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"IT IS TOLD ME I MUST DIE."

Richard Langhorne, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution, he wrote the following exquisite and remarkable poem. In the language of the Quarterly Review, "A poem it must be called, though it is not in verse. Perhaps there is not in this, or any other language, a poem which appeared to have flowed so entirely from the

It is told me I must die:

It is told me I must die:
O, happy news!
Be glad, O my soul,
And rejoice in Jesus, the Savior!
If he intends thy perdition,
Would he have laid down his life for thee?
Would he have called thee with so much love,
And illumined thee with the light of the Spirit?
Would he have given thee his cross,
And given the shoulders to bear it with patience?

It is told me I must die: O, happy news!
Come on, my dearest soul,
Behold, thy Jesus calls thee,
He prayed for thee upon his cross;
There he extends his arms to receive thee;

There he bowed down his head to kiss thee; There he opened his heart to give thee entrance; There he gave up his life to purchase life lor thee.

It is told me I must die: O, what happiness! I am going
To the place of my rest;
To the land of the living To the haven of security; To the kingdom of peace; To the palace of my God; To sit at the table of my king; To feed on the bread of angels To see what no eye hath seen; To hear what no ear hath heard To enjoy what the heart of man cannot comprehend.

O my Father!
O thou best of all fathers!
Have pity on the most wretched of thy children!
I was lost but by thy mercy found;
I was dead, but by thy grace am now raised again;
I was gone astray after vanity,
But I am ready now to appear before thee.

Come now in mercy, and receive thy child!

Give him thy kiss of peace;

Remit unto him all his sins;

Clothe him with thy nuptial robe; Permit him to have a place at thy feast; And forgive all those who are guilty of his death.

Graces are signs, not causes, of justifica-

John Wesley and Southey.

On a recent occasion the Rev. James Everett said-I saw that good man, John Wesley, when I was a little boy. I was addressed by him, with other children, in Alnwick Methodist Chapel. His step was ever light and buoyant at that period. He looked as fresh as a rose. He was always mild and gentle, and kind to children. I recollect Southey speaking of him. His life of Wesley has been referred to by Miller, who said it was the best life. I am of opinion that we have no life equal to that. In respect to that life Southey said, no man could take up that life and say, "An enemy hath done this."

"I may be mistaken," said Southey, "but an enemy of John Wesley I could not-cannot be. When I was a little boy, in Bristol," Southey continued, "I was running down a flight of steps with my sister-a beautiful little girl, with flowing ringlets. John Wesley took her in his arms and kissed her, and blessed her, and then he laid his hand on my head, and blessed me." His eyes were full, and the tears flowed down his cheeks as he told me this, and he said: "I feel as if I had the blessing of that man upon me yet." John Wesley was fond of children.

Dr. Watts.

If rightly told, a life like that of Isaac Watts would read great lessons; but for brevity the whole might be condensed into-"Study to be quiet, and to do your own business." Dr. Watts had his own convictions. He made no secret of his Nonconformity. At a period when many dissenters entered the church, and became distinguished dignitaries, he deemed it his duty still to continue outside of the National Establishment. At the same time, he was no agitator. He felt no call to rail at his brethren for their ecclesiastical defection, nor did he write pamphlets against the evils of a hierarchy, real or imagined. But God had given him a "buisness." He had given him, as his vocation, to join together those whom men had put asunder-mental culture and vital piety. And, studying to be quiet, he pursued that calling, very dilligently, very successfully. Without surrendering his right of private judgment, without abjuring his love of natural and artisic beauty, he showed his preference for truth as it is in Jesus." And now, in his wellarranged and tasteful study, decorated by his own pencil, a lute and a telescope on the same table with his Bible, he seems to stand before us, a treatise on logic in one hand, and a volume of "Hymns and Spiritual Songs" in the other, asserting the harmony of faith and reason, and pleading for religion and refinement in firm and stable union. And, as far as the approval of the Most High can he gathered from events or from its rejection in the conscience of mankind, the Master has said, "Well done, good and faithful servant." Without trimming, without temporizing, he was "quiet;" and without bustle, with boasting or parade, he did "his own business," the work that God had given him. And now, no church repudicates him; Nonconformity cannot monopolize him. His eulogy is pronounced by Samuel Johnson and Robert Southey, as well as

down on dissenting graves in Abney Park, his was no danger there: He gave the wrong signal. effigy reposes beneath the consecrated roof of Westminster Abbey. And, which is far better, men-signals which will direct their course in next Lord's day, the name that is above every and prelates minister, as well as in barns where nal !--- Examiner. mechanics pray, and ragged boys say Amen, in words for which all alike must thank his halloweu genius; and it will only be some anxious student of hymnology who will recollect that Isaac Watts is the Asaph of each choir, the leader of each company .- North British Review.

The Dying Stars.

Like these drooping, dying stars, our loved ones go away from our sight. The stars of our hopes, our ambitions, our prayers; whose light shines ever before us, leading on and up, they suddenly fade from the firmament of our hearts, and their place is empty and dark. A mother's steady, soft and earnest light, beamed through all our wants and sorrows; a father's strong quick light, that kept our feet from stumbling on the dark and treacherous ways; a sister's light so mild, so pure, so constant, and so firm, shining upon us from gentle, loving eyes, and persuading us to grace and goodness; a brother's light, forever sleeping in our souls, and illuminating all our goings and our comings; a friend's light, true and trusty-gone outever? No! no! The light has not It is shining beyond the stars, where there is no night and no darkness, forever and forever.

The Wrong Signal.

his son, who entered the room in haste, and with the air of one who had some interesting news to communicate.

