

addressed each, and exhorted them to attend to their masses and prayers. They wept when he told them they would see him no more; but he said it was time that he should return to the Being who had formed him out of nothing. He conversed in this manner cheerfully till the evening, when the boy said: 'Dear master, one sentence is still wanting.' 'Write it quickly,' exclaimed Bede. When it was finished he said: 'Take my head in your hands, for I shall delight to sit opposite the holy place where I have been accustomed to pray, and where I can invoke my Father.' When he was placed on the pavement he repeated the Gloria Patri, and expired in the effort.—*Christian Treasury.*

How Two Heroines Died.

In the year 204, at Carthage, suffered two females, Vivia Perpetua and Felicitas.

Perpetua was a widow of two-and twenty, of respectable rank, great accomplishments, and at the time of her trial, the mother of an infant child. With the other members of her family, except her father, she had embraced the Christian faith, and was about to be baptized, when information was lodged against her as being a disciple of the forbidden religion. She and her companions were kept under guard for some days before they were cast into prison; during this time Perpetua was visited by her father, who loved her with great affection. He knew the danger she was in, and grieved to lose such a daughter; he earnestly besought her to recant, and be restored to her afflicted family. Pointing to a vase which stood on the floor, she said: "Can you give any other name than vase to that vessel?" And her father answered in the negative; "Neither," added she, "can I call myself by any other name than that of a Christian."

Although she loved her father much, she knew her duty, "to obey God rather than man." Her father left her, and for several days she did not see him. During this period she was baptized, when she again gave herself to God, and besought him to give her patience in the time of trial.

She and her companions were at last cast into a dark dismal prison to await her trial. Vivia, being well educated, wrote an account of what they suffered. She says, "I was terrified at it, for I had never been in such darkness. O, fearful day! I was torn with anxiety about my infant; but by the aid of the deacons of the church my dear child was brought to me, and we were removed to a more open part of the prison, where I suckled the babe, who was dying of hunger. I then had to part with him again; but I was satisfied. I was as happy as if I had been in a palace."

The miserable father, forgetting his anger in his grief, learned that an examination of the prisoners was to place the following day, visited his daughter, and again implored her to recant. "Think," said he, "of your mother, your aunt; think of your little son, who cannot live without you." He then threw himself at her feet, weeping as if his heart were broken. She answered to her loving father's entreaties, "that while nothing on earth would have delighted her more than to please and obey him, she could not do so to displease and disobey God."

The next day she was summoned, while at dining with her fellow-prisoners, to the tribunal, to be examined in the presence of a vast concourse of people, who had assembled to witness the trial. Vivia's turn at last came, and she was about to confess that she was a Christian, when a noise was heard in the court. It was her father, forcing himself through the crowd, with her little infant son in his arms, to make, in that affecting manner, his last appeal to change her mind. The judge was moved to tears at this sight, and said, "Spare the old age of your father, and the helplessness of your infant!" then added, "Are you a Christian?"

She replied, "I am; I have lived, and am resolved to die, a Christian."

Her father was now ordered to withdraw; but lingering, as all fond parents would do in such trying circumstances, he received a blow from the staff of one of the officers.

Vivia says: "I felt that blow, given to my father, as if it had fallen on my own head."

The prisoners were then sent to their cells to await the execution of their sentence, which was to be thrown to the wild beasts. Perpetua sent to ask her father to allow her to have the company of her child during the few hours she had to live. He, however, refused to comply with her request, as he thought he might even yet induce her to sacrifice to the gods. But he sought an interview. She was grieved to have it; still she would not deny her father's request. He was admitted. Frantic with grief, he tore his hair, fell on the floor, used every entreaty; but to no purpose; her heart was in heaven. She trusted in Christ to the last and final hour.

Felicitas, her companion, had also a little infant daughter only a few days old. After a fervent prayer in her behalf, she, with the utmost composure, gave her over to her sister, and so appeared free from all earthly care.

The hour at last came when they were led to the amphitheatre, to witness a good confession before many witnesses. Perpetua and her companions went on with composed countenances and an easy pace, holding down their eyes lest the spectators might draw wrong conclusions from their being cheerful in the face of death. They sang a hymn, and then called on the magistrates and people to remember that they would have to give an account of that day's work. They then asked them to observe that they died in the faith of their Savior, "whom having not seen they loved."

The wild beasts were then let loose, and the poor women were made to stand by and witness the death of their male companions by the jaws of lions, leopards, and bears.

Their own turn came at last, when they were inclosed in a net and exposed to a wild cow. Perpetua met the first attack, and was thrown wounded to the ground; after which the cow ran against Felicitas, and made her a horrid spectacle even to look at. Faithful still, in such trying circumstances, Perpetua went to her aid, composed her disordered hair, and raised her to her feet. Perpetua then called her brother, and said to him, "Continue firm in the faith, love one another, and be neither frightened nor offended at our sufferings."

As the hour was late the spectators grew impatient, so they were let forward to the middle of the arena to be killed by the sword. Giving each other the kiss of peace, they presented themselves to the arm of the executioner. Felicitas was killed by a single blow; but Perpetua falling into the hands of a trembling gladiator, was often struck and wounded in vain. Preserving her fortitude to the last moment, she was observed calmly directing the soldier to the most expeditious way of performing his office; and then, without a groan, on the sands of the amphitheatre she fell asleep in Jesus.

For the Herald.

The Study of the Bible.

BRO. BLISS:—In pursuance of the work to which the Lord has called me, (viz. endeavoring to lead people to study the word of God,) I come again, with your permission, to speak through your valuable paper.

That most of your readers are Bible students, I have no doubt; and therefore I write the more freely, believing they will be all the more willing to have their pure minds stirred up by way of remembrance. Being conversant, to a considerable extent, with Christians of various names, I have been much grieved and perplexed with the fact that the Bible readers are few;—most, persons choosing to follow the opinions of others, rather than take the trouble to search for themselves. Few, comparatively, seem to think they have time to devote to this work. Modelled after the present fashion of meeting-going, which takes people from home from three to six times on the sabbath, and nearly if not quite every evening during the week; and busy with the necessary affairs of life, during the six days in which we are commanded to labor, how can they get time to read the scriptures? I speak now more particularly of those sincere Christians, scattered among congregations where there is little Bible preaching, as we know we are fallen upon times when "for doctrines are taught

the traditions of men," when "their ears are turned away from the truth unto fables," and "their fear toward God is taught by the precepts of men." Called out as I am to hold up the word of God among all with whom I mingle, my heart is often made sad by witnessing an opposition which would not exist were the examples of the Bereans more generally followed.

A lady, who was led a few months ago to "search the scriptures" for herself, and procured a reference Bible for the better carrying out of that design, gave me a few days since this testimony: I had asked how she was progressing in the good work, and she replied, "O, I move on but slowly, for you know I have not known much of the Bible before, and I find it so interesting; I have only got a little way in Leviticus, and wishing at my last reading to better understand some of the types, the references led me to Hebrews, and I spent an hour on three verses; but oh what a wonderful amount of light I received!"

I find great advantage in reading in course, (beside readings in various places,) and have recently found great benefit, while following the journeying of Israel, and their settlement in Canaan, from a recently published map of Palestine, giving both ancient modern names, with the location of the several tribes, etc.

I am persuaded, were the Bible read and studied more, people would better know what they believe, and why they believe it. Said a young man, whose attention has recently been called to the near coming of Jesus: "I find this is the word of God, therefore I believe it." Said another: "it reads all plain in the Bible, and I feel no opposition; but having been taught in the church that when I die I should go right to my inheritance I could see no value in the resurrection, and never hearing any of these things from the pulpit I have been led to think it did not matter whether I gave my attention to it; but now, since we have talked, I begin to understand what the inheritance is, and it looks so beautiful I desire more light. I have also commenced for the first time to read the bible in course."

I wish also to recommend the study of the word in a social capacity. I have been engaged in this for some months, together with a few others, with great profit. I say a few, for while most Christians give very good attendance at other meetings, we shall always find but few who meet to study the word. We find it blessed and profitable, for we come to learn the mind of our Heavenly Father, that we may walk in all his will concerning us, therefore the Holy Spirit is always present.

