

a father's heart; but, alas! the reflection that he fell in armed rebellion against that glorious old banner, now the emblem of the greatest and noblest cause the world ever knew, is full of desolation and almost despair.

And yet we shall love to think of Courtland Prentice, that brave and noble though misguided youth during the little remnant of our lives. Our love for him, undimmed by tears and grief, is and will remain "an amaranthine flower upon the grave of our buried years."

For the Herald.

The Aspect.

DEAR BRO. BLISS:—The political horizon looks dark indeed, but blessed be the name of the Lord! it makes the coming kingdom look so much the brighter. And I expect the "cup" will be pressed to our lips, till all who love our Lord in sincerity and truth, will pray in right good earnest, "Thy kingdom come." I had hoped—until the hesitation of an administration too lenient, and the delays of "petted" Generals, had wearied the patience of the people past endurance that this wicked rebellion might be crushed out, and we might enjoy the blessings of peace a little, while we wait the Coming One. But it seems now the die is cast. Party lines are drawn, and that party who appear to be in the majority have adopted for a watch-word "the Constitution" with the express understanding that it prohibits the emancipation of the poor bondmen: And does it not look as though we should be compelled to hug the corroding ulcer to our bosom whether we would or not? Nothing but the special interposition of the Almighty can avert such a calamity. And when we see the only general in our army—who, having the ability to lift up fallen humanity, had the courage to exercise that ability—cut down at the commencement of his efforts; does it look as though we might expect such interposition in our behalf? To me it looks rather as though we might expect to drink the "dregs of the cup of trembling, and wring them out." Be it even so! we'll kiss the rod, if it only drives us nearer the Holy One.

"Then Christian let thy hopes and fears

On earth no longer lean."

And may our constant cry be

"O king of glory grant us power

Thy fiery wrath to feel

In thy destroying angel's hour

O gather us to thee."

And as we wait for God to come from the land of perfection,—as we behold him in his providence measuring the earth—driving asunder the nations—scattering the everlasting mountains bowing the perpetual hills—will we not cry with the prophet. O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

D. BOSWORTH,

Waterburg, Nov. 8, '62.

The Happy Land.

A PARODY.

Yes, in a happy land,

Not far away,

Soon will our waiting band

Shine bright as day:

Then shall we sweetly sing,

Worthy is our Saviour King,

Loud let his praises ring.

Praise, praise for aye.

Earth then a happy land,

Where Christ holds sway;

Now his saints waiting stand

To hail that day.

Oh! we shall happy be,

When from sin and sorrow free,

Lord, we shall live with thee,

Blest, blest for aye.

Bright in that happy land

Beams every eye;

Kept by a Father's hand,

Love cannot die.

Oh! then to glory run,

Be a crown and kingdom won,

And bright above the sun

We reign for aye.

There is scarcely anything more harmless than political or party malice. It is best to leave it to itself. Opposition and contradiction are the only weapons that rightly belong to politicians.

For the Herald.

Foreign Correspondence.

LETTER FROM DR. HUTCHINSON.

MY DEAR BRO. BLISS. Since I wrote you last, I have traveled, seen, and heard considerable, besides laboring to some extent in the cause of the Coming One.

Wed. Oct. 1st. I left Leeds for London. On my way I sat with Mr. Gordon, the converted infidel, whom I mentioned in my last. He is evidently a person of fine parts. I embraced the opportunity of enlightening him on the Advent, by putting into his hands the Millennial News. It was after dark when we arrived in London, but Bro. Wm. Thorp of Leeds, kindly met me at the station; and conducted me to a lodging which he had provided.

Thursday, we spent all day at the International Exhibition. The following figures will give an idea of the dimensions of this extensive building, but it would take volumes to describe it particularly, and its multifarious contents:—Width 700 feet, average height 100 feet, height of dome 250 feet. Diameter at Base 160 feet, length of transepts at each end 700 feet, by 85 feet broad, space for exhibition 1,140,000 feet, cost of building £300,000. The visitors on that day were over 71,000.

Friday morning I called upon James Nesbit and Co. Publishers, and found them very courteous and obliging, in transacting an item of business with them. Afterwards I visited the Crystal Palace, Sydenham, 8 miles from London Bridge. The following figures will give an idea of its size:—Length 1800 feet, Width 400 feet, centre transept 178 feet high, the end transept 108 feet high, the towers 235 feet high. The building is one of great beauty,—the extensive grounds in connection with it are in fine order, and when all the water works are playing, the scene is most enchanting.

Saturday, I accompanied some friends to the Parliament House, and was honored with a temporary seat in the House of Commons, and also in the House of Lords. I saw the "wool-sack," but did not aspire so high as to sit upon it. The size of the House of Lords, only 97 feet long by 45 feet wide, and 45 feet high, and so entirely disproportionate to the size of the entire building generally disappoints a visitor, not so, however its splendour. The House of Commons although not equal in size, or magnificence to the house of Lords is nevertheless a superb apartment. We also attended divine service in Westminster, Abbey, after which we had full and free opportunity of walking where we pleased, and viewing at our leisure the ancient and magnificent Cathedral, with its numerous monuments, statues, and tombs. The statue of Shakspeare significantly points to the following words by that great man:

"The cloud capt towers,

The gorgeous palaces,

The solemn temple,

The great globe itself,

Yea, all which it inherits,

Shall dissolve and fade away,

And like the baseless fabric of a vision,

Leave not a wreck behind." *

Though I had more than once visited this place before, yet I found my present visit, increasingly agreeable, and profitable.

Sunday 5th I had intended to divide between Dr. Cumming and Mr. Spurgeon, but, the former being absent, I devoted the entire day to the latter. When I had arrived in the morning the service had commenced, and with difficulty I gained a standing point, from which I could see the preacher. Mr. S. was reading as a lesson the 55th of Isaiah, beginning, "Ho every one that thirsteth, come ye to the waters." After singing the hymn,

"Depth of mercy can there be,

Mercy still reserved for me."

he offered up a fervent prayer, in which he evinced his sympathy with the northern states; praying, that an "empire of slavery might not arise out of the present unnatural and sanguin-

* The great English lord was not enlightened in the doctrines of the Restitution; and divines preach Shakspeare instead of Paul, Peter and John in this particular. Ed.

ary struggle. With regard to our blessed hopes he expressed himself as follows. "Thy Second Advent, Lord, is the limit of our soul's desire, come Lord Jesus and come quickly." He preached from Luke 10, 33. "A certain Samaritan as he journeyed came where he was." But as I send you the sermon in print, I will not trouble you by attempting a sketch of it here. After service I gave to one of the elders a copy of "Messiah's Throne and Millennial glory," sent by Dr. Litch as a present for Mr. Spurgeon, accompanying it with a letter of my own. I was invited to take a part in the conducting of the Catechism class for young men, which invitation I readily accepted, as it gave me an opportunity, not only of staying and witnessing the proceedings, but also of directing the minds of the young men to the doctrines of the Second Advent. After the close of the class, I sat down to tea in the vestry with about fifty of them, who adopt this method with a view of saving themselves a journey of several miles to their respective homes. The hour for service in the evening is half past six; I was favoured with a ticket to a front seat in the first gallery. About half an hour before the time of service, the seats in all parts of this immense building, began to be rapidly filled by the pew-holders. About ten minutes prior to the time of service, all are admitted, and though the chapel is before apparently filled by the seat holders, it appears to be filled a second time by this new influx. I may here remark that the Metropolitan Tabernacle as it is called, has two galleries all round. The pulpit or rather the platform being on a level with the first. Now imagine about 200 gas-lights, and about 7000 persons present, and you will form an idea of Mr. Spurgeon's chapel, and congregation. He commenced the service by a short prayer, then after singing a hymn he read the 36th psalm, commenting upon it. Next he offered prayer more at length; and after the singing of another hymn he preached from the 7th verse of the 36th psalm. "How excellent is thy loving kindness O God! Therefore the children of men put their trust under the shadow of thy wing." He addressed the subject of God's excellent loving kindness, to both saints and sinners, to strengthen faith in the former, and create it in the latter, dwelling on the marvelous freeness, the matchless fulness the great sweetness, and the unceasing continuance of that loving kindness. The subject was selected in view of the Lord's Supper which followed. Before the elements were distributed, Mr. Spurgeon gave the right hand of fellowship to 38 new members, giving to each an appropriate word of exhortation. I may here say that the members of the church are 2288. The members of other churches are admitted to the communion on applying to the elders for a ticket, so that though Mr. Spurgeon and his church are baptized, they don't require persons to be immersed before they are admitted to their communion. I may remark that in connection with this church, there is what is called the Pastor's College, in which 32 students are taught during the day, and 68 in the evening. Two or three tutors are employed, and the expense of the college is £2000 a year. At the close of the service I had an interview with Mr. Spurgeon, who was very courteous and friendly. He had looked over Messiah's Throne, for he remarked "I perceive Dr. Litch is a strong Millennial man;" and requested me to present to him his respects and thanks. I gave him the Millennial News.

Continued.

