

WHOLE NO. 1068.

BOSTON, SATURDAY, NOVEMBER 9, 1861.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by it on doing a comit off.

"The American Millennial Association."

SYLVESTER BLISS, Business Agent, To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. Jol Committee 1985 to most J. V. HIMES, LEMOEL OSCER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5," " will pay for six copies, sent to one address, for six months, are some address, for six months, are on section.

Those who receive of agents, free of postage, will pay

2.50 per year.
Canada subscribers will pre-pay, in addition to the above,
26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year,
to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE DAY OF WRATH.

BY MISS H. M. JOHNSON.

"The great day of his wrath is come; and who shall be able to stand?"—Rev. 6, 17.

The nations tremble, and the isles are moved; All cheeks are gathering paleness; lips are dumb
That smiled in scorn but yesterday, or proved
The day of wrath would not for ages come;
Each eye is fixed—there seems nor life nor breath

In that vast human sea, but ah ! it is not death

The morning broke in splendour, as it rose date Upon the fated cities of the Plain;
And men went forth refreshed from their repose,
Where duty called them, or the love of gain;
When sudden as the lightning's vivid glare
Like heated furnace glowed the earth, the air. From the Equator to the frozen Pole.

All nations saw, and understood "the sign;"
The seventh angel sounded! like a scroll
The heavens departed, and a Form divine
And awful in its grandeur was revealed,—

The sun and moon grew pale, and earth astounded

Then rose a wail of anguish and despair—
By men, by angels, never heard before:
The tones of earth and hell were mingled there,
Henceforth to be thus mingled evermore
Beyond the reach of Mercy's loving ear,
Who wept and pleaded once—but will no longer

But hark! in contrast what a shout of joy Goes up to heaven; it tells of victory won O'er sin and death, o'er all that can destroy,-It tells of life eternal just begun,—
Of bliss coeval with the endless years,—
Of love that waited long for Him who now appears My soul consider - 'tis no idle flight

Of fancy, when she pictures thus the day of 700.
When sun and planets shall withdraw their light.
And heaven and earth like smaller shall be seen that earth like smoke shall God hath declared it, and our Saviour hath, And lo, it hastens fast—that dreadful day of wrath, rious churches since the commencement of the

Where wilt thou find a shelter from the storm?

Not wealth, nor power, nor friends can succour

How wilt then gaze upon that glorious Form That seals the doom of angels and of men? who How wilt thou stand before the judgment seat.

And every idle word, and thought, and action meet?

O Lamb of God whose blood was shed for me,-Redeemer, Saviour, Lover of mankind, Spread over me thy robes, that I in thee
A shelter from that dreadful storm may find,—

And calm amid the tumult and despair Look at the great white throne, and see my Surety

Magog C. E. June 1, 1861. Millennial News.

American Evangelical Advent Conference.

(Concluded.) Thursday Morning.

At 8 A. M. the brethren and sisters crowded in the chapel to engage in the good work of

prayer and praise, and some of them spake of matters touching the Great King, and all felt it was good to be there.

At 10 o'clock the Conference re-assembled, and joined in the singing of hymn 335. The subjoined communication was then read :-

"Sister Helen M. Johnson of Canada East, who is well known among us by her writings, and who has been a great sufferer for several years, being strongly impressed that earnest prayer to the great Physician would be effectual in her case, voluntarily requests an interest in the petitions of this Conference that she may not only 'grow in grace and in the knowledge of the truth,' but also 'prosper and be in health' of body. And as the effectual fervent prayer of the righteous availeth much,' we have reason to believe that if petitions are thus offered, God will hear and be gracious."

The president requested Eld. D. T. Taylor to lead in prayer, and a deep and solemn appeal was sent up to the mercy-seat of Christ, on behalf of our Advent poetess.

"Ye feeble saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head."

Elder I. H. Shipman, of Sugar Hill, N. H. addressed the Conference on Sabbath Schools, in an earnest and practical essay. Brethree Pearson, Bliss, Bosworth, Eastman, Pearce, and Robinson, coincided with the spirit and intent of the Essay, by maintaining that the great object of the Sabbath School is "to direct children in the way of Christ,"di eterdolos ew : davodo b

Conference united in prayer with Elder Shipman and adjourned das odt to noitedilere

Id Mel ex Thursday, 2 P.M. edt ni be

The preliminary services were conducted by the president, when the following Resolution was presented, read, and adopted : bus besseld

Committee of Correspondence.

Resolved, That a committee of correspondence consisting of three be appointed to whom churches in want of ministerial labor, and ministers whose services are not engaged, may address themselves." Elder Lemuel Osler of Prov. R. L.-D. I. Robinson of Brooksville Vt., and J. M. Orrock of Stanstead Canada East, were appointed the Committee of Correspondence on ministerial labor, for the year 1861-2. brow a woll

It was voted that the secretary read befor the Conference the letters received from the vasession in Springfield at a best in some session in Springfield at a session in Spring

A letter from the church in Low Hampton, signed by E. I. Inman, clerk, stated that the church had been supplied with preaching, onehalf the time by Bro. G. W. Burnham, and at present is supplied by Bro. Judson Austin, of Sandy Hill. They asked the prayers of the saints and prayed for the blessing of God upon the deliberations of this conference.