In turning over the leaves of the Life of Charlotte Elizabeth, which I have not yet had time to read, I was greatly interested in a little incident there recorded. One of her bible readers, a young Irishman, asked if she allowed him to engage in anything like controversy. She replied, most certainly." He expressed his gratification, adding that when a Papist, his attention had been called to the corruptions of the system by a young woman, who whenever any passage was read in regard to idolatry always asked how he could reconcile it with the practice of his church. And another young man said he might have read many times "The blood of Christ cleanseth from all sin," and remained a Papist still, had not one asked, "if the blood of Jesus Christ cleanseth from all sin, where the need of the penances, etc., of his church? and if cleansed from all sin, why have a purgatory to finish up the work? Then he said he began to feel as if the ground was cleaving beneath his feet, and he never rested till he knew for himself the saving efficacy of that blood. My mind was so impressed with the importance of such a process that I give it for the benefit of others.

In contending earnestly for the faith once delivered to the saints, I see not how we can avoid often being in something like controversy, and I also believe we can maintain in it the utmost love and kindness.

Satisfied of the importance of proving every doctrine clearly by the word of God, (not by a passage here and there, taken out from its connection,) but by the whole revealed mind of the

Lord, I often try them in this manner, and find nothing like the "sword of the spirit" to settle matters. When persons tell me they believe God is too kind to punish his creatures, for what seems to them only a few deviations from right, I have only to bring forth his own declarations on the subject, and then the controversy, if they have any, is between them and the Lord. When one says he believes God will annihilate the wicked, and he delights to think so, because it makes him a so much better God, I have only to give his word, and also remind them that the God of the Universalist is still better (as they esteem it), for he takes them all to everlasting happiness, irrespective of everything.

O, how essential, in the times in which we live, to have on the whole armor of God, that we may be able to stand against the wiles of the devil! I have just been reading the interesting letter of our dear Bro. Chapman in the Herald of June 14, and truly sympathize in his trials for the truths sake. I am also glad of the questions of Bro. Pearce and your replies, in regard to the Messianic conference. I was glad to learn through the Herald, a few weeks since, their disapproval of the modern church fashion of picnics, etc. The Lord forbid that we should ever be afraid of being "a peculiar people." Believing as I do, from the word of God, concerning the signs of the times, etc., that we are not far distant from the resurrection, with all its glorious attendant circumstances, I feel like "girding up the loins of my mind, and hoping to the end for the grace that is to be brought at the revelation of Jesus Christ," and to "be ready always to give a reason of the hope that is in me with meekness and fear."

X.

"The Bridegroom tarried."

This little sentence stretches through many ages. It also presents a very remarkable point in this parable. It asserts that the Bridegroom was much slower in coming than the virgins anticipated. He "tarried." They had to wait, and wait, and wait, before he came. This has been true of the people of God in every age. When Eve first took into her arms the first-born of human kind, she thought that now the promised Redeemer had come to crush the serpent and restore lost Paradise. "I have gotten him," was her joyous exclamation; "I have gotten him,—the man, the one that was to come." (Gen. iv. 1.) But it was only a murderer she had gotten. The coming of the promised One was still far away. When Simeon took the infant Savior in his arms, he said, "Lord, not lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." (Luke ii. 29, 30.) He supposed that the time for the fulfillment of all the promises had arrived; but it was only the precursory advent that he had lived to see. The time for the great consummation was still far off in the distant ages. The early Christians certainly contemplated the Saviour's coming as much nearer than it actually was. Many of them expected to see in their day the standard of his glory unfurled in the heavens, and trusted that his revelation was to occur whilst many of them still lived. Paul speaks of himself and his brethren as likely to be among "them that are alive and remain unto the coming of the Lord." (I Thess. iv. 17.) He tells the Corinthians that his calculation was that they should "not all sleep" before the time would come in which "the last trump" would sound, and they "be changed." (I Cor. xv. 51, 52.) And to the Hebrews he wrote, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 37.) James also wrote "to the twelve tribes which are scattered abroad, . . . establish your hearts; for the coming of the Lord draweth nigh." (James v. 8.) Peter wrote to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." (I Peter iv. 7.) John wrote, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (I John ii. 18.) And yet those apostolic days all passed away, and still "the Bridegroom tarried." There are, indeed, hints and intimations in the apostol

ic writings that the Savior's coming was not so near as many anticipated. It has been very properly remarked that "the same St. Paul who addressed the Thessalonians in his Epistle as if they, yet alive, were to behold the coming of Christ, in his second warns them that his words were meant to justify no such certainty, inasmuch as that the day of Christ was to be preceded by a great and conspicuous apostasy. The same St. James who had spoken of the same coming as drawing nigh, introduces his assertion with exhortations of endurance, and illustrations drawn from the 'long patience' of the husbandman waiting for the fruit of the earth. The same St. Peter who in his first Epistle contemplates the end of all things at hand, and bids Christians hope for the 'grace to be brought at the revelation of Christ,' in his second obviates objections to the tardy march of the expected Judge, not by denying the fact, but by reminding his reader that the Lord is not slack as some men count slackness, but long-suffering to us-ward, and that the cycles of his providence are framed upon a scale in which one day is as a thousand years, and a thousand years as one day. And the same book of Revelation which promises the rapid return of Christ, unfolds an antecedent series of events, probably to occupy long-revolving ages."* But with all that, none of the first Christians ever supposed that the event for which they waited and hoped with so much anxiety would be delayed to this late day.

So, also, the companions and immediate successors of the apostles confidently expected that Christ would come in their day. About one hundred years after Christ, Clement wrote, "Let us every hour expect the kingdom of God." Barnabas also, about the same period, "The day of the Lord is at hand, in which all things shall be destroyed, together with the wicked one." Ignatius, of the same age, wrote to the Ephesians, saying, "The last times are come upon us: let us, therefore, be very reverent, and fear." But the age of the apostolic fathers also passed, and still "the Bridegroom tarried."

Cyprian wrote, in the third century, "Let us ever, in anxiety and cautiousness, be awaiting the sudden advent of the Lord. . . . The kingdom of God has begun to be nigh at hand." Hippolytus expected it about the end of the fourth or fifth century. So also Lactantius, and Ambrose, and Chrysostom, and Hilary, and Jerome, and Augurine. But the fourth, and fifth, and sixth, and seventh, and tenth, and additional centuries passed, and still "the Bridegroom tarried."

With the Reformation these expectations of the speedy coming of the Savior were revived with the revived Church. Savonarola spoke of the nearness of Christ's coming to take the kingdom. Luther said, "I have ever kept it before me, and I am satisfied that the last day must be before the door; for the signs predicted by Christ and the Apostles Peter and Paul have all now been fulfilled: the trees put forth, the Scriptures are green and blooming. That we cannot know the day, matters not; some one else may point it out: things are certainly near their end." Melancthon said, "We may be sure that this aged world is not far from its end." Leo Juda said, "The time of his glorious last coming to judge all the world, both quick and dead, is now already nigh at hand." Latimer said, "The last day cannot be far off. . . . Preadventure it may come in my days, old as I am." But the days of the Reformers also passed, and still "the Bridegroom tarried."

Again, other epochs were specially named. Whiston computed the time for 1776; Jerieu, for 1785; Stilling, for 1816; Bengel and Wesley, for 1835; Miller and others, for 1843; Sander, for 1847; Schmucker, for 1848; and many devout people looked to these dates as marking the time in which the Bridegroom should come. But all these years have gone, and yet he tarries. There are some who are very confidently expecting him to come in 1862, others in 1866, '7, or '8. "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only." (Matt. xxiv. 36.) He may come in one or the other of these years; but it is not unlikely that they will

all pass and find him still tarrying. We certainly cannot be very remote from the time; but it is presumption for any one to undertake to tell when it shall be. This, however, we know,—that in preaching and hoping that it is near at hand, and that any year these heavens may open and reveal to us the Son of God, we preach and hope as the apostles did, and put ourselves in the attitude of the best Christians in the purest periods of the Church.