*We have received the sermon and will give it in the Herald. Ed.

From the London Quarterly Journal of Prophecy.

The Almighty Motive.

Continued.

The same view of the judicial aspect of the death of Christ toward all who believe, is set forth in Gal. ii. 20: "I am crucified with Christ, nevertheless I live; yet not I, but Christ by the faith of the Son of God, who loved me, and gave himself for me." "I have been crucified with Christ, co-crucified with Christ. The word I indicated to the apostle all that he characteristi-

cally was as a fallen child of the first Adam, and so regarded; he judicially died on the cross of his substitute," which well agrees with the words in Col. iii. 3, "Ye are dead," or, ye have died,—viz., when Christ died. So also Rom. vi. 6, "Our old man is crucified with him, that the body of sin might be destroyed." Must not these last words be also understood judicially, as setting forth what is done by the Spirit in the soul? It is a similar word to Heb. ii. 14, "destroyed death, and him that had the power of death;" also 2 Tim. i. 10; John xii. 31. But the most striking parallel is the text before quoted, Rom. viii. 3, 4, "condemned sin in the flesh." Sanctification or the work of the Spirit comes in with the next words; see also Rom. vi. 6, "that henceforth we should not serve sin." And if sin is not served, God will be served; "being made free from sin and become servants of God, ye have your fruit unto holiness."

We only quote one more text from the many which might be cited: 1 Peter ii. 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ bare sin in His own body on the tree; made an end of sin, put it away by the sacrifice of Himself, that we who believe in him, and who by him believe in God, as our God and Father, (1 Pet. i. 12.) "being dead to sin,"—that is, justified from all law charges on account of our sins, (and the strength of sin is the law,)—"might live unto righteousness." The complete agreement of this text with those just quoted from the apostle Paul, shews that the death spoken of by Peter is judicial; that it refers to justification, and not to sanctification. The devoted or sanctified life springs out of this judicial death. This is God's unfailing order: life out of death, and then life beyond death.

Now, it must be obvious to every Christian mind that these views are not mere matters of interpretation, or of critical accuracy; the subject, enters very deeply into all Christian experience and practice, and involves, we think, the true idea of Christian doctrine. Anything short of this, is not the full gospel which Paul preached. Without this we shall not rightly enter into the sublime and consoling truth of union with Christ; but if we really begin the study and experience of this subject here, we shall advance from grace to grace, and strength to strength, realizing more and more this wondrous truth, "Because I live, ye who trust my cross and have died with me; ye who believe in me as the risen one, and are quickened with me, ye shall live also." And who can tell the glories of such a life?

There are five practical advantages which grow out of the believer's judicial connexion with the death, resurrection, and glorification of Christ, which we will now mention; with a few words on each. These results will be realized individually in proportion as this great fact of oneness is understood, believed, and held fast.

I. It provides a firm foundation for peace with God and peace in the conscience. "Being justified by faith,"—namely, faith in the fact just mentioned, (Rom. iv. 25.) that Christ was delivered for or on account of, our offences, and raised again for, or on account of, our justification,— "we have peace with God." God, as the bringer again of Christ from the dead, "is the God of peace" to all who trust in Jesus. "Christ, the accepted one in heaven, is our peace." He has made peace by the blood of his cross that blood which is presented in heaven, and in that blood we have nearness. Eph. ii. 13, "We stand in grace, we have access into that grace." "O father," said a dying young woman, "put your sins into the hands of Jesus, and you will never hear more about them." Jesus, as our representative, is the bearer away of sin, and all who believe on him lose their sins, and find peace.

II. It causes a fountain of everlasting joy to spring up. Hence, it is that the believer is so frequently commanded to "rejoice in the Lord always," the real, yea, the only good and enduring reason for this rejoicing is always the same. Let him think what he is in Christ—justified, accepted, adopted, and blessed; where he in connexion with Christ—even seated in heavenly places—Personally he is on earth, representatively above.

"We should also rejoice in hope of what we shall be, and where we shall be as the result of having died, risen, and ascended in Christ." "When Christ who is our life, shall appear, we also shall appear with him in glory."

Sin, it is true, is still within us; this often untunes the harp of joy, and causes us much sorrow, because it hinders our progress, and grieves the Holy Spirit; but still let us remember that our sins over which we daily lament are already condemned. Their death-warrant is signed, and soon their very existence will terminate. Till then let us sing hopefully---

"Hell and thy sins resist thy course,
But hell and sin are vanquish'd foes;
Thy Saviour nail'd them to the cross,
And sung the triumph when He rose."

Nor let us ever fail to notice how, in connexion with this broad statement concerning the believer's oneness with a crucified and crowned Saviour, the strongest exhortations to mortify sin and live to God are always introduced, and earnestly pressed home. Rom. vi. 12-14, viii. 10-11, Col. iii. 5.

III. That this doctrine furnishes the mightiest motive-power to produce holiness, and prompt to service. Some one well observes, "Let the motive be strong, and the duty is easy enough." Another writes, "The influence of reckoning ourselves to be dead unto sin, and alive unto God, in Jesus Christ our Lord, is omnipotent. It goes down to the very depths of human depravity. It penetrates to the root of that sore moral malady which has produced mortification in all the faculties of the soul, and in a moment it effects a radical cure--a cure which under the influence of this receipt must infallibly progress until it is completed in the day of the Lord Jesus.

It is very observable how, in the Word of God, "power" is ever connected with cross, resurrection, and official glory of the Lord Jesus. The cross is the power of God, (1 Cor. i. 18.) Paul desired "to know the power of his resurrection," and prayed that others might "know what was the exceeding greatness of that power which was wrought in Christ when he was raised from the dead," (Eph. i. 19.) He could testify how the love of Christ, as displayed in his death and resurrection, powerfully constraineth. As if he had said, "I every day and hour constantly and habitually judge and recollect that I owe my soul's eternal salvation to the love of Christ, in dying for me; and thus judging, I feel myself irresistibly, but most sweetly, carried forward in all my holy exercises, and in every act and work of evangelical obedience." Law-terrors, the terrors of hell, and the joys of heaven, with any and every motive besides, must fail to produce loving service. Love, divine, redeeming love, deeply realized--is the only real motive-power to produce holiness. "In proportion to the strength of that faith by which we cleave to Christ, and in proportion to the extent and vividness of our views of the glory of Christ in his person and work, must be our sanctification," (2 Bor. iii. 18.)

We thus see, that this doctrine of judicial oneness with Christ, not only insures the reality of sanctification to all who trust in Him, but insures, "if kept in memory" and rightly used, the progressiveness of sanctification also. "How can we, that are dead to sin, live any longer therein?" exclaims the apostle. The thing is morally impossible, when by faith we realize our oneness with Christ. Therefore, "reckon ye yourselves to be dead indeed unto sin, and alive unto God through Christ Jesus; then sin will not reign; you will not obey it in the lust thereof, but you will "yield yourselves to God, as those who are alive from the dead." But this moral deadness to moral evil, and this spiritual liveliness towards spiritual good, will progress just in proportion as we "abide in Christ," and realise that in him we died and rose again, and are now in him who, as our accepted and interceding priest, has "the power of an endless life."

(To be continued.)

Signs of the Times.

BY J. LITCH, PHILADELPHIA.

The Old Testament contains predictions of two distinct advents of the Messiah as king, and in two distinct manners. 1. As king of Zion, he was to come to Zion amidst great shouts and rejoicings. 2. As monarch of all the earth, he was to come in the clouds of heaven--Zech. 9. 9; Dan. 7. 13, 14. In the first instance he came as predicted by Zechariah, riding on an ass, and a colt the foal of an ass; and his kingdom was proclaimed--Matt. 11., Luke 19, John 12., No event of prophecy ever had a more literal fulfillment than this. He came as king in the prescribed form, on an ass, and a colt the foal of an ass; was proclaimed king--took forcible possession of the Temple; and when the Pharisees demanded of him that he should rebuke his disciples for proclaiming him king, he said, "I tell you if these should hold their peace, the stones would immediately cry out." For this assumption of royal honors and powers, the "chief priests and scribes sought to destroy him," Mark 11. 18. He then related the parable of the householder and his vineyard; and they, as did David in reference to the parable of Nathan, pronounced judgment; and Jesus applied it to them: "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth fruit thereof." Matt. 21. 3. 4.

Up to this point, from the days of John the Baptist, the kingdom of God, or kingdom of heaven at hand, had been preached by John the Baptist, Matt. 3; by Christ, Mark 1, 14, 15; by the twelve apostles, Matt. 10. 7; and by the seventy disciples, Luke 10. 14.

By the "Gospel of the kingdom," then, was meant, the Messiah is at hand as Zion's king, as foretold by Zech. 10. 9. He was so near, that when Christ sent his twelve to the lost sheep of the house of Israel to say, "the kingdom of heaven is at hand," he said, "You shall not have gone over the cities of Israel till the Son of man be come." He did not mean here his second, but his first advent, as fulfilled when he rode into Jerusalem and was proclaimed King. After that, the kingdom of heaven at hand was never preached by the Apostles. But Christ, as shown, took the kingdom of God from the Jews; pronounced sentence on Jerusalem and her children, and said "You shall not see me henceforth, till you shall say, Blessed is he that cometh in the name of the Lord." Matt. 23. 39.