A letter from the church in Waterbury Vt. signed by D. Bosworth, showed an increase of four members. This church enjoys stated preaching in their chapel twice on the sabbath, and once in some adjoining neighborhood. They are still pressing onward, "to walk with God in white."

A letter from the church in Newburyport, Mass, signed by Henry Lunt, clerk, reported one addition, and one death during the year.

d were well adapted to awaken an increas

"The sabbath school continues to be interesting with an average attendence of about seventy." At the present writing this church is without any special religious interest; but there are signs of promise for the future.

A letter from the church in Haverhill, Mass. signed by A. S. Burnham clerk, reported four added members, two deaths, and several dismissions. They have preaching a part of the time, but keep up a prayer meeting once a week. A communication was also read from Elder O. R. Fassett of Yarmouth, Me. expressive of regret at not being able to be present at this annual gathering, and containing assurances of continued interest, esteem and sympathy. We give the conclusion,"I trust the Lord will be with you in all your deliberations and business transactions at the couference, and give you much wisdom and grace to do that which will most effectually promote the object of this conference and Association. And may the great head of the church watch over us for good, give us success in his cause, and soon crown us all in his everlasting kingdom."

It was voted not to publish letters in full, but that the secretary compile a brief table of contents, showing the increase or decrease of memder H. Caufield prayed fervently for sried

Elder D. Bosworth read an Essay on "Christ's second Advent, personal and visible; Pre-mil lenial." This essay was happily conceived, and brought forward the scriptures which bear on the topic with good effect.

After singing hymn 281, it was voted that the conference proceed to listen to the 8th question, assigned to Bro. Bliss, of Boston, Mass. His topic was "The Restitution: of man, morally and physically; of the earth; of the atmosphere &c., His reading was distened to with respectful attention, for he presented an almost unbroken chain of scripture testimony, and we are happy to know that, at a Board meeting of the Millennial Association, held subsequently, it was voted that the Publication committee issue the same tion to the memory of Wesley L. mron dran in

Appropriate hymns were sung after each essay, and both were thrown open to general critiism. Brethren Bosworth, Taylor, Reynolds, Plummer, Robinson, Guiner, Burgh, Shipman, Hutchinson, and several sisters gave expression arful time, an hour of Christian love, and two iourned-

Elder H. P. pning Webstar Thursday Evening ! T. H. robil

Public religious services were held in the chapel, which were conducted by Eld. D. I. Robinson and Eld. Josiah Litch. Dr. Litch delivered a discourse of great power and persuasiveness founded on Matt. 10:23. The discourse was followed up by a general prayermeeting, and three precious souls presented themselves before the Lord, to ask for his grace in salvation.

The attendance was good, and the exercises closed in joy, and the rever have thee, rever liw I"

Friday Morning. on Hiw I

Previous to the conference being called to order, the saints held the 8 o'clock prayer meeting, and the Name of the Lord was exalted in praise. At 9 A. M. the conference resumed its

sittings, and it was voted, "That the conference friends present to secure mustardeles of besong The Twenty-first Anniversary of our annual Conference, hisa bas betoellos

And t at Bro. Bliss be appointed to assist the secretary, in preparing a statement of proceed-

The president gave notice that twenty-one years agothis hour at 9 o'clock, Oct. 11th, 1840, the first Advent conference met at Lowell, and it would be interesting to hear from Dr. Litch an account of the organization of the first Advent Conference. Dr. Litch then gave an interesting narrative of the events leading to that con-

Subjects were assigned to different individuals -those of chronology and the kingdom to himself and the history of the doctrine of the millennium. Mr. Ward was called to the chair, and H. Jones of N. York, and a Mr. Clark of Boston were secretaries, and Eld. Himes chairman of business committee.

The conference was conducted much the same. s the present one, by the reading of essays &c.

The first meeting was met by a lengthy communication from one who claimed to be a special messenger from God; which display of fanaticism was put aside; after which the meetings were very harmonious. Interesting essays were ead; brethren were present from various sections of country, and funds were raised for the publication of the doings of the conference, em bracing the papers then read, which had a wide circulation. There was after this a call for lectures, and the speaker soon after devoted himself to the proclamation of the great truths of the soon coming of the great King.