I know that the facts I have just cited have furnished infidelity and rationalism a copious fund for sarcasm. Skepticism scorns a revelation so indefinite and liable to mistake on so important a point; and there be many even Christian men who are so affected by the jeers brought against them from this source, that they ignore the whole subject, and find no place for it in their studies, their sermons, or their hearts. But I learn from it quite a different lesson than that which brands Apostles as fanatics and the words of my Saviour as fables. I find in it a proof of the truthfulness of Scripture statements, and of the great wisdom of the Author of salvation. It proves the truthfulness of the Scriptures, in that they everywhere tell us that it is not for us, nor any man, to know the times or the seasons. It exhibits the Savior's unsearchable wisdom in so arranging what he has said about the time as to secure the same practical effects for every age, without confining the promise to any.

It is one of the objects for which Christ is dealing with his people in this world to teach them hope, watchfulness, fidelity, humility, earnest inquiry, and reverential awe,—and this in a large degree by means of the great and soul-moving theme of his return in power and glory to judge the world. Consider, then, what would be the effect if the hour of that return were definitely announced, as compared to the peculiar uncertainty in which it is left. I put the case in the language of another:—"If, for example, it be our duty to hope and haste unto this glorious epiphany, how is the preservation of this hope consistent with a certainty,—and still more a certainty of distance? Would not the anxious and desiring solicitude that hangs upon the prospect of his appearing be suddenly (for all save the single generation that was to witness it) chilled into indifference by knowing it postponed in his own infallible announcement? Again: if he would keep us in that state of watchfulness which he has himself so often and earnestly impressed, is it not to neutralize his own purpose, to remove the uncertainty which alone can make that vigilance necessary? If, too, it be his declared intention to test our fidelity, does he not destroy his own avowed test by rendering preparation necessary only to those who are apprized of his approaching presence? He desires to keep us humble, as the sole path of ultimate exaltation. This very limitation upon the most awful of all points of knowledge is eminently calculated to cherish such a temper. Yet he would also habituate us to earnest inquiry and a holy curiosity as to his will and movement: to publish them is to supersede it. And he would have us revere and dread even while we trust and love him; and this he accomplishes, as in other ways, so by shrouding his march in mystery, revealing enough to win affection and guide to duty, but reserving his deeper purposes for the council-chamber of the Holy Trinity. . . . It is a purposed obscurity, a most salutary and useful obscurity, a wise and merciful denial of knowledge. In this matter it is his gracious will that it should be the perpetual subject of watchfulness, expectation, conjecture, fear, desire; but no more. To cherish anticipation, he has permitted gleams of light to cross the darkness; to baffle presumption, he has made them only gleams. He has harmonized with consummate skill every part of his revelation to produce this general result,—now speaking as if a few seasons more were to herald the new heavens and earth, now as if his days were thousands of years; at one moment whispering into the ear of his disciple, at another retreating into the depth of infinite ages. It is his purpose thus to live in our faith and hope; remote, yet near; pledged to no moment, possible at any; worshipped, not with the consternation of a near or the indifference of a distant certainty, but with the anxious

vigilance that awaits a contingency ever at hand. This, the deep devotion of watchfulness, humility, and awe, He who knows us best knows to be the fittest posture for our spirits: therefore does he preserve the salutary suspense that insures it, and therefore will he determine his advent to no definite day in the calendar of eternity."* Skeptics may jeer at it as a weakness of the Scriptures; I take it as a masterly strength. Cold-hearted unbelief may laugh at the expenditure of anxiety and pain to which Christians at various ages have put themselves by supposing that their Lord, in all probability, was to come in their day; but I take it rather as a thing in some respects to their praise,—an evidence of their sympathy with, if not membership in, that virgin company who took their lamps and went out to meet the Bridegroom. Many may set it down to their weak judgment and their want of skill, skill in explaining away the words of Scripture; but I accept it rather as a thing to their credit,—not indeed, that they were so confident in broaching their prophetic arithmetic, but that they so thoroughly submitted to be brought to that vividness of expectation upon this point to which Christ would have us all come, as the most favorable to the development of those graces which alone can fit us for the kingdom to come.

I confess, my friends, that I have but little sympathy with those who are ever harping upon these chronological mistakes of the people of God in other times, and who adduce them as an argument why we should let the whole subject alone and have no expectation with reference to it. I fear that those who thus shrink from all outgoings of anxious desire and anticipation of the speedy coming of the Bridegroom, and who are so impatient with the subject, are not yet in such deep harmony with the spirit of grace and hope as to render them altogether safe if that day were to come upon them in their present condition.

Again, to use the words of the eloquent preached already quoted, "Nature,—unincorrupted nature,—through all her regions, cries aloud for Him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience, long despised,—her sublime testimony to the Creator, so long questioned or overlooked. But what is this to the demand of grace for the coming of Him who is not only the great God, but our Savior? If the whole creation groaneth and travaileth together in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be their ardor to realize that liberty of the children of God, of which such great things are spoken? to behold their own lowliness glorified in the glory of the man of Nazareth, their humble labors recognize by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They know well the value of that union which identifies the triumph of the Savior and the saved. They rejoice to think that, as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us the path of glory; that the Captain of salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. Yes: all proclaims and demands the return of Christ to the world,—all, but the unsatisfied heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of this eternal orb is contemplated with hatred, horror and dismay. Hearts that are inured to the world's corruptions, how shall they hail an immortality of meekness, simplicity, and love? Spirits habituated to seek unholy ends by means yet more unholy, how shall they endure the bringing in of an everlasting righteousness? Those whose whole hopes, prospects, and calculations are bound up with the fortunes of the world as it is, how shall they regard otherwise than with terror this awful revolution in the administration of the universe, when He who now rules behind a mass of permitted evil shall himself personally and visibly assume the reins of universal empire?" And

those who are disposed to sport and jeer at the over-haste in the anticipations of the saints in former ages, and refer to their miscalculations by way of casting odium upon those of similar disposition in the present, have reason to suspect that there is yet something wanting in their own souls to fit them for the solemn administration towards which we are all hastening.

Let each one, then, search himself with reference to this point, and see to it that there be no secret skepticism of heart and no hidden idolatry of self at the bottom of this boasted superiority of enlightenment, and this proud and sport-making indifference towards the great subject of the Lord's speedy return. If we have not learned to "love his appearing" and are not ready to welcome its speedy arrival, depend upon it, there yet remains a great revolution to be wrought in us before we are properly attuned to the spirit of the New Testament or prepared for "the inheritance of the saints in light." May God forgive the unbelief of his professed people, and change the hard-heartedness of those who verily deal with this subject as if they would rather the world should never be redeemed, than that Jesus should return to it as he has promised!

For the Herald.

The Form of Souls.

"The demons are now teaching, through their mediums, that there is a spirit man, who slips out of the material form at death, and leaves his body behind, some as a snake does his skin; only he is so etherealized that he can go through glass, or any other solid substance; and yet when he comes back his friends can shake hands with him as really as ever. To us one thing is certain, the whole proof rests on supposition, based on absurdity. We clip the following from an editorial in the Advent Herald, March 1, 1862:

"We have no reason to suppose that the souls of disembodied men, or their spirits, have other than the same form as the body, and therefore no difficulty in the personal appearance of those described."—G.

We clip the above precious morsel from one of your exchanges. I do not know that the writer intended to call the Advent Herald a demon, or the organs of the demons; but the phraseology certainly would allow one to think so. "That there is a spirit in man" is abundantly taught in Scripture. Job. 32: 8.

That it has form, is also clear. Zech. 12: 1. . . . and formeth the spirit of man within him.

What the demons teach in accordance with the Scriptures I am bound to believe, as much as to reject their errors; and while they teach there is a spirit in man, and that spirit has form, the very words of Scripture sustain them. But when they point to them as oracles to unveil the future, the treatings of Holy writ is as plainly against them. But if they can teach doctrines, or use expressions calculated to bring evangelic religion or truth into disrepute, more than certain ideas, and expressions of the writer of the above, then I am greatly mistaken. For example, comparing the departure of the soul or spirit from the body (which the bible frequently speaks of) to "a snake" leaving "his skin." &c., &c. As to his objection to a spirit going "through glass," &c., the merest tyro in philosophic science would never raise it. Light (admitted by scholars to be a fluid) passes through glass with the same ease it does through the atmosphere itself. I might bring other examples but at present space forbids. D. B.