It was in reference to this promise of a future coming that the disciples asked, Matt. 24. 3, "What shall be the sign of thy coming, and of the end of the world?"

He answered, that the sign of this second advent, as foretold, Dan. 7. 13, 14, would not be, "wars and rumors of wars;" for although these would come to pass, "the end is not yet." But he said, "And this gospel of the kingdom" which had just been preached to the lost sheep of the house of Israel, "the kingdom of heaven is at hand," "shall be preached in all the world for a witness unto all nations, then shall the end come." The Messiah was then to come to Zion and her children, the Jews, as their king. He had come, and they had rejected him, and that dispensation, age, or world ended, and another age was introduced. Just before this age ends, "this gospel of the kingdom, i. e. "the kingdom of heaven is at hand," "shall be preached in all the world," because all are interested in the event "for a witness unto all nations; and then shall the end come," the end of this Gentile dispensation; and Christ's second royal advent will take place.

This sign of the end is now taking place. Christ and his Apostles proved their message true by healing the sick, raising the dead, cleansing the lepers, etc.; but in the end of this dispensation, the truth of the doctrine is to be proved by an appeal to fulfilled and fulfilling prophecy, a standing miracle. Fifty years ago, almost the entire church held the Whity theory of the world's conversion, and the spiritual reign of Christ for a thousand years before his coming and the end of the world. But now there are thousands who join in the proclamation, both from the pul-

pit and by the press, "the kingdom of heaven is at hand;" and understand it as the Jews and disciples did in our Saviour's day, that he is to return in person, to reign on the earth. The most learned, and eloquent ministers in Christendom, such as Dr. Hugh McNeil, of Liverpool; Dr. John Cummins of London; the Bonars in Scotland, with many hundreds of other English and Scotch clergy, and also many of the ablest divines in the United States, are all agreed in this work of faith and labor of love. Hundreds of missionaries have embraced and are teaching the same truth. Indeed, comparatively few are now found who will undertake seriously to defend by argument the doctrine of the world's conversion. Some do preach it from the pulpit or on the anniversary platform; but the parable of the tares, Matt. 13., drives them to take refuge in an avowal that they do not expect the whole world to be converted, only a majority. The change is a great one, and still increases. This sign is unmistakable that the end is near.

A POLITICAL SIGN. Some two years ago, the Roman government embraced three or four millions of subjects, with a dominion extending across Italy. Now it is confined to the city of Rome; and even the possession of that is disputed by nearly all Italy. No one can carefully read the second chapter of Daniel and not see that, from the days of Nebuchadnezzar to God's everlasting kingdom, only four great empires were to fill the period, and that the fourth of these is the Roman government. This ended, God's everlasting kingdom must be set up. If, then, Rome is so near its fall, "the kingdom of God" will soon come. Thus will be fulfilled Dan. 7. 13, 14: "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This prediction of his second kingly advent, when he shall come in the clouds of heaven, must be as literally fulfilled as that which he said should come to Zion on an ass, and a colt the foal of an ass.

LOOK ALSO AT THE MORAL SIGNS. The Apostle Paul, 2 Tim. 3., described the state of society in the last days: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves," etc. Read the whole description, and see its accomplishment before our eyes.

SEE ALSO THE SPIRITUAL DEVELOPMENT OF THESE DAYS, 1 Tim. 4: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons," etc. Nothing can be more literal in its fulfillment. Thousands have been seduced by the spirits to abandon Christ and the Bible.

These are but few of a multitude of foretold events which are to precede and usher in the day of the Lord, which are coming to pass before our eyes; and they call on all men to prepare to meet their God. Reader, are you doing it? Put your case in the hands of Christ and ask him to convert and save you. He will certainly do it for all who believe in, confess, and obey him. Do you want an everlasting home in the earth restored? "Blessed are the meek, for they shall inherit the earth." This will be fulfilled in the resurrection and immortal state, Matt. 5. 5, 1 Cor. 15. 50-59.

Jesus says, "Surely I come quickly." May each reader from the heart respond, "Even so, come, Lord Jesus."

[The above we received in the form of a tract of four pages, which has been published by Bro. Wm. Howden of Waterbury, Vt. We do not know the price of it, but any one sending Bro. Howden a dollar, more or less, for its value in the above, will we presume receive a supply. If Bro. H. will send us the price, we will speak more definitely. Ed.]

Truth is the great battle-ax of Jehovah; wherein His will is surely executed. Truth is the majesty of God, and encircles his dwelling-place.

The Sabbath.

By W. H. EASTMAN.

Continued from our last.

This shows that the meeting of the Christian church on the first day generally prevailed. This day is also termed by St. John the Lord's day--the breaking of bread on this day, the Lord's supper.

Ignatius a companion of the apostles says, as quoted by Dr. Plummer and others. "Let us no more Sabbatize, that is keep the Jewish sabbath, but let us keep the Lord's day, on which our Life arose."

Justin Martyr who lived at the close of the first and the beginning of the second century says, "On the day called Sunday, is an assembly of all who live in the city or country, and the memoirs of the apostles and the writings of the prophets are read."

Irenæus a disciple of Polycarp the disciple of St. John himself, who lived in the second century says: "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law (the Scriptures) and rejoicing in the work of God."

Tertullian, who also lived in the second century speaks of the Lord's day as a Christian solemnity.

It is from these examples of the apostles and holy Fathers of the church that the practice of keeping the first day as a Sabbath has come to prevail. Potapius * is quoted as declaring that but one Lord's day was observed in the earliest times of the church.

Kings and Potentates of earth, during this dispensation have favoured first day Sabbath, in proportion as they favored the cause of Christ. But it should be always borne in mind that the Lord's day is observed as a Sabbath not because of any edict of Constantine or pope Gregory the Great; but from apostolic precedent. If to keep the first day as a Sabbath of the rest and religious worship is a mark of the Beast, we certainly must think him very unfortunate for his own comfort in marking his men: since none have made him more trouble or given him more deadly thrusts than these selfsame Sabbath Keepers.

But more detrimental still to this theory, is the fact, that this badge of first day Sabbath keeping was worn by great and good men long before the Papal beast had any existence. May it not be well to inquire, what law has been violated in this change of consecrating the first day to Sabbath purposes?

Surely not the fourth command in the Decalogue. Does not the new arrangement set apart a seventh portion of the time for rest and worship? and does the law in question demand anything more? "Six days shalt thou labour and do all thy work:" do we not work the appointed six days?

"But the seventh is the Sabbath of the Lord thy God:" do we not professedly observe it as such?

Then those who observe this new arrangement, are justified in the eyes of this precept. We know of no law that is made void in the keeping of first day Sabbath.

But says the objector you do not keep the day the Lord commanded the Jews to keep?

Most certainly not. And why should we? Is it not reasonable to suppose that the law Sabbath was made expressly for the Jews? such would seem to be the import of the language used in giving it. "See, for that the Lord hath given you the Sabbath" Ex. 16. 29--Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a signal between me and the children of Israel forever Ex. 31. 16-17.

No plainer language could be used to designate the people for whom this Sabbath day was made.

Again, the restrictions thrown around the Jewish Sabbath, helps to strengthen this position. The Lord commands that no fire be kindled in their dwellings on the Sabbath, Ex. 35. 3. And

* Cannot make out this name from copy. Ed.

a man was at one time stoned to death, for gathering sticks on that day.

Now it is not to be supposed that the observance of these restrictions, would endanger the health of any person. If met, the climate would be sufficiently mild at all seasons, as not to expose the people to suffer from the cold, which cannot be said of every land. The land of their inheritance is thus mild, and as the Jews alone are to possess it, it is reasonable to infer that a Sabbath with the above named restrictions attached, was made exclusively for them.

But again, the fact that the fourth command is left powerless to appoint the day, unavoidably suggests the thought, that the maker thereof purposes at some future time, to change the day of the weekly Sabbath. If he purposes that the day appointed for the Jews should be observed in all coming time, why not have fastened it in this precept?

But if the Jewish Sabbath was made for the Christian church, why should our Lord and his apostles after his resurrection pass coldly by it, and by their example teach us that the first day was to be kept as a Sabbath of rest in preference to the seventh. Certainly on the day of his resurrection he appoints to meet with his disciples.

The seventh day from this appointed meeting he is with them again. Did he not know what course his people would take in this matter? that the example he was setting would grow into a fixed custom on the part of the Christian church? If so, and all this was wrong, silence under such circumstances, is a significant testimony.

But says the objector, we have no doubt that the apostles and Christians did meet on the first day for worship, but what evidences have you to show that they observed this day as a Sabbath? We answer we have no formal testimony to that end from the apostle. The fathers are quoted as declaring that they did keep it as such.

But the circumstantial evidence arising from the example of the apostles is so strong, as to inevitably fasten conviction upon unprejudiced minds that the apostles, did make of the first day a Sabbath.