"A freight train has run off the track and killed a man," said Joseph.

"How did that happen?" said Mr. H.

"The watchman gave the wrong signal. The engineer said that if he had given the right signal the accident would not have occured."

Making the wrong signal cost a man his life. teaches that men may secure salvation by their quence, men take the wrong track, and go on to

ing in the church and in society gives influence to his example, pursues a course of conduct utconformed to this world." The young Christian is led to practise a similar course; by degrees he losses his spirituality, and becomes one of those holding out of the wrong signal led to the disas-

Josiah Conder; and whilst his monument looks his predecessor had given the signal that there that I may distribute my small presents.' He

We are constantly giving signals to our fellow their journey to eternity. How careful should name will be sung in fanes where princes worship we be at all times to avoid giving the wrong sig-

The Death of Bede.

BORN A. D. 673 IN WEREMOUTH, NORTHUMBRIA; DIED A. D. 735.

He was attacked with a severe infirmity of frequent short breathing, yet without pain, about two weeks before Easter day; and so he continued, joyful and glad, and giving thanks to Almighty God, day and night, indeed hourly, till the day of Ascension. He gave lessons to us, his disciples, every day, and he employed what remained of the day in singing psalms. The nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he waked he resumed his accustomed devotions, and with expanded hands, never ceased returning thanks to God. Indeed, I never saw with my eyes, nor heard with my ears, any one so diligent in his grateful devotions. O, truly blessed man! He sang the passage in St. Paul: "It is a fearful thing to fall into the hands of the living God," and many other things from the Scriptures, in which he admonished us to arouse from the sleep of the mind. He also recited something in our English language, for he was very learned in our songs; and putting his thoughts into English verse, he spoke it with compunction. "For this necessary journey no one can be more prudent than he ought to be-to think, before his going "What has happened?" said Mr. Hamilton to hence, what of good or evil his spirit, after death, will be judged worthy of."

He sang the Antiphonæ, according to our custom and his own, of which one is: "O! King of glory, Lord of virtue, leave us not orphans, but send the promise of the Father, the Spirit of truth, upon us. Alleluia." When he came to the words "Spirit of truth," he burst into tears, and wept much, and we with him. We read and wept again; indeed, we always read in tears. After mentioning that he was occupied in trans-There is another sense in which wrong signals lating St. John's Gospel into Saxon, his pupil sometimes occasion the loss of life-of life spir- adds: "When he came to the third festival beitual. The preacher who fails to declare the way fore the Ascension day his breathing began to moral excellence, his intense conviction of "the of salvation as it is laid down in God's Word, be very strongly affected, and a little swelling who teaches that all men shall be saved, or who appeared in his feet. All that day he dictated cheerfully, and sometimes said, among other own works, gives the wrong signal. In conse- things: "Make haste, I know not how long I shall last. My Maker may take me away very soon." It seemed to us that he knew very well The private Christian, whose reputable stand- he was near his end. He passed the night watching and giving thanks. When the morning dawned he commanded us to write diligently what we terly inconsistent with the injunction "Be not had begun. This being done, we walked till the third hour with the relics of the saints, as the custom of the day required. One of us was with him, who said : 'There is yet, beloved maswho have a name to live, but are dead. The ter, one chapter wanting; will it not be unpleasant to you to be asked any more questions?' He answered : 'Not at all : take your pen, prepare A professed Christian exposes himself to temp- it, and write with speed.' He did so. At the tation. He has power to resist the temptation, ninth hour he said to me: 'I have some valuaand escape unharmed. One of less power is led bles in my little chest. But run quickly and to follow his example, and falls into sin. To him bring the presbyters of our monastery to me,

he repeated the Gloria Patri, and expired in trusted in Christ to the last and final hour. 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. Viwia, 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 nothto please and obey him, she could not do so to through your valuable paper. displease and disobey God."

ing with her fellow-prisoners, to the tribunal, to freely, believing they will be all the more wilbe examined in the presence of a vast concourse ling to have their pure minds stirred up by way of people, who had assembled to witness of remembrance. Being conversant, to a considthe trial. Vivia's turn at last came, and she erable extent, with Christians of various names, was about to confess that she was a Christian, I have been much grieved and perplexed with when a noise was heard in the court. It was the fact that the Bible readers are few ;-most, her father, forcing himself through the crowd, persons choosing to follow the opinions of othwith her little infant son in his arms, to make, ers, rather than take the trouble to search for in that affecting manner, his last appeal to change themselves. Few, comparatively, seem to think her mind. The judge was moved to tears at they have time to devote to this work. Modelthis sight, and said, "Spare the old age of your ed after the present fashion of meeting-going, father, and the helplessness of your infant!" which takes people from home from three to six then added, "Are you a Christian?"

solved to die, a Christian."

but lingering, as all fond parents would do in they get time to read the scriptures? I speak such trying circumstances, he received a blow now more particularly of those sincere Chrisfrom the staff of one of the officers.

father, as if it had fallen on my own head."

addressed each, and exhorted them to attend to | The prisoners were then sent to their cells to their masses and prayers. They wept when he await the execution of their sentence, which was told them they would see him no more; but he to be thrown to the wild beasts. Perpetua sent said it was time that he should return to the to ask her father to allow her to have the com-Being who had formed him out of nothing. He pany of her child during the few hours she had conversed in this manner cheerfully till the ev- to live. He, however, refused to comply with ening, when the boy said: 'Dear master, one her request, as he thought he might even yet insentence is still wanting.' 'Write it quickly,' duce her to sacrifice to the gods. But he sought exclaimed Bede. When it was finished he said: an interview. She was grieved to have it; still 'Take my head in your hands, for I shall delight she would not deny her father's request. He to sit opposite the holy place where I have been was admitted. Frantic with grief, he tore his accustomed to pray, and where I can invoke my hair, fell on the floor, used every entreaty; but Father.' When he was placed on the pavement to no purpose; her heart was in heaven. She