NOTE. Anything scripturally affirmed,—as that, "Whilst we are at home in the body, we are absent from the Lord;" and that we are "willing rather to be absent from the body and to be present with the Lord," 2 Cor. 5: 6-8—when it is sought to be overthrown by ridicule, the controversy is only between the ridiculer and his God; and any argument expended upon it is only a waste of words. Ed.

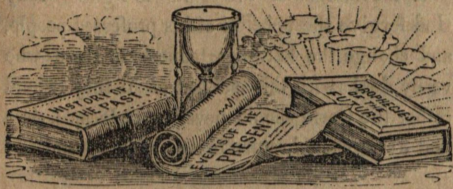
He who is always inquiring "what will people say?" will never give them an opportunity of saying any great things about himself.

* Archer Butler's Sermon on "The Uncertainty of Christ's Coming."

* Butler's Sermons, 1st Ser. pp. 33, 36.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.

**ADVENT HERALD.**

BOSTON, JUNE 28, 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.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Our receipts are very meagre this week.

The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

To Correspondents.

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

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

The Proper Address.

All letters designed for the Herald office should be directed to the editor,—as otherwise they are liable to be delayed. The full postage should also be paid. Three cents does not pay for three or four sheets.

Book Notice.

"The Holy Bible, containing the Old and New Testaments, Translated and Arranged with Notes, by Leicester Ambrose Sawyer. Vol. 3. The Hebrew Poets. Boston: Walker, Wise and Co. 245 Washington St. 1862."

This is the only one of Mr. Sawyer's volumes, aside from his New Testament, that we have seen; and this series is in a much more convenient form, and is of a much finer mechanical execution than that.

As its name imports, "The Hebrew Poets," this volume comprises the Psalms, Proverbs, Job, Canticles, Lamentations, and Ecclesiastics, arranged in that order, with notes on each at the close of the volume, with an occasional note at the foot of pages. The common division into chapters and verses is discarded, though noted at the end of each paragraph; which with divisions into parts, is substituted in the place of the former division. It is universally conceded that the common division often interferes with the sense of the passage; and a judicious rearrangement must be a great help to the common reader, though a retention of the old division in connection, as already noticed, is also convenient for reference and comparison. We regard all renderings of the Sacred Text in the light of so many commentaries on the word; and a comparison of these often serves to make plain what from any single rendering would be comparatively obscure.

Of the accuracy of the rendering before us, we have not the requisite knowledge to be able to give a safe or reliable judgement. It needs to be passed upon in this particular by those who are skilled in this department of learning. As an illustration of the style, we copy the rendering of

PSALM I.

[The good man described and contrasted with the wicked.]

"1. Blessed is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of mockers, but in the law of Jehovah is his delight, and on his law he meditates day and night; and he shall be like a tree planted by streams of water, which shall yield its fruit in its time, and his leaf shall not wither, and all that he does shall prosper. 1-3.

"2. The wicked are not so, but are like chaff which a wind shall drive away; therefore the wicked shall not rise up at the judgment, nor sinners at the assembly of the righteous, for Jehovah knows the way of the righteous but the way of the wicked shall perish. 4-6."

This rendering of the second paragraph, it will be seen, is in harmony with the teachings of the New Testament, of an order in the resurrection—that of the just transpiring 1000 years before that of the wicked. The first view of those holding the common opinion of a simultaneous resurrection, would be that this rendering denies the resurrection of the wicked; but it does so no more than Isaiah 26: 14, which says: "They are dead, they shall not live; they are deceased, they shall not rise;" and which teaches not the non-resurrection of the wicked, but their non-resurrection at the same epoch and to the same honors that will crown the righteous.

We are not prepared to say that we should endorse the notes of interpretation which are given by the author, which need to be duly weighed before any decision is affirmed of them. He has, however, some views of the degree of inspiration with which the several books are written that we have never entertained, and have no reason to suppose we should be inclined to adopt. Thus he regards "Ecclesiastes" as not written by Solomon, but by some pious Sadducee whose view of reward and punishment was limited to the present life, ignoring for all the dead any future reward, and making death an eternal and unconscious sleep. And he attributes its origin to the time of the Asmonean princes. He thus regards it as teaching good morals, but would not refer to it for reliable doctrine. It is true that the same absolute stress laid upon it that denies consciousness to the dead, does equally affirm that "neither have they any more reward." Nor should we venture to quote it for the purpose of denying the express teachings of Christ and the Apostles. We think however it may be understood in harmony with their teachings—by interpreting some of its language not in an extreme but in a modified sense.

Mr. Sawyer is very earnest and enthusiastic in his enterprise, and we are willing he should have a fair trial at the bar of enlightened criticism. But we have not now sufficiently scanned this volume to be able to say how highly we might feel called to eulogize it; nor, on the other hand, how severely we may yet feel called upon to criticize it. We trust, however, we shall be able to judge impartially, to be candid in specifying its merits, and to note any defects in a spirit of enlightened charity.

We will procure it for any of our readers who may order it. Price \$1 per vol. in muslin, 125 in Morocco, per vol. Postage 13 cts.

Seed by the Way Side.

A Stranger writes:

"MR. BLISS—Sir: If you ever receive this letter, please send me one sample copy of the Advent Herald. I have never seen the paper, except a small corner of one, large enough to contain the terms, also the heading and part of a piece entitled "The Chaldean Monarch's dream." The date of the paper being torn off I could not tell whether it was ten years old, or one. Still it contained enough to interest me

very much. I wish to see a sample copy, with the view of becoming a subscriber."

Thus a fragment of a single copy adds one new subscriber to our list.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

"2300."

This reading, as already shown, has been recognized by the vast majority of commentators as the correct numbering of this extended period.

It may not be known who was the earliest modern writer that interpreted the days in the 8th of Daniel as representative of years. Mr. Mede is often referred to as the first who thus estimated symbolic time; but he regarded these as literal days, whilst the 1260, which he did thus interpret, were so interpreted before his day, as shown in our articles on the 7th chapter.

SIR ISAAC NEWTON, born in 1642, and author of "Observations on the Prophecies," London, 1733, was one of the earliest, if not the first writer who saw clearly the application of the little-horn of this chapter to the Roman power in the East; and those writers may be correct who impute to him the first year-day interpretation of this period. After citing vs. 13 and 14 of Daniel 8, Sir Isaac says:

"Daniel's days are years; and these years may perhaps be reckoned either from the destruction of the temple by the Romans, in the reign of Vespasian; or from the pollution of the Sanctuary by the worship of Jupiter Olympus, [in his temple built by the Emperor Hadrian, in the place of the temple of the Jews,] or from the desolation of Judea made in the end of the Jewish war, by the banishment of all the Jews out of their own country; or from some other period which time will discover." *Observations on the Prophecies, Lond. Borthwick's Ed. of 1831, p. 136.*

Next to Sir Isaac, and extending this period unreasonably into the future, we have

REV. THOMAS NEWTON, D. D., Lord Bishop of Bristol, Eng., author of "Dissertations on the Prophecies," London, 1754. He writes as follows:

"The days without doubt are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years; and as the question was asked, not only how long the daily sacrifice shall be taken away and the transgression of desolation continue, but also how long the vision shall last, so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the Sanctuary. *The Sanctuary is not yet cleansed, and consequently, these years are not yet expired.* When these years shall be expired, then their end will clearly show from whence their beginning is to be dated, whether from the vision of the ram or of the he-goat, or of the little horn.