1. It will be observed that they are never found after Christ's resurrection as Christian churches keeping the seventh day. They so far conformed to be sure, to Jewish usages, as to take advantage of the assemblies of the seventh day, for the purpose of preaching the gospel to the Jews; but the first day was the day for Christian congregations to meet. If then they did not keep the seventh day as a Sabbath, they must have observed the first as such, or kept none at all. If they observed none, they are guilty of breaking the fourth command.

Again the meaning of Sabbath is rest, simple rest. It is considered on all hands, that the apostles with their respective churches, did congregate on first day, for religious worship; then it is reasonable to suppose that they laid aside their secular pursuits, and the day was to them one of rest, or a Sabbath. And so the early fathers of the church understood and practiced it.

And there is the strength of the argument, in favour of the day we Christians keep, the example of Christ and his apostles.

This we have; and it must be shown that these examples never happened or the church must be expected to hold her former course in this matter. If the apostles intended their examples should not be imitated, they were deceivers. We believe they were honest men; and intended and believed that their examples would influence the church in all future time. If actions then, according to the popular proverb, speak louder than words, it requires no uncommon degree of perception to discover on which side of this question the strength of the argument lies.

Some divine writers have believed the first day sabbath to be a subject of prophecy, as in 118th psalm, where Christ is represented as a stone rejected by the builders: but became the head stone of the corner. He was by the Jews rejected where they put him to death. He showed himself to be the head stone of the corner

when he arose from the dead. The psalmist immediately adds, "This is the day which the Lord hath made, we will be glad and rejoice in it."



ADVENT HERALD.

BOSTON, NOVEMBER 18, 1862.

SYLVESTER BLISS, EDITOR.

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

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

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts they will notice, are so light as to inconvenience us.

To Correspondents.

Bro. Johnson Geer. We are not aware that we send the Herald to you other than to West Eau Claire, Wis. If it comes to you with other direction, please return us the wrapper with your wishes respecting it. We see not why it is not received at W. E. C. You did not give the State where Foreston is located.

Letter to Eld. T. M. Preble.

DEAR BROTHER. In the second epistle addressed to you, in defense of "the reviewed," the attempt is made to show that Mr. S. has not failed in what he attempted. As that was not the issue in respect to him, as we only showed certain specified inaccuracies in his computations, its only relevancy is dependent on the answer to the question whether he did, or not, attempt to be accurate in those particulars. If he did not attempt accuracy, then he may not have therein failed; but if he did attempt it then he certainly has failed in what he attempted; for he has failed to be thus accurate.

Your correspondent, however, attempts to show that it was not in respect to the precise age of the world that Mr. S. claimed his work as a demonstration, but that that claim had respect simply to a defense of the Hebrew periods against the Septuagint and Egyptian claims to a higher antiquity. He says:

"It is this strong general and special character of his work, as a whole, which gives to his propositions, logical processes, and demonstrations their difference. For to demonstrate the sufficiency of the data his plan is laid out in three propositions, which I state with a verbal difference from his, but covering the same ground.

"I. The Hebrew Scriptures constitute the only true source of chronological information; and the data therein given are sufficient as to all the purposes of its satisfactory adjustment. (pp. 12, 15.)

"II. The Hebrew Scriptures show that God's pre-arranged term of this world's history, in its present condition, is 6000 years. (pp. 6, 12.)

"III. The Hebrew Scriptures, so far as they extend, by their double chain of history and prophecy, show that this prearranged term of 6000 years terminates in A. D. 1868. (pp. 6, 182.)

"These are his propositions. What is the purpose to accomplish which the working out of these propositions is made subservient, and for the accomplishment of which he 'claims' a demonstration? Is it to furnish a chronology of the world which is intended to stand in opposition to other chronologies derived from the same source, which may differ from this on account of a difference in determining what is conjectural; a different date for events of history, or a different date for the commencement of prophetic periods? If there is any moral truth or any logical truth in the position the editor of the 'Herald' has made Mr. Shimeall occupy, this is the purpose. (See Her. June 2d, and July 7th, '60.) But I ask again, is this the grand purpose of Mr. Shimeall's work? Let this question be decided, as some others must be by the book. Mr. S. has been put to the torture, editorially, and made to say

what he never said; for once he shall speak for himself to the purpose."—Voice No. 12, p. 29.

On reading the foregoing, two queries are suggested. 1. Why, in stating Mr. S's propositions, was it necessary to do it "with a verbal difference from his?" And, 2d. Why was it not shown, by some quotation from the Nos. of the Herald referred to, that we ever attempted to make Mr. S. occupy the position claimed? This question has reached a stage where the assertion of any one who charges another with "falsifying," can have no weight except as it is substantiated. The simple reason, 1. why there was no attempt to show by quotations that we have made Mr. S. "say what he never said," is because that cannot be "fairly and conclusively done." We have no where gone into the question of the great "purpose" of his book, nor criticised it other than in its historic and prophetic chronology; his notes on the historical portion we copied almost entire in the same Nos. of the Herald that contained the review; those notes and his chronological table, in which we showed the existing errors, were the identical portions copied into the sheet in the successive Nos. of which is heard the voice of your correspondent; and it was in respect to that portion as thus copied that his readers still await the fulfillment of the promise: "If any defect should be discovered, it will be duly and frankly given to our readers with the reasons therefore," Voice July, 1860, p. 30. We repeat, that whatever else Mr. S. may have attempted to do and succeeded in, or whatever may have been his main object, he also attempted to demonstrate the world's present age; in respect to which not a sentence has been attempted to be quoted from our pen, as being at variance with his writings. But,

2. The reason why it was necessary to state Mr. S's propositions "with a verbal difference from his," was because, had the precise language of Mr. S. been quoted, it would have shown that his position was precisely what we stated; and it would have left the charges of "falsifying," and of making him "say what he never said" where they properly belong. We will quote in full Mr. S's propositions, and in his own language, so that readers may judge between this our "accuser," and ourself. Mr. S. says:

"As it respects the method adopted throughout this work in conducting our inquiries, we have assumed as indispensable pre-requisites to a settlement of this long-litigated and intricate subject of 'Our Bible Chronology,' the following points.

"First.—We must determine which of the two versions, the Hebrew or the Septuagint, is authoritative in the premises. That both cannot be—i. e., chronologically speaking—is admitted on all hands. On this particular subject, we have availed ourself of a series of papers read before the Royal Society of London, on the criteria for determining in which version of the Holy Scriptures the original Hebrew compilation of time is contained; with the eras of corruption, by J. Cullimore. These papers exhibit eight instances of mutilation and corruption of the Hebrew text by the Samaritans and Jews, both in ancient and modern times. These corruptions, taken in connection with other facts and arguments to the same end, have led us to the adoption of the Hebrew version, or its authorized English translation, as alone authoritative in deciding the several eras of this world's history. The next point:

"Second.—We must determine whether the Scriptures, independently of the details of its chronology, reveal a definitely fixed and unalterably pre-appointed period, during the interval of which, from the creation and fall to the close of the present dispensation, all the divine purposes in nature, providence, and grace, were to be accomplished. This we have shown to be decided in the affirmative, and that the precise period is 6000 years. The last point:

"Third.—We must determine whether the chronology of Scripture, as including the two chains, the historic and the prophetic, either fall short of, or overleap, or exactly fill up, the above interval of 6000 years. By a series of six tabular views, though the combinations all vary in the summing up of the different periods, yet, the same aggregate of 6000 years is produced throughout; proof demonstrative, we submit, of the correctness of 'Our Bible Chronology.' The links in the two chains, the historic and the prophetic, exactly fill up that interval to a year." pp. 6, 7.—Preface.

The above was what Mr. S. proposed to do. And when he had completed his task, the following is what he claimed to have accomplished:

"We have at length reached the end proposed in this volume, that of furnishing the evidence on the basis of the corrected Hebrew version of Holy Scripture, that the current year A. D. 1859, is the year A. M. 5991; and that hence, the year A. D. 1868, completes the 6000th year of the world's history, from the creation and fall of man.

The writer would now, therefore, most respectfully, but with the earnestness which the nature

and importance of the result, if founded in truth, would seem to justify, call upon all classes,—the clergy and the laity, the learned and the unlearned, the rich and the poor, together with those who govern and those who are governed,—to ponder well the facts and arguments herein adduced in its support. Referring the reader to the three propositions laid down in page 12 of this work, the writer would appeal, whether, in encountering the difficulties that have heretofore surrounded this most intricate and long litigated subject, he has sustained said three propositions, by placing beyond the reach of all legitimate controversy, the following points:

"1. That of successfully vindicating the Hebrew version of Scripture as alone authoritative in determining the true chronology of the world, against the various theories of Septuagintarians, on the one hand, and the pre-Adamite or ethnological systems of modern Egyptologists, on the other.