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,) ing on earth would have delighted her more than I come again, with your permission, to speak

That most of your readers are Bible students, The next day she was summon ed, while at din- I have no doubt; and therefore I write the more times on the sabbath, and nearly if not quite She replied, "I am; I have lived, and am re- every evening during the week; and busy with the necessary affairs of life, during the six days Her father was now ordered to withdraw; in which we are commanded to labor, how can tians, scattered among congregations where there Vivia says: "I felt that blow, given to my is little Bible preaching, as we know we are fallen upon times when "for doctrines are taught

"their fear toward God is taught by the precepts word of God among all with whom I mingle, my ples 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 to think it did not matter whether I gave my attention to it; but now, since we have talked, I ble 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 Chriatians give very good attendance at other meetings, we shall always find but few who will concerning us, therefore the Holy Spirit is

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. Shereplied, most certainly." He expressed his gratification, adding that when a Papist, his attention had been called to the corruptions of the furled in the heavens, and trusted that his revesystem by a young woman, who whenever any lation was to occur whilst many of them still passage was read in regard to idolatry alway lived. Paul speaks of himself and his brethren asked how he could reconcile it with the prac- as likely to be among "them that are alive and tice of his church. And another young man said remain unto the coming of the Lord." (1 Thess. he might have read many times "The blood of iv. 17.) He tells the Corinthians that his cal-Papist still, had not one asked, "if the blood of fore the time would come in which "the last need of the penances, etc., of his church? and if (I Cor. xv. 51, 52.) And to the Hebrews he 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 love and kindness.

passage here and there, taken out from its con- away, and still "the Bridegroom tarried." There nection,) but by the whole revealed mind of the are, indeed, hints and intimations in the apostol

the traditions of men," when "their ears are | Lord, I often try them in this manner, and find turned away from the truth unto fables," and nothing like the "sword of the spirit" to settle matters. When persons tell me they believe of men." Called out as I am to hold up the God is too kind to punish his creatures, for what seems to them only a few deviations from right, heart is often made sad by witnessing an op- I have only to bring forth his own declarations position which would not exist were the exam- 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 wick. ed, 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."

"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 anbegin to understand what the inheritance is, and ticipated. He "tarried." They had to wait, and it looks so beautiful I desire more light. I have wait, and wait, before he came. This has been also commenced for the first time to read the bi- 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. meet to study the word. We find it blessed and The coming of the promised One was still far profitable, for we come to learn the mind of our away. When Simeon took the infant Savior in Heavenly Father, that we may walk in all his 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 precusory 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 un-Christ cleanseth from all sin," and remained a culation was that they should "not all sleep" be-Jesus Christ cleanseth from all sin, where the trump" would sound, and they "be changed." cleansed from all sin, why have a purgatory to wrote, "Yet a little while, and he that shall come finish up the work? Then he said he began to will come, and will not tarry." (Heb. x. 37.) feel as if the ground was cleaving beneath his James also wrote "to the twelve tribes which are scattered abroad, . . . stablish 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. often being in something like controversy, and I 7.) John wrote, "Little children, it is the last time; also believe we can maintain in it the utmost and as ye have heard that antichrist shall come, even now are there many antichrists; whereby Satisfied of the importance of proving every we know that it is the last time." (I John ii. doctrine clearly by the word of God, (not by a 18.) And yet those apostolic days all passed near as many anticipated. It has been very pro- ly cannot be very remote from the time; but it perly remarked that "the same St. Paul who ad- is presumption for any one to undertake to tell dressed the Thessalonians in his Epistle as if when it shall be. This, however, we know,-that they, yet alive, were to behold the coming of in preaching and hoping that it is near at hand, Christ, in his second warns them that his words and that any year these heavens may open and were meant to justify no such certainty, inasmuch reveal to us the Son of God, we preach and as that the day of Christ was to be preceded by hope as the apostles did, and put ourselves in the a great and conspicuous apostasy. The same St. attitude of the best Christians in the purest pe-James who had spoken of the same coming as riods of the Church. drawing nigh, introduces his assertion with exhortations of endurance, and illustrations drawn furnished infidelity and rationalism a copious from the 'long patience' of the husbandman wait- fund for sarcasm. Skepticism scorns a revelation ing for the fruit of the earth. The same St. Pe- so indefinite and liable to mistake on so importer who in his first Epistle contemplates the end | tant a point; and there be many even Christian of all things at hand, and bids Christians hope men who are so affected by the jeers brought 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 with all that, none of the first Chrisrians 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 some 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 Augurtine. 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 ing enough to win affection and guide to come in my days, old as I am." But the days 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 I843; 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. these years; but it is not unlikely that they will

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

ic writings that the Savior's coming was not so all pass and find him still tarrying. We certain-

I know that the facts I have just cited have 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 thousand years as one day. And the same book proves the truthfulness of the Scriptures, in that of Revelation which promises the rapid return they everywhere tell us that it is not for us, nor of Christ, unfolds an antecedent series of events, any man, to know the times or the seasons. It probably to occupy long-revolving ages."* But exhibits the Savior's unsearchable wisdom in so arrranging 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 definitly 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 cherished 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, revealalready nigh at hand." Latimer said, "The last duty, but reserving his deeper purposes day cannot be far off. . . . Preadventure it may for the council-chamber of the Holy Trinity. . . . It is a purposed obscruity, a most salof the Reformers also passed, and still "the utary 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 xxiv. 36.) He may come in one or the other of 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