"It is difficult to fix the precise time when the prophetic dates begin, and when they end, till the prophecies are fulfilled, and the events declare the certainty of them. And the difficulty is increased in this case by reason of some variety in the copies. For the Seventy have four hundred in this place; and others, as Jerome informs us, read two hundred instead of three hundred. If we follow the reading of the Seventy, unto two thousand and four hundred days or years, then perhaps they are to be computed from the vision of the ram, or the establishment of the Persian empire. If we follow the other reading mentioned by Jerome, unto two thousand and two hundred days or years, then perhaps they are to be computed from the vision of the little horn, or the Romans invading the Grecian empire; and it is remarkable, that the Romans first passed over with an army and made war upon Philip, king of Macedonia, just 200 years before Christ. But if we still retain the common reading, (which is the truest and best,) 'unto two thousand and three hundred days,' or years, then I conceive they are to be computed from the vision of the he-goat, or Alexander's invading Asia. Alexander invaded Asia in the year of the world 3670, and in the year before Christ 334. Two thousand and three hundred years from that time will draw toward the conclusion of the sixth millennium of the world." *Newton's Dissertations p. 259 Phil. Ed. of 1838.*

"In the original there [is] no such word as 'concerning'; and Mr. Lowth rightly observes that the words may be rendered more agreeably to the Hebrew thus: 'For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue,' &c.? After the same manner the question is translated by the Seventy, and in the Arabic version, and in the Vulgar Latin. The answer is (v. 14,) 'Unto two thousand

and three hundred days; then shall the Sanctuary be cleansed.' In the original it is, 'Unto two thousand and three hundred evenings and mornings— evening and morning being in Hebrew the notation of time for a day; and in allusion to this expression it is said afterwards, (v. 26,) 'The vision of the evening and the morning is true.' Now these two thousand and three hundred days can by no computation be accommodated to the times of Antiochus Epiphanes, even though the days be taken for natural days. Two thousand and three hundred days are six years and somewhat more than a quarter; but the profanation of the altar under Antiochus Epiphanes lasted but three years complete, according to the author of the first book of the Maccabees, (Mac. 1: 59, compared with 4: 52,) and the desolation of the temple, and the taking away of the daily sacrifice by Apollonius, continued but three years and a half, according to Josephus. Mr. Mede proposeth a method to reconcile the difference, and saith the time is not to be reckoned from the height of the calamity, when the daily sacrifice should be taken away, (from thence is but three years,) but from the beginning of the transgression, which occasioned this desolation, and is described 1 Mac. 1: 11, &c.' But Antiochus began to reign, according to the author of the first book of the Maccabees, (1: 10,) 'in the 137th year of the kingdom of the Greeks,' or era of the Seleucidae; and 'in those days' was the beginning of the transgression, which is described 1 Mac. 1: 11, &c.—that is ten or eleven years before the cleansing of the Sanctuary, which was performed 'in the 148th year,' according to the same author, (4: 52;) or if we compute the time from Antiochus' first going up against Jerusalem, and spoiling the city and temple, these things were done according to the same author, (1: 20,) 'in the 143d year;' so that this reckoning would fall short of the time assigned, as the other exceeds it." *Newton's Dissertations. pp. 257, 8.*

To be continued.

Wright and Peck's Newspaper Director.

For the last three months those of our subscribers whose papers are mailed at this office have noticed that their address is now printed, instead of being written as formerly.

A full description of the process by which this is effected was given in the Herald of the 12th of April; but a sufficient time having since elapsed to test the full utility of the invention, and its practical working, justice to it requires that we should give the result of our experience in this direction. And as some who read this may not have seen the more minute description we then gave, we will recapitulate some of its more prominent peculiarities.

The whole arrangement comprises a machine called "The Director," by which each name is printed; and a "Cabinet," containing the galleys, forms, type, composing stick, blocks, ink, ink-roller, stamper, and everything essential to the preparation for and working of the "Director."

The case of type contains six of each of the letters, figures, and pauses, with the necessary slugs and spaces; which are sufficient to set up any name or address in any newspaper subscription list. These types are made of steel, and are more properly denominated *dies*, they being the reverse, moulds, or matrices of the several letters, &c. They are set up in the manner and with the facility of ordinary type, in a "composing stick," made also of steel, and which is so constituted as to contain only a single line.

Each name or P. O. address is set up singly, and then placed in a small stamping press, one motion of which depresses the surroundings,—on the grain edge of a small block two inches long, three fourths of an inch high, and one fourth of an inch thick,—and leaves the name or address in beautiful and distinct raised letters.

The blocks thus prepared, are arranged in galleys, each of which will hold rising of a hundred names, and these are arranged in forms, of six galleys each, that slide in and out of the Cabinet like so many Drawers,—the forms being labeled "A," "B," "C," "D," &c., and the galleys in each form being respectively numbered "1," "2," "3," "4," "5," and "6," in connection with the letter of the respective form. In these galleys the States follow in their geographical order; the post-offices are arranged in alphabetical order under each state; and the names of subscribers going to any one post-office are in the same alphabetical order. When a new name is to be added, a post-office address changed, or a paper discontinued, it is only necessary to prepare a new block and put it in its place, to take the block from under one post office and put it under another, or remove the block from the list, as the case may be. And the disused blocks may be put by themselves, and alphabetically arranged, so as to be easily found and replaced when again needed.

The entire newspaper list is thus in type to be printed from by the Director; in which each galley, previously inked, is separately placed, and moved by a single treadle motion which presents and prints

each name or address singly, as there is placed over it a newspaper or envelope. It works as rapidly as these can be successively "taken, placed over a name, receive the impression, and be laid aside;" which is no longer than it would take to read the words in quotation. When the last name in any P. O. list is printed, a little bell rings to indicate that the next block contains the name of the P. O. to which that list of names is to be directed; and then the operator, instead of putting under the platen a paper, as before, puts under a suitable wrapper; on which there are to be as many impressions made as the ringing is times repeated.

The blocks have one end of each, for the papers that go in bundles, and one of each alternate block for those that go in single wrappers, so beveled as to serve as the teeth of the ratchet by which they are moved, by a pall connected with the treadle that gives the feed motion, and so the blocks are presented and printed from, one or two at a time, as desired. And the whole process of directing moves along like clock-work.

After a three months trial, and a careful study of all other modes of newspaper directing, we are satisfied beyond a peradventure, that this device is far superior to any other one yet invented for this purpose. Its trial has been entirely satisfactory. The use of it changes the toil of newspaper directing to a pleasure; in two hours it accomplishes with ease the arduous labor of as many days; and it dispatches the work so rapidly, accurately, and beautifully, that we doubt not this device is destined to supercede every other one in use for this object. It is just the aid which the newspaper world has so long greatly desired and needed. We have had no occasion to clean our blocks while they have been in use, and anticipate no necessity for so doing, so long as the operator is careful in distributing and applying the ink to them, and inking them only so much as is needed. And the machine works in every respect admirably.

The advantages of this device over others, and this over other modes of directing, are the following:

1. Papers can be directed with greater ease, accuracy, distinctness and rapidity, than by any other process within our knowledge.

2. It lessens the liability to the loss or miscarriage of papers—there being in writing a liability to overlook any name in any week's writing, whilst in this each name must be presented in its order to give its impress on paper or envelope; and in all pasting devices there being a liability for the name to be rubbed off, or halved in cutting, which does not exist when printed directly on the paper.

3. In comparison with the printing of addresses by the use of metal type, it is very economical—two hundred type-matrices being sufficient for any combination of letters in newspaper addresses, and wooden blocks at one dollar and fifty cents a thousand being a durable and comparatively inexpensive material; to say nothing of the lightness of the forms, and the little danger or little inconvenience of piling galleys of blocks.

4. The address thus made being with large raised letters, is much more neat and tasteful, than when printed with blocks where the letters are sunken; is much larger and more distinct than can be afforded with metal types; and is much more accurate and uniform than they are liable to be when written; for when once accurately prepared, the address will remain so indefinitely.

5. This Director occupies but little space in the office; it being not much larger than a common sewing machine, which it some resembles, and the Cabinet occupying still less space.

6. By the alphabetical arrangement of the blocks, and a corresponding arrangement of the books of account, any name or address can be readily turned to in either, with the same facility that a word may be found in a dictionary, or a name in a city directory, the name and P. O. address being given.

Any newspaper publisher wishing for any additional information in respect to this device or its working, we shall be happy to supply it.

DECEASE OF DR. WOLFF.

Rev. Joseph Wolff, D. D., the celebrated Jewish missionary, deceased at Taunton, England, on the 5th of May, 1862.

Tangible Evidence.

The following note from a donor, is worth a vast number of merely empty compliments; which will neither pay for paper, nor feed those who set type: "Bro. Bliss:—Please accept \$5. The Herald is always welcome, I like your Christian liberality, your willingness to answer communications, and your spirit of kindness and of love to those who take exception to your views. This is the strongest evidence of union with Him who loved his greatest enemies."

It is always pleasant to merit the approval of an appreciative auditory; but when the approval is evi-

denced by a tangible reality, we are assured that the approval is heartfelt.