"2. That he has proved, on the authority of Holy Scripture, that God, from the beginning, has limited the period for the accomplishment of all his ordinary purposes in nature, providence, and grace, to precisely 6000 years from the creation and fall of man; and,

"3. That he has demonstrated, that his two chronological chains of Holy Scripture, the historic and prophetic combined, neither fall short of, nor overleap, but exactly fill up, that period of 6000 years to a fraction.

"If these several points have been sustained, then he would appeal to all to reflect, that in NINE years from the current year of our Lord 1859, the present Christian dispensation, as forming the larger portion of the period called 'the times of the Gentiles' WILL HAVE CLOSED UPON THE CHURCH AND THE WORLD FOREVER." p. 182.

The third of these propositions is the only one here at issue, or to which we call attention. But with the above extracts, yourself and our readers can easily determine the purpose of the work in question; which we have not attempted to show except by letting him speak for himself. Your correspondent, however, labors to show that the computation of the world's age was not the primary purpose which moved Mr. S. to write the volume. Whether it was so or not is entirely immaterial so long as we limited ourself to the showing of errors and not to the discussion of purposes. He has attempted to show the world's age. In doing this he considered, what no chronologist neglects to do, 1. the relative merits of the Hebrew Septuagint, and Samaritan periods, 2. The claims of heathenism to a remote antiquity, and 3. the sum of the periods spanning this world's duration. Every chronologist knows that the last cannot be done without considering the two first; and that the first two are of importance only in their relation to the world's age. Having arrived at the same conclusion with the best previous chronologers in respect to the former, Mr. S. devotes his attention to the last proposition, and in doing this has committed the errors we have shown, and which your correspondent does not venture to question—not considering 'the errors of sufficient importance to look into the process to see whether it was fairly and conclusively done or not; but taking it for granted that the editor may be relied on in this particular.' Your correspondent, however says:

"Mr. S. might have 'disagreed' from the other chronologists with whom he has been compared, or he might have 'erred' in estimates and computations much more than has been made to appear, and he would have demonstrated 'the exact era of human history' as compared with the baseless claims of his antagonists, as positively as if there had been no disagreement and no inaccuracy in his details or in the result. And such a demonstration is all that he 'claims.' That he has succeeded in this I shall show presently. That he does not claim to have demonstrated mathematically, or in any sense, the other point, stands out on the face of the matter. 1. The word mathematical, or any word equivalent to that, does not occur in the book as used by the author. 2. He does not claim to have demonstrated, in any sense, 'that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of, nor overleap, but exactly fill up that period to a fraction.' 3. He makes no claim on that point whatever. His position is directly the opposite of that, as we have seen above," Voice No. 12, p. 30.

So says your correspondent; but Mr. S. says expressly:

"Third.—We must determine whether the chronology of Scripture, as including the two chains, the historic and the prophetic, either fall short of, or overleap, or exactly fill up the above interval of 6000 years. By a series of six tabular views, though the combinations all vary in the summing up of the different periods, yet the same aggregate of 6000 years is produced throughout: proof demonstrative, we submit, of the correctness of 'Our Bible Chronology'.

gy.' The links in the two chains, the historic and the prophetic, exactly fill up that interval to a year, Bib. Chron. pp. 6, 7.

And he claims to have placed "beyond the reach of all legitimate controversy."

"3. That he has demonstrated that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of nor overleap, but exactly fill up, that period of 6000 years to a fraction," Ib. p. 182.

Your correspondent avers that Mr. S. does not claim to have demonstrated the above "in any sense." We aver that the above are the words of Mr. Shim-eall—we having italicized the words "proof demonstrative" and "has demonstrated," so as to place in marked and deserved contrast your correspondent's denial of Mr. S.'s affirmation.

Your correspondent, however, says of Mr. S., "Those whom he has encountered in the main purpose of the book he looks boldly in the face and asserts this claim: I know the 'fallacy' on which your pride rests! I have demonstrated the fraud; and that gives to Israel the long-desired demonstration that the word of Israel's God is the truth!"

Does he take such an attitude and use such language toward the other party? Hear him: "Brethren, clergy and laity, learned and unlearned, rich and poor, governing and governed, ponder well the facts and arguments I present for your consideration. If founded in truth, if these several points have been sustained, I appeal to all to reflect, that in NINE years from the current year of our Lord, 1859, the present Christian dispensation, as forming the larger portion of the period called 'the times of the gentiles,' will have closed upon the church and the world forever."

"Most certainly there is a difference between 'furnishing the evidence' of a point to be submitted under an 'if,' and claiming to give a 'mathematical demonstration' of it. And there is certainly a difference between the accomplishment of the great purpose of his work, which Mr. S. does claim, and the accomplishment of an incidental purpose as alleged, which Mr. S. does not claim," Voice No. 12, p. 30.

We have already shown just what Mr. S. does claim, notwithstanding these repeated denials; but we have here to add that what Mr. S. claims in respect to the world's age, is not submitted by him under an "if," in any such sense as that claimed above. The actual words of Mr. S. which your correspondent claims to have given but which he has here given also, "with a verbal difference from his," will be found in full in our first extract from page 182 of Mr. Shim-eall's Bible Chronology; reference to which will show what precedes the first "If," that it commences a paragraph of itself, that it refers equally to all the propositions, and that it does not there stand as expressive of doubt in the mind of the author, but is used by him as a logical connection between the conclusion he would impress on the mind of the reader and the "propositions" on which such conclusion is based,—the first of which he claims to have "vindicated," the second to have "proved," and the third to have "demonstrated."

The claim "that he has demonstrated" just before expressed, is positive, absolute and unqualified. The author gives no expression of doubt or misgiving in respect to it. And the "if" which follows, is merely the logical hinge by which the assent of the reader is endeavored to be secured. Does not Paul affirm absolutely, "Wherefore thou art no more a servant but a son," Gal. 4. 7? yet he adds: "and if a son, then an heir of God through Christ." Does it therefore follow that the previous affirmation of sonship is given under an "if." Does Paul speak doubtfully of his belief that Christ had died and risen again, when he says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him?" Th. 4. 14. The Bible and our English literature are full of illustrations of such usage. The poet Young in his "Night Thoughts" gives an argument which he justly claims as demonstrative of the existence of God; and yet he adds, in respect to that demonstrative argument: "If in this chain, Lorenzo finds no flaw, Let it for ever bind him to belief. And where the link in which a flaw he finds! And if a God there is, that God how great!"

Why could not your correspondent have given this "if" of Mr. S. in the same order in which Mr. S. gave it without the omission of whole paragraphs immediately preceding, and without giving it as a part of a paragraph with which it had no connection—there being whole paragraphs between, which are omitted, and beginning as it does a new paragraph! Some remarks in respect to a "mathematical demonstration," will next claim attention.

Knowledge is power.

Political Reputation.

In our late state election, among the candidates for our state senate, were Mr. Bird of Walpole, and Mr. Swan of Dorchester,—in different senatorial districts. The party supporting the latter objected to the former that he was no speaker; and to the claims of the latter in this particular, they triumphantly pointed to a speech made by him at the last session of the Mass. Legislature, on the Hoosac Tunnel question. This bubble was however, most effectually pricked by a revelation made by Mr. Bird, stating that not only all the facts and arguments embodied in the speech of Mr. Swan were compiled by Mr. Bird, but were put into form and written out by him.

"Perley," the Washington correspondent of the Boston Journal, noticing this, remarks that many a congressman has been made famous by first getting some newspaper writer to write out a speech for him and then getting him to puff it and the deliverer into notoriety. The system of puffing has become now so well understood that its value is generally accurately appreciated.

Since noticing the above, another specimen of a similar kind has come to hand:

"The London correspondent of the Philadelphia Inquirer transmits the following letter from George Francis Train to the 'Society of Cogers,' in Shoe Lane, in which that eccentric individual surpasses all his previous efforts. Its authenticity is said to be undoubted.

"Revere House, Boston, Sept. 26, 1862. Dear Cogers:—I am knocking the bottom out of English aristocracy every time. To-day I have more power than any man in this empire. I speak to four thousand and five thousand at a time, and take five hundred to fifteen hundred dollars for an hour's talk, some of which (as in England all went) goes to charity. I am smashing up the Abolition party here, and you see on my note paper my maxims. I am with you, as you know. There are two hundred in dress circle, two thousand in pit. England must have her revolution. The times are changing. The boys in the discussion halls will some day be a power. Think more of yourselves. Remember what I have said to you. Give regards to G—and O'B—and others. Tell them to keep my memory green. I am a Coger. Do you want Shoe Lane advertised all over the world? Then get up a splendid address from the Cogers as being from the people of England to me, speaking of my qualities as a debater, of my charitable actions of my Union fight, of my prophecies, and my warnings. Let it be signed by the Cogers, and resolutions strong, and I will reply, publishing the correspondence. My name is in all mouths, thirty thousand photographs off, and bought by the dozen. When I pitch into England, remember I only speak the sentiments of——, to whom give kind regards. I am too young to take Charles Sumner's place in the Senate, else I should be elected by acclamation. I look to my debating education in the discussion hall, as the most important feature of my public life. No member of Parliament can compete with the minds under your hospitable roof.

Sincerely, G. F. TRAIN.