This, the deep devotion of watchfulness, humil- over-haste in the anticipations of the saints in ity, and awe, He who knows us best knows to be former ages, and refer to their miscalculations the fittest posture for our spirits: therefore does by way of casting odium upon those of similar he preserve the salutary suspense that insures disposition in the present, have reason to suspect 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 towards which we are all hastening. Scriptures; I take it as a masterly strength. Cold-hearted unbelief may laugh at the expenditure of anxiety and pain to which Christians at secret skepticism of heart and no hidden idolavarious ages have put themselves by supposing try of self at the bottom of this boasted superiorthat 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 memhership in, that learned to "love his appearing" and are not ready virgin company who took their lamps and went to welcome its speedy arrival, depend upon it, out to meet the Bridegroom. Many may set it there yet remains a great revolution to be 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 Chaist would have us all come, as the most that Jesus should return to it as he has promised! 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

Again, to use the words of the eloquent preached already quoted, "Nature,-uncorrupted 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 recognizee by the appoval 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 triunph 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 Redeem er 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 visi-

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

vigilance that awaits a contingency ever at hand. I those who are disposed to sport and jeer at the that there is yet something wanting in their own souls to fit them for the solemn administration

> Let each one, then, search himself with reference to this point, and see to it that there be no ity of enlightenment, and this proud and sportmaking indifference towards the great subject of the Lord's speedy return. If we have not 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

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,

"' 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.'-a. "

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.

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: 6-8when 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.

He who is always inquiring "what will bly assume the reins of universal empire?" And people say?" will never give them an opportunity of saying any great things about himself.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written di- cles, Lamentations, and Ecclesiastics, arranged in names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be The common division into chapters and verses is obliged to any, who notice any inaccuracy, for prompt discarded, though noted at the end of each parainformation that we may correct the same. We would like always, where there is room to put it on tuted in the place of the former division. It is unithe 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 full; and we would like information in respect to any prefix or affix, proper in any instance, that is at the same time? In transfering 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 Godmay 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 shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for

the office, should write "Office," on the envelope, live: they are deceased, they shall not rise;" and 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 Sadducee whose view of reward and punishment

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

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 Prroper 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 ington St. 1862."

volume comprises the Psalms, Proverbs, Job, Cantirection as before. It is not improbable that many that order, with notes on each at the close of the volume, with an occasional note at the foot of pages. graph ; which with divisions into parts, is substiversally 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 come only a first initial, to give us their name in division in connection, as already noticed, is also convenient for reference and comparison. We regard all renderings of the Sacred Text in now omitted. Money for the Herald might be sent 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 resurrectionas large an addition, as the generosity of donors 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 Correspondents, on matters pertaining solely to 26: 14, which says: "They are dead, they shall not 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 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 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 criticise 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 Morrocco, 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 Her-Poets. Boston: Walker, Wise and Co. 245 Wash- ald. I have never seen the paper, except a small corner of one, large enough to contain the terms, also This is the only one of Mr. Sawyers volumes, aside the heading and part of a piece entitled "The Chalfrom his New Testament, that we have seen ; and dean Monarch's dream." The date of the paper bethis series is in a much more convenient form, and ing torn off I could not tell whether it was ten years

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 refered to as the firstwho thus estimated symbolic time; but he regarded these as literal days, whilst terpreted 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 Danie I 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 lit-

"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 Drawers,—the forms being labeled "A," "B," "C," 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

As its name imports, "The Hebrew Poets," this | very much. I wish to see a sample copy, with the and three hundred days; then shall the Sanctuary be cleansed.' In the original it is, "Unto two thonsand and three hundred evenings and morningsevening 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 the 1260, which he did thus interpret, were so in- 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 Seleucidæ; 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." Newtons 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 promiment peculiarities.

The whole arrangement comprises a machine called "The Director," by which each name is printed; and a "Cabinet," containing the gallies, 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 demonnated 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 fourth's 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 gallies, each of which will hold rising of a hundred names, and these are arranged in forms, of six galli that slide in and out of the Cabinet like so many "D," &c, and the gallies in each form being respectively numbered "1," "2," "3," "4," "5," and "6," in connection with the letter of the respective form. In these gallies the States follow in their geographical order; the post-offices are arranged in alphabetical order under each state; and the names of sub-Scribers 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 disconued, 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 is of a much finer mechanical execution than that. old, or one. Still it contained enough to interest me | Latin. The answer is (v. 14,) 'Unto two thousand | a single treadle motion which presents and prints it a newspaper or envelope. It works as rapidly approval is heartfelt. as these can be successively "taken, placed over a name, receive the impression, and be laid aside;" O. list is printed, a little bell rings to indicate that when we find others honestly differing in their views the next block contains the name of the P.O. to the operator, instead of putting under the platen a do not feel responsible for other's belief, and only hich 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 blundles, 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

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 intirely 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 addresse by the use of metal type, it is very economical-two hundred type-matrices being sufficient for any conbination of letters in newspaper addresses, and wooden blocks at one dollar and fifty cents a thousand being a durable and comparativly inexpensive material; to say nothing of the lightness of the forms, and the little danger or little inconvenience of pi-ing gallies 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 nfforded 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 re-

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 be with me in Paradise.' working, we shall be happy to supply it.

DECEASE OF DR. WOLFF.