We hope ever, while we are decided in our own views of truth and duty, to be able to respect all honest differences in others. The Bible, and not our own wishes, is our only standard of truth; and when we find others honestly differing in their views of its teachings, it gives us pleasure to point out wherein we conceive them to be in error; but as we do not feel responsible for other's belief, and only for our own teachings, it does not disturb us in the least to find brethren widely differing with the view we inculcate.

The "Celestial" and "Terrestrial."

Bro. Bliss:—Will you have the kindness to remark on the 40th verse xv. chap. 1st Corinth: the celestial bodies and bodies terrestrial; the glory of the celestial and the glory of the terrestrial. Does the Apostle speak of these in connection with the resurrection, or will there be a glory of God in the resurrection? W. S.

By "Celestial bodies," we understand the bodies of angels, in distinction from those of men, which are "terrestrial." The two are here affirmed to differ in a manner corresponding to the difference in the flesh of different orders of animals; which last, though all flesh, are not the same kind of flesh. In other words, there is a great variety in the works of the Creator, which being all in harmony, is one great source of our enjoyment, which would soon cloy if limited to an eternal sameness. What the Apostle is showing to believers, is the great fact that the glory of the resurrection body will be vastly different from that of our present mortal bodies—that as celestial bodies differ from terrestrial, so will the saints' immortal body from the mortal; and as stars differ in brilliancy each from the other, even so may the saints in glory differ one from another, and yet all be glorious.

It is not affirmed that our resurrection bodies will be "celestial"; but the figure used is the simile, or comparison, by which the difference between our present and future is illustrated by that existing between the celestial and terrestrial; and the difference between different glorified saints, by the difference in brilliancy between stars of differing magnitudes.

"The World's Crisis"—Plagiarism.

"To be published monthly, with the expectation of making it a weekly paper, after the first month or two, and an extensively circulated family paper. J. L. Hopkins, Editor. San Francisco, California, May 7, 1861."

The above is the initial of the first copy of a sheet we have received from California. We were about to say that this number is nearly filled with very able articles; but that would sound somewhat egotistical, when we add, as the truth demands, that after twenty-eight lines, headed "Salutatory," the entire paper, with the exception of advertisements, is filled up with the productions of our own pen, in a series of eleven articles, copied entire from our volume entitled "The Time of The End;" which are reproduced in that paper, as if original, without any credit to the source from which they are thus surreptitiously copied.

Such a beginning is not a favorable omen of the future. The publisher of a "World's Crisis," in this crisis of the world, should be sufficiently candid and truthful to give proper credit; but when such wholesale plagiarism is practised, it is entirely inexplicable.

Paradise Heaven.

Bro. Bliss:—I find a difficulty in reconciling some passages of Scripture with my views of the state and place of the departed spirits of the just. The Saviour said to the penitent thief, "To-day shalt thou be with me in Paradise." If Paradise is the place for all the spirits of the just previous to the resurrection of the body, where is Paradise? The Apostle Paul said he had a desire to depart and to be with Christ. Is Christ now in Paradise? or is he where Stephen saw him, "seated on the right hand of God"? or is Paradise and the Throne of God one and the same place?

If I am in an error please to correct.

Yours, in the truth,

SAMUEL JACKSON.

Bath, Maine, June, 12.

Stephen saw Christ, doubtless, only in a vision, as he was revealed to John in Patmos, and to Paul on his way to Damascus. We make a distinction between Paradise and Heaven, which we think was very happily expressed by John Wesley, when he said: "Paradise is not heaven, but it is the ante-chamber of heaven." Christ is unquestionably in heaven. It is equally true that He is in Paradise. But that does not necessarily identify Paradise as heaven, any more than he declared this world to be

heaven when he spoke of himself when on earth, as "in the bosom of the Father," John 1: 18; and of being also still "in heaven," John 3: 13. And though now in heaven, he will never fail of being with his people on the earth to the end of time. To suppose Christ, therefore, to be at the same time on earth, in Paradise and in heaven, is only to a tribute to him that Omnipresence which is essential to his Divinity. "Do I not fill heaven and earth, saith the Lord?" (Jer. 23: 24). We can only respond, "If I ascend up into heaven, Thou art there: if I make my bed in sheol," the abode of the departed, "Thou art there." Psa. 139: 8. As the Bible thus affirms Him to be in both places, and yet makes a distinction between the two, we find no difficulty with it so long as we admit Christ's Divinity. And when he shall again visibly manifest himself on earth, while his presence on earth will be more apparent and manifest, and personal, we suppose he will also then as now be still in heaven, and in all the worlds of his creative wisdom.

"THE SECOND COMING OF CHRIST." This is an event the most momentous certainly that can be conceived—that we may now be looking for, though the exact time of its arrival, our Saviour says, was not known to himself, but to his Father only.

Priestley.

Entering into Life Maimed.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark 9: 43.

A writer in the "Home Missionary" relates the following painful circumstance attending a conversion in August, 1861: A few miles from me lives a Swede, a noble old man, who had been for some time a Secretary in the King's cabinet, and for six years a Speaker in one branch of the Swedish parliament. He sought a voluntary exile here, on account of hatred raised against him for energetic measures against the established and in favor of free religion, as the State church was too exacting. The old man was reduced to poverty, so that he was obliged to take a gold medal, which he received in Sweden as a reward of his patriotism, to purchase a plough with.

Last summer, while at work in the sawmill here, he was caught on the saw and his left arm almost torn from his body. As soon as I heard of the accident, I hastened to his house and aided in dressing his wounds and attending him, while we sent sixty miles for a surgeon. His fond wife was frantic with grief; yet in calm heroism lay the old hero with his mangled member resting on his side. We feared he would die before the surgeon came, and I was anxious to do something for his soul.

I could not talk fluently with him myself, so I rode in haste eight miles for a good Scandinavian brother, who labored with him faithfully all night, and in the morning the stern fortitude of this strong man softened into the calm serenity of the Christian's hope. It was a sublime spectacle—a great man lying on his lowly couch. He had no tears for his own bitter anguish; he wept not at the agony of his loved companion; but when the love of God flooded his soul, with streaming eyes and touching eloquence he spoke in broken language of his newfound joys. It was the most eloquent sermon I ever heard.

His neighbors were assembled, and there was hardly one who did not weep with him. At length, after thirty hours' waiting, the surgeon came; his arm was amputated, and he lives, praising God's mercy in afflicting him, and quoting that passage which speaks of "entering into life maimed." It was indeed a wonderful providence, sent on purpose for his soul's salvation. The saw on which he fell was checked, or he would have been sawn asunder.—*Home Missionary.*

The War.

The condition of affairs remain much as at our last issue. Our army occupies a front of about ten miles before Richmond, and at some parts of the line it is said the church spires of that city are visible, and the striking of their clocks distinctly heard by the pickets. The most sad event of the week is the follow:

"Memphis, June 19. The gunboat Conestoga has arrived with dispatches containing the particulars of the engagement at the rebel fortifications below St. Charles, 85 miles up White river. On the 17th the gunboats St. Louis, Mound City, Lexington and transport New National, having on board the 46th Indiana regiment, Col. Fitch, which left here a week ago to open communication with Gen. Curtis' army and remove the obstructions from White river, ascended that stream. The gunboat Mound City, Capt. Kelley commanding, was about a mile and a half in advance, in the bend in the river near St.

Charles, when two concealed batteries opened on the Mound City. Her decks were immediately cleared for action, and soon as the range of the works was obtained the guns opened fire. Capt. Kelley signaled Col. Fitch to land his force below the fort, which was successfully accomplished. The gunboat Lexington and St. Louis shelled the works, under cover of which Col. Fitch gained the rear of the rebel position.

At this juncture a ball from a siege gun on the bluff struck the forward and port side of the Mound City, penetrating the casemate, and passed through the steam drum. The vessel was filled with escaping vapor. Nearly every one on board was scalded. Only 23 of the officers and crew, out of 175, escaped from injuries. The scene which ensued was horrible. Many of the crew frantic with pain, jumped overboard, and some were drowned. The boats from the Conestoga, which was coming up at the time to support the Mound City, were sent to their relief, but the rebels fired on the men in the water with grape and cannister from their field pieces, murdering most who were trying to escape. Being apprised of the state of affairs in the river, Col. Fitch's regiment pushed forward and carried the fort by storm at the point of the bayonet. The rebel work consisted of two batteries, the lower one mounting six field pieces, and the upper three heavy siege guns, managed by from 300 to 400 men under the command of Col. Frye, late of the U. S. navy. About 200 men are said to have escaped. Over 150 are reported killed and wounded, and 30 taken prisoners."