I shall send you papers from week to week. Send the address care Curtis Guild, Esq., Boston—Shannon via New York—Mr. Walter Cogers, Discussion Hall, Shoe Lane, Fleet street, London."

"The letter proved too much for the 'Cogers,' who adopted a resolution expressing their 'surprise and indignation at being invited to become accomplices to a double fraud—firstly, to assume to speak in the name of the English people, and secondly, to give Mr. Train credit for qualities contrary to our own estimate of his character." The resolution also disapproved all sympathy with Mr. Train's views. By another resolution he was unanimously expelled from the society.

"Poor Train, he thought to puff himself into notice by soliciting resolutions in his favor, that should appear to be spontaneous and voluntary; but making his overtures to those who were too highminded to countenance such clap-trap, he received a merited exposure. Had he succeeded, such resolutions would have been of little service to him; for true merit will be so known and appreciated, that such aid is liable to beget the suspicion of collusion, and that there is a necessity for such support.

Since the above was in type, the Journal says and that it learns from a New York paper, that Mr. Train pronounces the "Cogers" story a hoax. It is therefore no more than just that our readers should have the benefit of his denial.

Revolution in Greece.

The Liverpool Mercury says: "The insurrection in Greece has been followed by either the depotism or abdication of King Otho. One account states that the Provisional government, which was appointed under the presidency of M. Mavrocordato, has decreed the depotism of the reign-

ing dynasty; that a national assembly had been convoked; the public peace has been disturbed; and the greatest enthusiasm prevailed among the people. Another account states that the King has abdicated in favor of his brother. Otho I King of Greece, is brother to Maximilian II, King of Bavaria. He was born on the 1st of June, 1815, was elected to the throne of the newly constituted kingdom of Greece at the age of seventeen. He ascended the throne in June, 1835."

The London Observer says:

"This event will lead to grave complications, in consequence of the intimate connection of the late King with the European despotic system now in the ascendant, and perhaps bringing on a general war. The Russian, Austrian, and French rulers will never permit a republic in Greece if they can help it; while England on the other hand, cannot allow a second military despotism, however small, to be established on the shore of the Mediterranean in close contiguity to Turkey, whose integrity it is at once her honor and her interest to uphold. It will be seen therefore, that, politically speaking, the disposition or abdication of King Otho is possibly pregnant with serious consequences.

GARIBALDI.

Garibaldi is, it is feared, in a more critical state than is generally supposed. Dr. Patridge, after visiting the suffering patient and examining his wounds declared that there was no ball in the injured foot. In this opinion he was supported by several eminent Italian physicians. On the other hand, some skillful continental surgeons are convinced that the ball is still in the wound. While the doctors thus disagree the patient continues to suffer intensely, and whether the ball requires to be extracted or not, the wound remains open and the patient is gradually wasting away.

Order of the President.

Washington, Nov. 16. The following General Order has been issued respecting the observance of the Sabbath day in the Army and Navy:

Executive Mansion, Washington, D. C., November 16, 1862.

The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval services. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming observance to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High. "At this time of public distress," adopting the word of Washington in 1776, "men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality." The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded and should ever be defended. The General hopes and trusts that every officer and man will endeavor to live as becomes Christian soldiers, defending the rights and privileges of his country."

(Signed) ABRAHAM LINCOLN.

BRO. BLISS:—Please give your views of 1 Cor. 5: 5, and oblige

Yours &c. JOHN MATHEWS. Port Dover, C. W., Nov. 7th, 1862.

We think the sense of the passage is this, "Go deliver such a one unto [the buffetings of] Satan for the destruction of the flesh [i. e. of the fleshly lusts that drown the soul in perdition] that the spirit may be saved in the day of the Lord Jesus."

It would seem that among the powers conferred on the apostles, was that of inflicting such discipline—i. e. to bodily afflictions and disease, for the purpose of correction, analagous to the punishment of Annanias and his wife at the word of Peter, except that that punishment was not designed for correction.

A Request. Will the editor of the "Religious Intelligencer," St. John's N. C.

Please send us the Nos. between Oct. 17 and Nov. 7; which were not received.

Shall it fail?

At a session of the A. M. A. the following kind and generous proposition was made by Bro. Wm. S. Howden viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

"In accordance with the above we the undersigned,

agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names."

- W. S. Howden, Waterbury Vt., Pd. \$10.00
- D. Bosworth, " " Pd. 10.00
- D. I. McAllister, Stow " Pd. 10.00
- O. Doud, New Haven " Pd. 10.00
- Geo. J. Colby, Waterbury " Pd. 10.00
- Wm. H. Swartz, Shiremanstown 10.00
- R. D. W. of New York City. 10.00
- Anonymous. Pd. 10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

The anonymous, above, came without name or date, with the accompanying note:

"Bro. BLISS:—I have read somewhere that giving to the poor is lending to the Lord.

"I herein enclose ten dollars to be applied in making up the fund to send the Herald to the poor and Ministers at cost price."

New York, Nov. 16. A Warrenton letter states that trains run regularly to Washington, and also that Professor Lowe is arranging for aerial observations.

A special dispatch from Washington says that military men firmly believe that Gen. Burnside will soon be attacked by the rebels in force.

A letter states that Capt. Samuel M. Quency of the 2 Mass. regiment, and Henry E. Holloway of the 5th Conn., and Arthur E. Jordan of the 10th Maine, are prisoners at Staunton, Va.

A Newbern correspondent of the Herald states that the rebel Governor Vance replies to Governor Stanley's propositions, that North Carolina will fight to the last drop of her blood, and recommends Governor Stanley to treat directly with the rebel government.

A Newbern letter states that the rebels drove in our pickets on the night previous. The attack was expected, and the most complete preparations had been made by Colonel Kurtz. The iron-clad railroad car, with its two guns, loaded with grape and canister, were brought to bear on the rebels, repulsing them successfully. One man of the 24th Mass. regiment was killed and two wounded. A large force has been sent to bag the rebels. All was quiet on the afternoon of the 12th, and Gen. Foster was coming up the river.

The trial of the 15-inch gun on the gunboat Passaic, yesterday, with a full charge of powder and solid shot, was a complete success. No smoke entered the turret, nor was any bad effects experienced from the concussion.

A Warrenton dispatch, dated last evening, states that a rebel battery opened on Gen. Sturgis' division on Friday morning while it was passing from Sulphur Springs to Fayetteville. After an artillery duel of two hours the rebels were finally driven off, and the division continued its march to Fayetteville. Several of our men were wounded, a number of horses killed, and two wagons destroyed. Gen. Sturgis narrowly escaped, a cannon ball striking his horse.

A reconnoissance to Salem found no rebels there.

DISCUSSION.

The following questions are being discussed in this city the present week, and all of next week, and in Salem the week after, in public debate between I. R. Gates and Miles Grant—the former affirming the first, and the latter the second:

1. Do the Scriptures teach that man has a Spirit which is conscious after the death of the body?
2. Do the Scriptures teach the entire and endless extinction of the conscious being of the wicked?

Mansfield's Dispensatory says that the most of the Sarsaparilla of the shops is inert and worthless. Dr. Ayer in his writings on this drug states that not only is it inert as found in the shops, but so also are most of the preparations from it, or bearing its name. He shows, however, that this fact arises from the use of worthless varieties, or unskillful preparations by incompetent men; that the true Medicinal Sarsaparilla (Sarsa Smilax off.) of the tropics, when freshly gathered in the bud, is one of the most effectual alteratives we possess. Combined with other substances of great alterative power, like Iodine, Stillingsia, Dock, &c., it makes Ayer's Comp. Ext. of Sarsp., which we have reason to believe is one of the most effectual remedies for humors skin diseases and for purifying the blood which has ever yet been found by anybody.—Bangor (Me.) Mercury.

IMPORTANT FROM THE GULF.

Fortress Monroe, Nov. 14. The gunboat Connecticut has arrived from the Gulf. The officers report the entire coast of Texas in possession of the Federal forces.

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 disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Return from Wilbraham to Boston, Sept. 1. The camp meeting was closed, and a large number of happy and cheerful souls took the cars for Boston. We had a pleasant time in singing and conversation in which strangers took an interest and wanted to hear more, than we were able to impart, amid the noise of the cars.

Friday Sept. 5. Went to Danielsonville, Ct. Arrived at 6, P. M. and was welcomed by Dr. Jones and family. At half past 7, P. M. I gave an introductory sermon to a good audience, on the importance of earnest effort for the salvation of souls. It was well received by those who are themselves earnest workers, for souls, of whom there are some here.

The church of Adventists here consists of 80 members. They have a large and convenient chapel, which is generally well filled. Four or five years since there were but two families of the Advent faith here. These got lecturers to come, and preach to them on the coming of Christ, and now they have a little host. A good example for others who are isolated. Let the Adventists bestir themselves. Go to work. Let thy light shine. Don't be timid, or fearful. Pray, and spread the doctrine of the soon coming kingdom. Time is short.