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

each name or address singly, as there is placed over | denced by a tangible reality, we are assured that the

We hope ever, while we are decided in our own views of truth and duty, to be able to respect all which is no longer than it would take to read the honest differences in others. The Bible, and not our words in quotation. When the last name in any P. own wishes, is our only standard of truth; and of its teachings, it give us pleasure to point out which that list of names is to be directed; and then wherein we conceive them to be in error; but as we paper, as before, puts under a suitable wrapper; on 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

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 simiie, 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 magni-

"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 inex-

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 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 Rev. Joseph Wolff, D. D., the celebrated Jewish Stephen saw him, "seated on the right hand of God"? or is Paradise and the Throne of God one and the

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 antechamber of heaven." Christ is unquestionably in heaven. It is equally true that He is in Paradise. It is always pleasant to merit the approval of an But that does not necessarily identify Paradise as appreciative auditory; but when the approval is evi- heaven, any more than he declared this world to be

| heaven when he spoke of himself when on earth, as | Charles, when two concealed batteries opened on the "in the bosom of the Father," John 1: 18; and Mound City. Her decks were immediately cleared of being also still "in heaven," John 3: 13. And for action, and soon as the range of the works was though now in heaven, he will never fail of obtained the guns opened fire. Cpat. Kelley signaled being with his people on the earth to the end of Col. Fitch to land his force below the fort, which time. To suppose Christ, therefore, to be at the same was successfully accomplished. The gunboat Lexingtime on earth, in Paradise and in heaven, is only to attribute 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 sheel," 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 persence 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."

Entering into Life Mained.

"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.

1 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 ev-

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 mained." 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

"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, haif in advance, in the bend in the river near St. interest in Christ is. - Mrs. Savage.

ton and St. Louis shelled the works, under cover of which Col. Fitch gained the rear of the rebel posi-

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 escapngvapor. 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 gnns, managed by from 300 to 400 men under the commanc 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 posession 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 permament 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 Figland 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

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 follow lowing anecdote is re

"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 Eng-

Sickness.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what Capt. Kelley commanding, was about a mile and a poor thing man is; and what a precious thing an

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 disentitling 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 that of his noble partner, who is a whole hearted his word unto us. 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 From Bro. Ebenezer Dudley. I have seldom met. He took me in his own conveyance to most of my appointments, and rendered me valuble 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 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 ical and prophetical periods, the signs, and the preparation for the kingdom. I gave them the arguupon any one of the periods, but upon all—both the historic and prophetic times—that are susceptable

That our position in a of a harmonious termination.

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 ness. Our chapel here in Wallingford lies desolate; the age of the world determine the positive year of its the sheep of the flock have been scattered; our close, we must look to other means of knowledge for harps hang upon the willows. Our last minister anything definite on this point. For example: We who preached to us has shouldered his musket and may look to the symbolical periods, which are given gone into the war, prefering carnal weapons to with more definiteness, for light by which to determine the close of this more dubious period. We ing down of the strongholds of Satan. I praise the may take the periods of 1260, 1290, and 1335 Lord that he has not called his people to fight with 6000. As the 1335 years bring us to the end of the his brother. The motto for the Christian is, Thou dispensation when Daniel "shall stand in his lot," shalt not kill. And love worketh no ill to his neighin 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 From Bro. H. Woodbury. "enter into the rest [or Sabbath] that remains to the people of God."

and more positive ones.

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

(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 his practical sympathy and Christan love, as also the Lord will send his servants this way to preach

I remain your sister in the Lord, MARY GREEN. Riley, Kansas. May 18, 1862.

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 hefore 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 a fine appreciative audience on the ten virgins, whatsoever they listed: likewise shall also the Son Matt. 25, 1-10. It was a good beginning for the 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 hold of many hearts. My subjects were the histor-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 ment in full for 1868, showing that it did not rest the Lord." "Be ye like unto servants that wait

That our position, in embracing the Advent faith and in looking for the return of the nobleman, is The historical period of 6000 is shown by some 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 lasciviouspoint of the termination of the instruments of death; or to be like Cain, who slew bor. 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.

Bro. Bliss: - 1 think I am one of your oldest subscribers, having read the Herald a good many In the same way (what may be considered dubi- years. When I left New Hampshire, two years ous about the "Seven Times" or 2520 years) we since, I ordered it stopped, as I knew not, in my may determine their close: these longer periods retemporary wanderings, where I might locate. After ceiving light by their connection with the shorter laboring in the Rocky mountains one season I returned to this place, where I am now only tempo-The argument, in brief, is this: The 1260 days rarily. Some time last fall I requested my son to are years. 1 They measure the length of the papal pay one dollar, and have it directed to me again. I think it refers to God.

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 gives it the hope that "made it subject to vanity." 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 and pain, delivers them. 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 l ever had, and are endeared to me by many tokens of kindness. We have toiled and suffered in the faith they will not be delivered from the bondage of corand 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 litte 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 (corrupt man) no longer. We, even the saints, 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 our duty, and restrains us from sinning; that we to do nothing; but God knows best. This may be the furnace I need. May the Lord do with me what glory and joy. seemeth him good; only save me from sin, and give me eternal life at last, through Jesus Christ, my

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 McConnel'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.

THOMAS BROWN. As ever, yours, McConnel's Grove, Stephenson Co., Ill. June 3,

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

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. 1. 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 refered to "Adam," which I thought erroneous.

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

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

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

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 ruption 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 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 may make sure of such a great and eternal state of

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 Morrissville, 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 G. A. CROOKER.