The French in Mexico.

We regret to find the rumor confirmed in our foreign papers that the Emperor of the French designs an extended occupation of Mexico, with a view to overturn the present government of the country. It is affirmed, on apparently good authority, that the city of Mexico is to be occupied under every contingency until October, or the return of the healthy season, when sufficient reinforcements will take possession of every strategic position. Almonte is to be placed in power as provisional President, and then at the proper time, with the protection of French bayonets, the Austrian prince, the Archduke Maximilian, is to be chosen permanent ruler. France will finally take her pay for these services in a slice of Mexican territory, probably the province of Sonora.

Such is the programme attributed in various quarters to France, and which receives some countenance from the course of her officers in Mexico. Spain and England have withdrawn from active co-operation in the scheme, though it is manifest that both are not disposed to see it carried out by France. The London Times openly expresses the desire to witness the location of a strong French army on the table lands of Mexico. Still, the prospect is not wholly satisfactory to the parties concerned. While it was generally believed that the American Union was dissolved, this plan was in favor; but since the announcement of the capture of New Orleans, the tide has turned.

Leading French papers now say that on the restoration of the Union, the American Government will not endure this occupancy of contiguous territory by a foreign government and this high-handed exercise of authority, so menacing to the States; and hence the prosecution of the scheme will surely result in a war between France and the United States. So great has been the change of public opinion in Paris in this respect that many believe the Emperor Napoleon will speedily extricate himself from the predicament in which he has become involved. If, also, the news of a defeat of the French forces in Mexico, which we have lately had, and now confirmed, may tend to a revision and final abandonment of this singular project.

QUEEN VICTORIA VISITING THE SICK.—The following anecdote is related of Queen Victoria:

"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England.

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is.—*Mrs. Savage.*

CORRESPONDENCE.



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

MY JOURNAL.

TOUR CONTINUED IN CANADA WEST.

Tuesday, April 13. Bro. Crooken took Bro. Simpson and myself from Townsend to Brantford, and at two P. M. we separated from Bro. Crooken, he returning home. We had enjoyed a very precious visit together, and worked in the Lord's vineyard in the utmost harmony. The parting was touching; we both wept. True Christian sympathy and friendship has not yet left the earth. I thank Bro. C. for his practical sympathy and Christian love, as also that of his noble partner, who is a whole hearted Adventist and every day Christian. Bro. Simpson also parted with me here. He took the car for London, and I for Acton. Bro. S. has shown me every attention, and given me a liberal support in my tour in Canada West. A more kind and genial soul I have seldom met. He took me in his own conveyance to most of my appointments, and rendered me valuable assistance. He has rare natural gifts, and with self culture and close study of the word will become an efficient minister of Christ. He will be remembered among my faithful friends in the Lord.

By a misdirection of those who ought to have known better, I went to Stratford, sixty miles out of my way, in going to Acton. So I put up at the hotel, and then looked about to find some of the "seed of Abraham" who were looking for a "heavenly land," but found none. I went in the evening to the Wesleyan prayer meeting, and took part, by the request of the Pastor. It was an unusual good time. A model prayer meeting, both in the form, and spirit. I scattered some light, and the next A. M., April 16, went on my way to Acton, and arrived in the early part of the day: where I was most cordially received by my old friends Bro. and Sister Adam Dickson of the old '43 stamp. I was at the house and ready for work at once. At 7 P. M. I addressed a fine appreciative audience on the ten virgins, Matt. 25, 1-10. It was a good beginning for the series of meetings that were to follow. The meetings were continued five days, and over the Sabbath, with an increasing interest. The Sabbath, our last day, was a triumphant one. The truth took hold of many hearts. My subjects were the historical and prophetic periods, the signs, and the preparation for the kingdom. I gave them the argument in full for 1868, showing that it did not rest upon any one of the periods, but upon all—both the historic and prophetic times—that are susceptible of a harmonious termination.

The historical period of 6000 is shown by some bible students to terminate somewhere between the years of 1862, and 1880. And as none can with the chasms and interregnums in the Bible account of the age of the world determine the positive year of its close, we must look to other means of knowledge for anything definite on this point. For example: We may look to the symbolical periods, which are given with more definiteness, for light by which to determine the close of this more dubious period. We may take the periods of 1260, 1290, and 1335 years, to settle the point of the termination of the 6000. As the 1335 years bring us to the end of the dispensation when Daniel "shall stand in his lot," in the "resurrection of the just," and the "rest," or "Sabbath," of the people of God, these periods will terminate together and bring the same event. If then the 6000 years may not be determined with positiveness by the history and chronology of the Bible, which relate to that subject; if we, on the other hand, can determine the time when the 1335 will terminate, we shall have light on the termination of the 6000 years,—for whenever these shall end Daniel "will stand in his lot," and all the just shall "enter into the rest [or Sabbath] that remains to the people of God."

In the same way (what may be considered dubious about the "Seven Times" or 2520 years) we may determine their close: these longer periods receiving light by their connection with the shorter and more positive ones.

The argument, in brief, is this: The 1260 days are years. 1 They measure the length of the papal

power. Dan. 7: 25. 2. The sackcloth state of the two witnesses. Rev. 11: 2. Reliable expositors are agreed in giving to this 1260 years a connection and a common commencement with the 1290 and 1335 years. They are understood to relate to each other, and are part of the longer period of the 1336, each of which have an important event connected with their termination.

(To be continued.)

From Sister Mary Green.

BRO. BLISS.—DEAR SIR: Times are very hard here. I have tried to get some of my neighbors to send for the Herald. They like the paper, and would subscribe if they could pay for it. It is a good paper. I know the worth of it. I have taken it since '43. I do not know how I could do without it. It does me good to hear how the Advent cause prospers. We have no Advent preaching here, and no other kind of any account. The harvest truly is great, and the laborers are few. O, that the Lord would send some of his servants to preach the word to the people away out here in Kansas! O, it would do me so much good to hear a good Advent sermon! The paper and the Bible are all the Advent preaching I have. There is no one here to sympathize with me in the coming of Christ. I hope and pray it may not be long until the Lord will send his servants this way to preach his word unto us.

I remain your sister in the Lord,

MARY GREEN.

Riley, Kansas. May 18, 1862.

From Bro. Ebenezer Dudley.

BRO. BLISS.—I have been a constant reader of the Advent Herald from its first publication up to the present time. I formerly supposed the world's conversion was to be accomplished by the preaching of the gospel. After hearing the Advent doctrine I soon found that I was holding views not substantiated by the word of the Lord. I found it written that in the last days perilous times shall come, that the wheat and tares shall grow together until the harvest, and that the harvest is at the end of the world. I continued to search for more light; and found it written in the 4th of Malachi, 5th verse: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." I had not yet found where this prophet of the Lord had yet come, and contented myself that it was useless to be talking about the coming of the Lord until this prophet first came. But after searching the scriptures, I found it written: And if ye will believe it, this is that Elias which was to come. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 12, 13.

The next prophet which is to come is the Lord Jesus, the King of kings and Lord of lords. "And unto them that look for him shall he appear the second time without sin unto salvation." "See that ye come behind in no gift, waiting for the coming of the Lord." "Be ye like unto servants that wait for their lord," etc., etc.

That our position, in embracing the Advent faith and in looking for the return of the nobleman, is true, I have no doubt; but my greatest griefs have been from the evil ones that have sprung up in our midst and turned the truth of God into lasciviousness. Our chapel here in Wallingford lies desolate; the sheep of the flock have been scattered; our harps hang upon the willows. Our last minister who preached to us has shouldered his musket and gone into the war, preferring carnal weapons to those which are mighty through God to the pulling down of the strongholds of Satan. I praise the Lord that he has not called his people to fight with instruments of death; or to be like Cain, who slew his brother. The motto for the Christian is, Thou shalt not kill. And love worketh no ill to his neighbor. See, then, that we walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.

