 971, G W Chisman 1049, J Leonard 971, J J Dioso 971, W Altemburg 1002, S Judson 997, C W Beckwith 971 and \$1.18 for book and postage, N C Wright 971, I Wallace 971, are out of the Nos. for July 2d and 9th—they were duly mailed—see the other credit in last Herald; D B Winslow 1049, A Bixbee 971—returned the \$3; A C Willey 971, E H Wheeler 971, J Bayley 997, S Wood 976—each \$2.

L Squires 1002, W W Patten 997—each \$3.

S W Brookings 1015, G F Pillsbury 997—each \$4.

G W Clement 971, \$1.50; D Campbell, Her to 997 and books sent the 26th, \$12; L Fish \$1.68 on old acct, and \$1.44 on new to No. 980—\$3.12; A Kimpton 984, \$2.50, and 50 cts to J V H.