DEAR BRO. BLISS: - It becomes my duty to record the death of our beloved sister LUELYA DANEY, of Kincardine, C. W., who departed to be with Christ on the 4th inst., aged 32 years, 8 months. Her disease was inflammation of the lungs, which after an illness of about seven days proved fatal. The deceased was a daughter of brother John and sister Pearce, formerly of Pickering, C. W., but now residing near the town of Brantford. Sister Daney has been a member of the church for a number of years, and a firm believer in the personal reign of Christ. She loved the blessed tidings of his

It pleased God previous to her illness to show her that the time of her departure was at hand. She dreamed that her husband was sick, that she was attending him, and that by some means they got parted. As soon as she was taken ill she said to her husband, My dream has come. I am sick, and you are attending me. I am going to be taken, and you will be left. We are going to be parted. She suffered much pain during her illness; but seemed to be resigned to her lot, and bore it with great patience. She spent much of her time in prayer and meditation, oft addressing her husband, beseeching him to be more devoted to God, so as to be ready for any dispensation of his providence. On Monday evening she sung her favorite hymn:

There's power in Jesus dying love To bring you home to glory.

About the last words she spoke were, "Glory, glory, glory; I am going home," - and fell asleep in Jesus. Previous to her death she said to those that stood round her bed, My dear parents will be here to attend my funeral (which, in the providence of God, proved to be true). During her illness several letters had been posted to her parents, to inform them that her life was despaired of; yet up to Wednesday evening, the day she died, none had been received by them. But as they had long anticipated going to Kincardine, to visit Bro. Daney and family, on Thursday morning, 5th June, according to previous arrangements, brother and sister Pearce, and daughter, in company with the writer, took the cars at Brantford for Goderish; at which place we arrived about 5 P. M. No boat leaving Goderish for Kincardine that evening, we stayed all night with Bro. Clark and mother, of like precious faith. Friday, about 3 P. M., we went on board the steamer Kaloolah, and sailed for Kincardine. The day was calm, and all was pleasant around us; and the thought of soon greeting the triends on the other shore, with the expectation of spending a few weeks with them, filled our hearts with joy. But, alas! the messenger of death came. A lady from Kincardine, with whom I had some previous acquainted, appeared on board the steamer, and, supposing we knew of the circumstance, spoke of our going to attend the funeral of sister Daney. At this moment our joy was turned into sorrow. O! how changed the scene appeared. Here were father, mother, and sister, going with joyful hearts to visit a dear relative whom the later had not seen for more than three years. The breast, that was calm and composed, now heaves with sighs, and expresses grief and bitter lamentation; the eye, that sparkled with joy and gladness, is now flooded with tears. O! when will this weeping time be over, and the joyful morn appear that will bring back the loved ones so

A few hours passed slowly by, when we arrived at the port of destination; and on the following day we met at the house of Bro. Daney, at 3 P. M. The introductory services were conducted by Rev. Mr. Gilbert, of the P. M. church. Then a sermon was preached by the writer, from 1 Cor. 15: 51-55; after which the following favorite hymn of Sister Daney's was sung:

"O! sinner, come without delay, And seek a home in glory," etc.

The service being ended, her remains were conveyed to the village burying ground, followed by a large number of sympathizing friends, and deposited in their mother dust, awaiting the sound of the last

in his death on the 22d. He was a kind and affectionate daughter and sister. There is great reason to hope in the death of our departed sister that, though she is absent from the body, she is present with the Lord. On the following Monday, in company with Bro. J. Barker, we took our leave of Bro. Pearce and family, as they sailed from Kincardine harbor with weeping eyes and sorrowing hearts, because Luelya is not. The Lord comfort all the bereft ones in this hour of sore trial. blessed will be that land where the inhabitant will no more say I am sick, and where the tears shall be wiped from the eyes of them that weep.

S. K. LAKE.

P. S. The above was written in the lonely woods, about ten miles northeast of Kincardine. My palace is the green leafy temple; my writing stand is a beech log, upheaved by the raging tempest; my companions are the little feathered songsters, warbling out their little songs of melody and praise. How sweet it is to be alone with Jesus, where we can melitate mean his weakers and extractions. where we can meditate upon his works and anticipate the day when there shall be no more curse. The creature, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. How forcibly these words were brought to my mind while writing these lines. The little birds were singing sweetly around, as though they would fain cheer me with their little songs, when suddenly the dread monster hawk appeared in their midst, and all was hushed in a mome true that the whole creation groaneth and is in pain together. The inhabitants of the earth, air, and sea all suffer on account of man's transgression.
S. K. LAKE.

Memoirs of William Miller.

ADVERTISEMENTS.

By the author of the Time of the End-excepting

the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

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

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

This volume is worthy of a perusal by all who ake an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap-pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. meanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times. "THE TIME OF THE END."

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

It presents various computations of the times of Sister Daney leaves behind her a kind husband and five small children (the youngest of whom is nearly three months old), to mourn the loss of a dear wife and a loving mother; also a father and mother, sisters and brothers, to mourn the loss of One Hundred Witnesses," of all ages of the church,

faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, It is for sale at this office and will be sent by mail, post paid, for 75 cts .- to those who do not wish to give \$1., its former retail price.

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"This book will prove a mine of interesting reearch."-Montreal Journal of Literature.

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

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"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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Mr. H. L. W. Roberts, Editor of Marion Intelligencer,
Marion III save. "Every nerson that uses the Golden

Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

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

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CHILDREN'S DEPARTMENT

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

BOSTON. JUNE 28, 1862.

My Mother's Song.

There's melody in every land, Sweet songs from foreign clime, Yet loved the most above them all, My mother dear, are thine. The memory of childhood's days Recalls sweet songs to me; The songs we sang, when all at home, Beneath the old roof-tree.

And shall I e'er forget the song, The choicest one to me, The song of love, that first I heard Upon my mother's knee?