EBENEZER DUDLEY.

Wallingford, Ct. May 19, 1862.

Our brother Dudley, in paying for his Herald, always has a mite for the A. M. A. Ed.

From Bro. H. Woodbury.

BRO. BLISS.—I think I am one of your oldest subscribers, having read the Herald a good many years. When I left New Hampshire, two years since, I ordered it stopped, as I knew not, in my temporary wanderings, where I might locate. After laboring in the Rocky mountains one season I returned to this place, where I am now only temporarily. Some time last fall I requested my son to pay one dollar, and have it directed to me again.

I have received it since very regularly, in about one week after it goes to press. I have ever felt a strong interest in the subject it advocates, and hope it will be continued.

Very respectfully and hopefully your brother, in hope of redemption,

HENRY WOODBURY.

Leavenworth, Kansas. May 26, 1862.

In Yarmouth, Me.

It will be noticed by my numerous correspondents and friends that my P. O. address is changed from Richmond, to Yarmouth. By remembering this you will save many letters from being subjected to extra postage, and I shall get them sooner. In the providence of God I am moved to this place, hoping thereby to be able to do the most with the least physical labor. The injury I received two years ago has deprived me of my usual ability to travel and earn my support. Therefore I must conform to such circumstances as seem to indicate duty. I have left a good society of brethren and sisters, who are very dear to me. They are among the best associates I ever had, and are endeared to me by many tokens of kindness. We have toiled and suffered in the faith and hope of Jesus soon coming, and enjoyed many blessings together in the Lord, in the love and fellowship of the gospel; and we hope to dwell with them in the kingdom of God. We are favored here, also, with a good society of kind and faithful brethren and sisters, whom we love in the Lord, and with whom we hope to enjoy the smiles of our blessed Saviour in unitedly laboring for the advancement of his cause. But I can feel but little hope of ever being able again to engage in the work as I have done. It has subjected me to some of the most severe trials I ever had, to realize my physical weakness, and contemplate that I could not travel and "sound the alarm," and preach "the gospel of the kingdom," as formerly. I am scarcely able to do anything. It seems hard for me to be reconciled to do nothing; but God knows best. This may be the furnace I need. May the Lord do with me what seemeth him good; only save me from sin, and give me eternal life at last, through Jesus Christ, my Lord.

Brethren pray for me, that my faith fail not.

Yours in Christ, still looking for his return,

I. C. WELLCOME.

Yarmouth, Me., June, 3d 1862.

From Bro. Thomas Brown.

DEAR BRO. BLISS.—Times are middling hard with me; and I have united in church fellowship with the Seventh-Day Adventists, who through the blessing of God have built up a church in McConnell's Grove, numbering twenty souls, who have covenanted together to keep the commandments and faith of Jesus. I feel to rejoice in the present truth. And I hope, under existing circumstances, that there will be no ill feeling betwixt me and my people and those that I have stood identified with since 1850. I feel satisfied that Adventists have among them the present truth; and therefore let brotherly love abound, ever trying to exhibit the spirit of our Master towards each other. I shall ever feel thankful for the blessings I have received in reading the Advent Herald; and I conclude, while it pursues the course it has in the past, that I will, through the blessing of God, be a subscriber.

As ever, yours,

THOMAS BROWN.

McConnell's Grove, Stephenson Co., Ill. June 3, 1862.

There should be no reason why differing views may not be freely discussed in a Christian spirit. Ed.

Maine Mission Fund.

As we are now entered on the last quarter of the year of our Maine Mission enterprise, and wish to be settling up our accounts, and pay our bills before the annual Conference, preparatory for a new effort, we suggest to those of our brethren and friends who have subscribed and not yet paid, that it will aid us much by each one putting the amount subscribed in a letter and sending it by mail to me, at Yarmouth. Where several are in arrears in a place, just put your mite together, and let one send it all in one letter. Bro. Fassett will visit some of the places where you reside, and labor some; but it is not certain to what extent, nor when. We are hoping to see this Mission live through these depressing times, and the hearts of the brethren encouraged to renewed efforts for the coming year.

I. C. WELLCOME.

Yarmouth, Me., June, 4th 1862.

From Bro. D. I. Robinson.

BRO. BLISS.—I saw a question in the Herald a few weeks since concerning the "him" in the 20th verse of the 8th of Romans, and which in the answer was referred to "Adam," which I thought erroneous. I think it refers to God.

1. The word vanity is used in the sense of frailty; mortality; and, by consequence, suffering.

2. God only could subject it to these, the effect of violated laws.

3. Especially He only could subject it in "hope." Adam could only subject it in despair.

4. If the "creature," or "creation," as the same word is rendered, means the material world, then Adam could not subject it to "vanity" or "hope."

5. If it means the animal world, as I think from the whole scope of the context, then Adam could subject it to vanity instrumentally, but could give them no "hope." But it is the same one evidently who gives it the hope that "made it subject to vanity."

6. The material world has no "earnest expectation," or "waiting" for our deliverance. Nor does it groan and travail in pain.

7. The creatures do, and bear it with much patience, till God, who subjected them to this bondage and pain, delivers them.

8. Some refer it to the gentile world, but erroneously. For they no more suffer pain, vanity, bondage, than the Jews; and they received the first fruits of the spirit, as well as Jews, when they believed; and they will not be delivered from the bondage of corruption at the manifestation of the sons of God unless they believe and receive the spirit. But the "creation" is represented as waiting to be delivered, at that time, as well as "we ourselves who receive the first fruits of the Spirit."

That the creatures were made subject to suffering, not voluntarily, or by their own sin, is evident; but by God, who hath done it for wise ends, temporarily, and in hope of a speedy deliverance to a liberty and glory appropriate to the restitution or new creation. Then they shall be in bondage to corruption (corrupt man) no longer. We, even the saints, groan and suffer, notwithstanding our conversion, till the redemption of our body, or the resurrection. And the hope of this saves us, or keeps us alive to our duty, and restrains us from sinning; that we may make sure of such a great and eternal state of glory and joy.

Yours truly,

D. I. ROBINSON.

Brooksville, Vt. June 4, 1862.

From Bro. Richard R. Hall.

MY DEAR BRO. BLISS.—I had rather have one Advent Herald than all the preaching I have heard here for seven years past. When I hear the minister of the gospel telling the people that the kingdom of heaven is one thing and the kingdom of God is another thing, or that we receive the kingdom of God into our hearts when we are converted, I wish they were obliged to hear one good Advent sermon.

I have been to a funeral to-day; and O, what a sermon! The preacher said nothing about the coming of Christ, but told how bad Jacob felt when the Egyptians sent for Benjamin. He never said one word about the same body coming up. O, how glorious it looks to me to think that the same body is coming up again. O for the pure walk that I must have before my God in order to be ready for that great day. "Great peace have they that love thy law, and nothing shall offend them."

I have been thinking that my threescore years were almost fled and like an evening gone, and what is done must be done quickly. I shall never be satisfied except the Holy Spirit is reigning in my heart; this will I seek if God permits. Tell the brethren and sisters, Bro. Bliss, that Bro. Hill is striving to serve the Lord, not only in form, but in spirit and in truth. I have been trying to pray for all men; not only for our brethren and the soldiers in the army, but for the secession rebels,—that the Lord would let them have one glimpse of sight at the walls of the New Jerusalem, and see if they would not turn to the Lord and seek salvation, and sound the praise of his dear name.

R. R. HILL.

Waukesha, Wis. June 8, 1862.

Married, by Rev. John A. Heagy, Wednesday, June 4, Mr. GEORGE W. GILBERT to Miss REBECCA J. MOON, both of Morrisville, Bucks county, Pa., and members of Messiah's Church.

OBITUARY.

Died, of brain disease, in Townsend, Canada West, May 22, Bro. JAMES WASHINGTON CROOKER, aged 38 years, 1 month, 14 days. Bro. C. experienced religion at the early age of ten years, and united with the Methodist church in West Flamboro, where he continued an humble and devoted Christian until the year A. D. 1843, when the church granted him license as an exhorter in their connection. During that year he heard and embraced the glorious news of the second coming of Christ, of which he was a warm advocate until his death. He was taken sick the 8th of May, and in about a week typhoid fever set in, which terminated