Saturday Sept. 6. Expounded Is. 44: 1-8. Showing the grounds on which we may hope for a revival of religion. There were many testimonies at the close, with indications of good.

Sabbath, Sept. 7. In the A. M. Rev. 1: 3. The duty of the church to study the prophetic word. In the P. M. explained the manner of studying prophecy—the discursive, and the historical, with illustrations from Is. 11: Dan. 2: and 7th, and in the evening spoke on Dan. 12: 12, 13, showing the evidence of the time when "Daniel will stand in his lot."

Of late years the days in Daniel have been interpreted as literal, instead of symbolical, by a class of interpreters in England called "Futurists." Some persons in this country have adopted this view of the prophetic periods. But as yet I see no good reason for this new view among protestants. It is the Roman Catholic, and German Neological view of the prophetic periods, and I see no way to avoid falling in other very serious errors in following them in this particular. Besides, it upturns the whole protestant system of interpretation, and especially of the year day theory.

The Rev. P. R. Binks, of England in his "Elements of prophecy," objects to this theory. In his remarks on the 1290, and 1335 days of Daniel, he says:—Elements page 366.

"The periods 1,290, and 1,335, days are the first of the disputed passage, in which the (see page 5) shorter reckoning has any claim to be more literal than the other: while in all those which follow the dates occur in the symbolical parts, and not in the explanations. And here there are no less than four cautions on the face of the passage, to keep us from resting in the bare letter. First, in the peculiar form, as already noticed, which is without scriptural precedent, that periods of such length should be expressed in days only. Secondly, the words by which they are prefaced: "None of the wicked shall understand, but the wise shall understand." The meaning then was not to be evident at first sight, but would require the exercise of spiritual wisdom. Thirdly, the two periods are a supplement to the times previously mentioned, which had already received a key to their true meaning, in the vision of the seventy weeks. Finally the assurance, that the prophet should "stand in his lot in the end of these days," naturally implies that those days are themselves of a longer continuance than might appear from the letter of the prophesy. But these verses supply us with another argument which results from a close examination of the periods themselves.

"In the first place both these numbers are extensions of the times, time and a half, which, reckoned as in the book of Revelation, are 1260. There are thus two successive additions thirty and forty-five days.

"Now it is difficult to conceive that the Holy Spirit

it would overlook the whole course of God's providence, reveal the events of four years only. But it is still more unnatural to suppose that this whole book of prophecy should close with a prediction of thirty and forty-five literal days, and this without any event assigned to them. There arises, on this hypothesis an unavoidable feeling of incongruity, which forbids us to rest in such an exposition.

"On the contrary, the year day interpretation restores these passages at once to their natural dignity, and invests them with a deep practical importance. The first interval will then correspond with the natural generation; and the second, with the space from the exodus to the first season of rest in the land of promise," Josh. 14: 7-11.

I have no doubt that the days are symbols of years and that we can rely on the great principles of protestant interpretation. And so, we may reasonably look for the resurrection of the just in the end of the 1335 days.

N. Hampshire Conference.

The ninth Session of the New Hampshire state Conference, was holden at London Bridge, Oct. 17th, 19th 1862.

According to previous notice, the Conference convened at the meeting house at 10 o'clock A. M. and opened by singing the 50th hymn in the Christ. Lyre and prayer by Eld. J. V. Himes. Enjoyed a refreshing season in social worship during the A. M. eleven ministers present. Adjourned till 1 o'clock P. M. At one P. M., conference met according to adjournment, but concluded to have a meeting, rather than have a meeting of business; and the minister's Conference adjourned till the close of the meeting of worship.

Preaching by Eld. Himes. At the close of public worship, ministers conference convened according to previous notice. After prayer by Eld. Morse, called for, and heard read the minutes of the last minister's conference. Those present who were called upon to report, were Elds. T. M. Preble, S. Allen, J. Harvey, E. J. Brown, D. F. Leavitt, S. S. Mooney, J. H. Clark, I. H. Shipman, B. Locke, and J. Morse. Eld. John Couch being present, was voted in as a member of Conference. Voted to open the state Conference of business at 8 1-2 o'clock to-morrow morning. Adjourned to the call of the moderator, Preaching in the eve. by Eld. I. H. Shipman.

Saturday morning Oct. 18th, at 8 1-2 o'clock, state Conference met as per vote of minister's conference, and after prayer, proceeded to business by the reelection of Elds. J. Morse, moderator; T. M. Preble, clerk; O. G. Smith, assistant clerk; and B. Coke Treasurer. Voted that visiting brethren be invited to a seat with us, and take part in our deliberations. Called for, and heard read the report of the last session—Was accepted—Heard the report of the Treasurer. Was accepted. A committee of three were appointed to prepare business for the Conference; viz.—I. H. Shipman, O. G. Smith, and J. Harvey.

Voted to adjourn to the close of the P. M. meeting of worship. At 10 o'clock, A. M. another session of the minister's conference was called by the moderator, to meet at Sister Harriet Moor's.

Opened by prayer by Eld. Locke, and O. G. Smith. Elds. O. G. Smith, R. Glidden, J. Knowes, and T. W. Piper not being present yesterday, were now called on to report themselves. Bro. J. Harvey reported C. H. R. Green, James Morrill, and I. Edgely; as they were not present to report themselves. Bro. Seth Goodhue, not being present, was reported by the clerk, he having seen Bro. G. at the Wilbraham Campmeeting; also the clerk received a letter from Bro. Goodhue, just after the conference closed, in which he reported himself, but the letter did not reach the conference, it being an hour or two too late. Bro. B. P. Manning was reported by Bro. Lake; Brn. C. I. Emerson, by S. S. Mooney; and W. H. Eastman, by I. H. Shipman.

Voted to adjourn to the call of the moderator. Preaching at the meeting house by A. Simpson, and in the P. M. by Bro. J. Couch. After the close of public worship, met as per adjournment after prayer by Bro. Himes, the committee on business reported that they would recommend that the ministerial committee be increased to five, instead of three; and the following Elds. were appointed for the ensuing year. viz. J. Harvey, T. M. Preble, I. H. Shipman, J. Couch, and O. G. Smith.

The following request presented by Elder Clark, was read to the congregation; after which it was voted that Bro. Clark's request be granted. The following is a copy of the request:—

"To the members of the N. H. State Conference of Adventists, Brethren:

Having been a member of your body since its organization, I now wish to be relieved from my obligations as a member of the N. H. state conference; for the purpose of renewing as soon as convenient more pleasant and beneficial relations with some

other religious body, or otherwise as circumstances require."

London Ridge Oct. 18, 1862. J. H. Clark.

Voted, that the time of holding our next session of the State Conference, be changed, so as to commence on the 2d. Thursday in Sept. at 2 o'clock P. M.

Voted that the minutes of conference be published in Herald and Crisis. Voted to adjourn to the call of the clerk. Preaching in the eve. by Eld. Himes.

Sunday morning, Oct. 19th, met at 9 o'clock for prayer and conference meeting. Good season. Preaching in A. M. by Eld. Himes on the "seven last plagues!" The closing part of his address was most deeply solemn and impressive. The speaker and many of his hearers were affected to tears;—the house being literally filled with an attentive audience.

In the P. M. Eld. J. Couch delivered a very stirring and interesting discourse founded on Luke 21: 26, 27; and also in the eve., he gave another interesting discourse on the subject of "salvation."

Our aged father in the ministry, Elder Peter Clark, of Gilmanton,—past his four score years—was at our meeting on the Sabbath, took a seat with the brethren in the pulpit, and offered the concluding prayer at the close of the P. M. services.

We think during all our meetings of business, more than usual harmony and good feeling prevailed; and the meetings of worship were such as to warrant the hope that some good fruit may be gathered in the coming Kingdom.

The conference not commencing till Friday at this session, we had notice to attend to hearing reports from the several churches, as at former services. May the Lord bless, and revive his people throughout New Hampshire and elsewhere, and prepare us for the coming and Kingdom of his dear Son our Savior—Jesus.

"O happy day, when war shall cease,
And ransomed earth be filled with peace;
Where sin and death no more shall reign,
And Eden bloom on earth again."

JOHN MORSE, Moderator.

T. M. PREBLE, Clerk,

Concord, N. H. Oct. 27, 1862.

From Bro. Thomas Wardle.

Bro. BLISS: We; that is, many of the old Second Adventists in this city, have had a good time of it, for according to the announcement in "Advent Herald;" Bro. Himes preached for "The Second Advent Church of Philadelphia," Oct. 26th.

His voice was clear and strong, with an earnestness which made fainting hearts grow strong; many of his old friends gathered around him as in days of yore, thinking and talking of the times when he with Bro. Wm. Miller went through the land proclaiming this same Gospel, then facing the popular storm and like true mariners stood steady at the helm; Bro. M. where is he? He rests from his labors and his works do follow him: But Bro. Himes has still to fight the battles of life; but it is a spiritual warfare, and it does seem to me, that the master, Christ, has given him the spirit of love, of labor, of joy and peace; amid the trials of these times, it appears that he mounts above them in the enjoyment of peace which passeth understanding.