She sang of heaven, of Jesus there; Of saints in God's employ; Of holy angel's watchful care, Who guard her darling boy; And as she'd sing, she'd press my head Close to her heart so true;

O, then it always seemed to me She was an angel too! My mother's voice I'll ne'er forget, That voice so sweet to me; That song of love, that first I heard Upon my mother's knee.

And now, though all those days are fled, These many, many years, That song recalls my mother's voice, And fills my eyes with tears. O, should I, when my time is done, To heaven's bright home attain, I know I'll meet my mother there, And hear that voice again.

Till then I'll ne'er forget the song, The choicest one to me; The song of love, that first I heard Upon my mother's knee.

Down Hill.

(Continued from our last.)

Three years passed, during which John Anderson wrote to me at least once a month, and oftener sometimes; but at the end of that time his letters ceased coming, be a man henceforth while life lasts." and I received no more for two years, when I again found myself in his native town. It was early in the afternoon when I arrived, and I took dinner at the hotel.

ing in front of the hotel, when I saw a funeral procession wind into a distant churchyard. I asked the landlord whose funeral it was.

"Mrs. Anderson's," he said; and, as he died in the mad-house last week." spoke, I noticed a slight drooping of the head, as if it cut him to say so.

"What! John Anderson's wife?" I ven-

as he told me this he turned away. But found our graves which had been made in a gentleman near by, who had overheard three years. The mother, wife, and two our conversation, at once took up the children slept in them. theme.

verse on that subject," he remarked, with lowly sleeping places, "The demon of the a shrug, inquiring, "Did you know John wine table." Anderson?"

and my bosom friend in youth," I told room. But this was not the last him.

He then led me aside and spoke as fol-

town six years ago. This man opened turned in a large lock; the ponderous door his hotel at that time, and sought custom swung upon its hinges, and I saw a dead by giving wine suppers. John was pres- body suspended by the neck from a grated ent at many of them, the gayest of the gay, window! I looked at the horrible face, and the most generous of the party. In but could see nothing of the face of John fact, he paid for nearly all of them. Then Anderson there, but the face I had seen in he began, and has continued ever since, to the court room was sufficient to connect prevailed upon him to stop, but his stops that remained of him that I loved so well. were of short duration. A short season of sunshine would glance upon his home and

"He said he never would get drunk foot of the hill had been reached.

again, but still he would take a glass of wine with a friend! That glass of wine was but the gate that let in the flood. Six years ago he was worth sixty thousand dollars. Yesterday he borrowed the sum of fifty dollars to pay his mother's funeral expenses! That poor mother bore up as long as she could. She saw her son - her darling boy,' as she always called him brought home drunk many times. And she even bore blows from him! But now she is at rest. Her 'darling boy' wore her life away, and brought her gray hairs in sorrow down to the grave. O, I hope this may reform him!"

"But his wife?" I asked.

"Her heavenly love has held her up thus far, but she is only the shadow of the wife she was six years ago," he returned.

My informant was deeply affected, and so was I; consequently I asked no more.

During the remainder of the afternoon I debated with myself whether to call on John at all, but finally resolved to go, though I waited until after tea. I found John and his wife alone. They had both been weeping, though I could see at a glance that Ellen's face was beaming with hope and love. But, O! she was changed -sadly, painfully so. They were glad to see me, and my hand was shaken

"Dear C-, don't say a word of the past," John urged, shaking my hand a second time. "I know you spoke the truth five years ago. I was going down hill. But I have gone as far as I can -here I stop at the foot. Everything is gone but my wife. I have sworn - and my oath shall be kept - Ellen and I are going to be happy now."

When I went away John took me by the hand, and the last words he said were: "Trust me. Believe in me now; I will

A little over two years had passed, when I read in a newspaper the death of Ellen Anderson. 1 started for the town where they lived as soon as possible, thinking I I had finished my meal, and was loung- might help some one. A fearful presentiment possessed my mind.

"Where is John Anderson?" I asked. "Don't know, I'm sure. He has been gone these last three months. His wife

"And the children?"

"O, they both died before she died."

I staggered back and hurried from the spot. I hardly knew which way I went, "No," he said, "it is his mother;" and but instinct led me to the churchyard. I

"And what has done this?" I asked "Our host don't seem inclined to con- myself. And a voice answered from the

But this was not all the work. No, no! "He was my schoolmate in boyhood, The next day I saw it in the city court

I saw my legal friend the day following the trial. He said John Anderson was in prison. I hastened to see him - the turn-"Poor John! He was the pride of the key conducted me to his cell - the key go down hill. At times true friends have the two; and I knew that this was all

And this was the last of the demon's work; the last act in the terrible drama. then the night came, more dark and dreary Ah! from the first sparkle of the red wine, it has been down, down, down! until the

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

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual pay-

APPOINTMENTS.

ADVENT CONFERENCES will be held by Eld. J. V. Himes, in Danville, C. E., to commence Wednesday, June 18, and continue over the Sabbath.

Fast Farnham, Allen's Corner, C. E., to commence Thursday, July 3, and continue over the Sabbath.

Lectures will be given on the personal coming of Christ, and the evidence of its nearness, connected with other exercises of prayer and conference, by the brethren in the ministry and membership, for the edification of the saints.

J. V. H.

A. M. Association.—The Standing Committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, July 1, 1862, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.

JOSIAH LITCH, Pres't.

F. Gunner, Rec. Sec'y. Bridgeborough, N. J. June 12, 1862.

By Divine permission, the Annual Meeting of Adventists, on Friday the Fourth of July next, will be held in Kingston, N. H. (in a grove most probably), commencing at 10 1-2 o'clock A. M. Elder A. Hale, of Charlestown, Mass., will be with us. Brethren and sister from the sister churches we cordially invite; and whosoever will let them come.

F. GALE.

Kingston, N. H., June 16th, 1862.

Elder Hawks, who for six years has been preaching for the Bethel Church in this city, has resigned his charge, and is now free to visit any field of labor that may need his services. He preaches the first and second Sabbaths in June at Newburyport, Mass.; June 10th and 11th at Salem, Mass.; 12th and 13th at South Reading. Elder Hawks may be addressed Providence.

L. OSLER. Providence, May 28, 1862.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Our books show John Stewart to be credited \$2 on the 11th of June to the end of the present year. J. L. Fulton was credited June 11th to No. 1075—his last previoue credit being only to the end of 1860—according to our books. Mrs. Eccle's paper was changed last week to the same address as yours. If it did not come then, it will this week. She was credited \$1 on the 1st of April, to No. 1101, and her address changed to 3 1-2 South Seventh St.; but as we found she had not been receiving it, we credit her three months farther ahead, to No. 1114. We send the Herald each week to "Dr. F. Scoffin, No. 431 Pine St.," in your bundle of Philadelphia papers; but he writes that he does not receive it. Can you inform is if the street and No. of his address are correctly given? If so, the fault must be in your Post Office. In response to his previous writing, we made a business note and sent him a letter, but he has seen neither.

Mrs. Winslow Goodenough. The full name contains three more letters than we can get on one block. Would you prefer to have Mrs. omitted, and the rest given?

J. A. Heagy. Sent the 13th.

Joseph Barker. On receipt of yours of the 16th we

J. A. Heagy. Sent the 13th.

Joseph Barker. On receipt of yours of the 16th we again stop the Herald to J. S., and credit him 47 cts., instead of \$1.65; which leaves just \$1 due office on account, as rendered last week.

as rendered last week.

W. S. Cutting. Thank you. You did not, however, give the Post Office address, so that we are at a loss in re-

give the Post Office address, so that we are at a loss in respect to the locality.

A. Pearce. We now find the name of Sarah Eldridge, and credit her \$1.50 on old account, to No. 1075, and 50 cts. on new account, from No. 1097 to No. 1110.

I. C. Burkholder, \$10. Have credited \$4.80 on Herald, to Jan. 1, 1863; sent books the 21st, \$1.49; postage, 33 cents; and balance as you directed. I do not find such a book as you inquire for; but you can obtain here Cruden's large Concordance, which has the definitions of many Bible words in connection with them, and gives the significance of all Bible names. We cannot give the price at this moment of writing, but think it is about \$4. We let any man call us "bother" who sends \$10 to the A. M. A.

A. M. ASSOCIATION.

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

Walker, 1127 — each \$1.

Harvey Collins, 1153; H. A. Pearsall, 1117; Samuel Fellows, 1135; George Hogarth, 1144; A. Weldon, 1157, and tracts; George Hamilton, 1158; J. Pettenger 1115, from No. 1061, the previous payment; S. D. Silliman, 1101; R. Wooster, 1132; J. Smith, of S., Vt. 1127; D. Keeler, 1075; W. Goodenough, 1149 — each \$2.

S. S. Garvin, 1108, 50 cts.; Wm. Wells, 1075, \$2.50.

ANNUAL DONATIONS.

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

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

Special Proposition.

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

" A Friend of the cause ".....\$10.00 By the same, 2d payment. 10.00
""" 3d "" 10.00
""" 4th "" 10.00

May the Lord raise up for the A. M. A. many such

Agents of the Advent Herald.

Homer, N. Y. J. L. Clapp
Haverhill, Mass ... Lendal Brown
Lockport, N. Y. R. W. Beek
Johnson's Creek, N. Y. Hiram Russell
Kincardine, C. W. Joseph Barker
Loudon Mills, N. H. George Locke
Morrisville, Pa. Wm. Kitson
New Work City J. B. Huse, No. 6 Horatio st
Philadelphia, Pa. J. Litch, No. 27 North th st
Portland, Me. Alexander Edmund
Providence, R. I. Anthony Pearce
Princess Anne, Md. John V. Pinto
Rochester, N. Y. D. Boody
Salem, Mass. Chas. H. Berry
Springwater, N. Y. S. H. Withington
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer
Stanbridge, C. E. John Gilbreth
Sheboygan Falls, Wis. William Trowbridge
Toronto, C. W. Daniel Campbell
Waterbury, Vt. D. Bosworth
Worcester, Mass. Benjamin Emerson
Yarmouth, Me. I. C. Wellcome

Postage.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS. UP TO TUESDAY, JUNE 24.

The No. appended to each name is that of the Herald to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent,

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

Those mailing, or sending money to the office by other

persons, unless they have a receipt forwarded to them, are requested to see that they are properly-credited below. And if they are not, within a reasonable time, to notify the office

immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C. H. Robinson, 1106; John B. Adams, 1127; Wm. Watson, 1095; N. Wait, 1127; Mrs. M. Beckley, 1127; Perry Aikens, 1127; J. A. Winchester, 1127; Geo. W. Wilson, 1127; J. Spear, 1123; E. Aller, 1110; Mrs. M. B. Stephenson, 1127; Capt. N. Champlin, 1127; John Walker, 1127—each \$1.

Harvey Collins, 1153; H. A. Pearsall, 1117; Samuel Fellows, 1135; George Hogarth, 1144; A. Weldon, 1157, and tracts; George Hamilton, 1158; J. Pettenger, 1115, from No. 1061, the previous payment; S. D. Silliman, 1101; R. Wooster, 1132; J. Smith, of S., Vt., 1127; D. Keeler, 1075; W. Goodenough, 1149—each \$2.