He gave us a sermon in the morning on "The Two Witnesses" in the afternoon "The Seven Last Plagues," and in the evening "Daniel to stand in his lot in 1868." The day was stormy, it rained from morning until night, but notwithstanding the wind and rain, we had a happy and cheering gathering of the saints, some came many miles to hear and staid all the day, to have their minds and spirits refreshed. At the afternoon service there was probably more in attendance than at any other place of worship in our city, on that rainy Sabbath day. The audience was very attentive and composed largely of intelligent looking men, who were gathered perhaps for the first time to hear of the things pertaining to the near coming of the World's Redeemer.

In the evening he pursued his work in showing from the Bible the promise and the instruction given to Daniel concerning the resurrection of those that wait and come to the 1335 days, "the end of the days" presenting the chain of history through which the church has passed, during the 1260 days of papal rule and completing the evidence by referring to the old 1843 argument to show where the mistake was made, and why it was made, viz. By adding five years to the date of the Justinian Decree of A. D. 533, making it A. D. 538 and so ending the 1260 days in A. D. 1798 which was an error.

At the close of the service, many old friends flocked around Bro. H. and expressed their joy at hearing him again, thanking him for the manner in which he had so ably sustained the truth, and clearing up to their minds the time when we might reasonably look with hope for the coming of the Saviour. Some of these friends had not heard him preach for twen-

ty years, and showed the renewed interest they felt by purchasing the bound volume of the "Voice of the Prophets."

Our day of mental feasting, closed by adopting the accompanying resolution, which was unanimously passed by taking a rising vote; the congregation remained standing until requested to be seated; when the negatives were asked for, but none rose. Bro. H. responded to the call, with assurances to comply if providence permit.

After the meeting some desired to add their names to the resolution.

Yours in the bonds of Christian hope and love,
Waiting for Redemption.

THOS. WARDLE M. D.

Phila. Oct. 26th 1862. Resolved, that from the interest manifested by the audience in the subjects presented by Eld. J. V. Himes on the Second Coming of Christ. That we earnestly request him to return to this City and give us a more extended course of Lectures on the Prophecies, so soon as in the providence of God he may be able.

Henry Lye, O. Patterson. Henry H. Boyer. J. Thornton. S. R. Screven. Thomas Duchar. John L. Fulton.

From Mrs. B. T. Lawton.

DEAR BRO. BLISS:—The Herald still visits me with much faithfulness and kindness, and I still love it as one of the noblest works of God, in as much as it speaks the speedy return of the Prince of peace. My soul says God speed it. I would that I could give you a practical demonstration of my sincere desires for its prosperity.

Since we came into this place, or these times, it to truly seems "like doing business in great waters, or like going down into the deep. It seems as if the earth with its bars, were about us forever. But let them that walk in darkness and have not light trust in the name of the Lord and stay upon their God. Isa. 50: 10.

Beloved, I trust we shall have a good deliverance. I believe the Herald will be sustained so long as we need it. Our Father will not deprive us of this blessing, unless there is a greater one in store for us. I don't want to say, stop my paper; for the Lord has always provided a way for me to pay for it, sooner or later, and also to help others. I trust He will do so as long as it is best for me to have it. Thy will be done. All our springs are in Thee, O Thou infinite source of all holiness—life, love and truth.

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine,
I'd sing the character He bears,
And all the forms of love he wears,
Exalted on his throne:
In loftiest notes, with sweetest praise
I would to everlasting days
Make all His glories known.
Who can his mighty deed express,
Not only vast but numberless,
What mortal eloquence can raise
Such tribute of immortal praise.

Beloved, we shall soon be gathered home, the Nobleman will soon return to his waiting people with Eternal Salvation. Yes, dear scattered ones, we shall come to meeting by and by. Bless the Lord. "For where the body is, there will the eagles be gathered together." O blessed hope, "like an anchor to the soul sure and steadfast, and reaching unto that within the veil, whither the forerunner hath entered once for all.

Dear brother, when I take a glance at our world and our country, I am strangely reminded of Bunyan's description of the dark valley of the shadow of death, first part; or the Revelator's fall of Babylon. How many times we hear the cry, "Behold what great riches have come to nought in one hour."

Yours as ever in faith and love.

MRS. H. T. LAWTON.

Millton, Sept. 4th 1862.

From Bro. Thomas Sweet.

DEAR BRO. BLISS:—I esteem the Herald one of the best religious papers in the world, for its truth regarding course. I esteem it also for its important, timely appearance, in arousing a dying world and a sliding church to a sense of their danger and in awaking the slumbering virgins with, "Behold the Bridegroom cometh, go ye out to meet him." I should be happy to be able to take the Herald constantly, but shall endeavor to send for it as God gives me ability.

Yours in hope.

THOMAS SWEET.

Burns, Oct. 22 1862.

From Bro. Benj. Harlow.

DEAR BRO. BLISS:—I feel thankful to my heavenly father that I have the privilege of reading your valuable paper, which comes laden with spiritual food for the souls of men in these trying times, which

try men souls. I love to hear from my brethren and sisters of like precious faith. It helps support me under my trials and afflictions. My faith is yet firm in God. Though he afflicts me with others, I will yet trust in him.

One year ago last month, I had two sons (twins) who enlisted in the United States service in the 18th Reg. While at Heall's Hill one of them was taken sick the last of April, with typhoid fever, and died the first day of March [May?] aged 19 years 9 months. In a few days his brother was taken sick with the same fever, came high unto death and has been in the hospital ever since. But I still feel that God is good; for I believe they were both hopefully converted on the same evening, about five years ago. They have felt it a duty ever since to testify to the goodness of God in the prayer and conference meetings. When Christ comes to make all things new I expect to meet them with you in his kingdom on the new earth, where there will be no war, nor sickness, pain, or death.

From your Bro. in tribulation,
BENJ. HARLOW.
South Carver, Oct. 21st 1862.

From Bro. J. S. Brandebury.

BRO. BLISS:—Dear Sir, enclosed you will find one dollar, for which you will please send the Advent Herald to a stranger to me, who lives three or four miles from this City. He was attending court as a juror and I accidentally met with him in a shoe shop. He spoke to the shoemaker about the war, and said he generally went to the Bible to find out about it. I then spoke to him, and tried to show him from the Bible that we are near the end, I also introduced the Advent Herald to him, and told him of what it treated; and he said he would take it for six months, and if he liked it he would continue it. The shoemaker said he knew he would continue it; for he had read some of the papers and they were the best papers he had ever read. I had lent him my Herald several times.

I am glad I can send you another subscriber for the Herald, which I hope will be sustained while it is needed.

Your old bro.

J. S. BRANDEBURY.

Burlington Iowa, Oct. 18th 1862.]

Bro. Brandebury is getting us quite a list of subscribers in Burlington, having sent us several during this present year. We are obliged to him for his disinterested efforts, and hope he will have continued success in the same direction. Perhaps the "shoemaker" referred to will become a regular subscriber?

ED.

From Bro. George H. Child. Bro. BLISS: I had the pleasure of spending the Sabbath Nov. 2d. with the church in Attleborough. Bro. Cunningham is much beloved for his faithful zeal among them.

I met Bros. Ginnedo and Maxey, both rejoicing, having started anew for Jesus. They will be strong men in the church.

In the evening they had their Sabbath school concert.

Bro. Guild the Superintendent announced as follows:

- Recitations by children;
- The Sermon on the Mount,
- Prophecies of Jesus and their fulfillment;
- The history of Jesus' end;
- The bible—its history;
- Interspersed with Recitations of Scripture and verses; The Lord's Prayer was arranged finely, also a synopsis of Rev.

One crumb was lost by a little girl falling asleep, before her turn came to sing.

The subjects were selected by the teachers, and the combination gave a rich feast of Scripture and interesting matter. The hall was thronged and the effect, judging by my own feelings, was deep and lasting. It was one of the richest days I have spent for months. May God keep the Lambs.

Yours in hope.
GEO. H. CHILD.

Correction.

BROTHER BLISS. In the 21st and 22d lines from the bottom of my Daughter's Obituary, it should read, "I asked her if she felt the presence of Jesus," instead of "if she held forth the promise of Jesus"—The latter reading does not convey the right meaning. Yours and &c.,

E. S. LOOMIS.

Perrys Mills Nov. 1862.

DYING RICH.—Who is he that dies rich? That man dies rich, and only that man, who when he leaves behind him a little, or more, or nothing, has before him a treasure laid up in heaven. Who dies poor? He that whatever he leaves behind him, has nothing laid up in heaven. He dies poor.

ADVERTISEMENTS

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA,

THE WORLD'S GREAT REMEDY FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England. "I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sicker, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loushous and virulent sore, which covered his face, and acted as a blind on his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Stolt, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia,

when caused by Scrofula in the system, are rapidly cured by this EXT SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done. Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by WEEKS & POTTER, and dealers every where.

A Volume for the Times.

"THE TIME OF THE END."

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

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1. its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

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

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

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

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

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

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

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

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

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

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

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

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

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