Eld. I. H. Shipman followed with appropriate remarks, in respect to the first course of lectures in this place, N. Springfield, in the spring dder John Pearson Jr., read appropri7681e10

The remarks of Eld. Shipman called up another train of thought on the part of Bro. Litch ; who narrated how that course of lectures there, ed him to obtain in Lowell in Feb. 1838, a copy of Mr. Miller's Lectures, on "the coming of Christ about the year 1843,"-the reading of which convinced him that the 1260 days commenced A. D. 538 and ended in 1798. And convinced of this, he soon made a digest of Mr. to views in harmony with the Essays? It was a Miller's views, in a series of letters to a friend; which being advised to publish, was the origin precious souls arose to request the prayers of of his first book, entitled "The Midnight Cry, or God's chosen people, when the meeting was ad a review of Mr. Miller's Lectures about 1843," which was published in March 1838.

Eld. D. Bosworth, a nephew of Mr. Miller, followed in remarks respecting his connection with this doctrine—his conversion being under the preaching of Eld. Fuller, the first man who embraced Mr. Miller's views, though pervious to Eld. F. 's acceptance of the doctrine. Eld. D. T. Taylor made remarks respecting his own labors, in collecting specimens of our publications. He also avowed his still strong taith in the glorious hope and blessed appearing of our Lord and Saviour Jesus Christ. Eld. D. I. Robinson then read a dissertation on the Resurrection and its order as to character and time.

The anniversary exercises being over, business was resumed, and the chairman of the Committee on nominations, reported names to the conference for officers the ensuing year. The election was adjourned to call of Elder John Pearson, Jr. The esians 1:7. An extra meeting of prayer and present acting secretary respectfully declined re-

It was Voted to commit the designation of preachers for the next annual discourse to the Nominating Committee, and that the place of holding the next Annual Conference be refered to the President and Secretaries; and that the method of conducting the next annual gathering, be arranged by the Nominating Committee.

The pecuniary wants of the Herald office came up for consideration, and from the statement of the Business Agent it was shown that the Office was not now in debt, except to the subscribers who have paid in advance. To meet the wants of the in-coming year the office will need both funds and prayers.

After an earnest appeal by Eld. John Pearson Jr., in which he recommended the friends of the cause to contribute annually in some fixed amount it was ordered, that Brn. Shipman and Bundy be constituted a committee, to wait upon the friends present to secure names and subscriptions to aid the office. The sum of twelve dollars was collected and paid over to the Treasurer of A.

It was then voted that this convention approve the action of brethren in the last Pennsylvania conference, and does hereby recommend the circulation of contribution books in the various churches of our order for the collection of funds to aid the Herald Office.

M. Association, and his receipt taken thereof.

On motion of Eld R. Hutchinson, it was voted "that we as a conference approve of the A. M. Association, and also, the manner in which the Herald has been conducted."

Elder Eastman said, that he had felt much discouraged in coming up to this annual meeting; but after what he had seen and heard, he should go home, believing the Advent ship would yet outride the gale.

Elders Reynolds, Bosworth, Gunner, Pearce, Bundy and Shipman, promised to do what they could for the Herald the coming year.

The president gave notice that Bro. Henry Canfield, a member of the Canada East and Northern Vt. conference, and under the management of the committee on ordination, appointed at the last session of the above conference, and by their recommendation, would receive ordination for the ministry, in the Chapel at 2 o'clock, until which hour the conference adjourn-

Friday 2 P. M.

The conference reassembled at the hour of adjournment. The exercises of the afternoon were opened by singing Hymn 785.

"Would you win a soul to God? Tell him of a Saviour's blood, Once for dying sinners spilt,

To atone for all their guilt."

Elder John Pearson Jr., read appropriate selections from Holy Scripture.

Elder Henry Plummer addressed the throne of

Elder D. Bosworth gave the reason for the Ordination of Bro. H. Canfield. Bro. Canfield then related to the conference his religious experience. The choir sang :-- aid bea

"Go forth, ye heralds, in my name; be

preached a powerful sermon from Col. 1: 28, 29; Elder Josiah Litch made the ordaining prayer; Elder Robinson delivered the charge; Elder D. Bosworth gave the right hand of fellowship, and the services closed by singing Hymn 1054.

The members of the conference tarried by request of the presiding officer, to ballot for the regular officers, and made choice as below:

J. Pearson, Jr., president.

I. H. Shipman, R. Hutchinson, vice-presidents. Anthony Pearce, recording secretary.

L. Osler, corresponding secretary.

R. R. Knowles, treasurer.

Executive committee—J. V. Himes, O. R. Fassett, J. F. Guild, A. Phelps J. B. Huse. The meeting soon after adjourned.

and 1900 Priday Evening.

Religious services were opened by Elder W. H. Eastman, after which Elder B. S. Reynolds preached an earnest practical sermon from Eph-

praise followed the sermon, and the services closed amid general rejoicing.

Saturday A. M.

Commenced with a prayer meeting in the chapel at 8 o'clock.

At 9 A. M. the conference joined the prayer company, and until 12 o'clock the devotional exercises continued, with unabated interest. About 20 clerical and lay brethren took part, to good acceptance. Some of the friends requested that short addresses discription of the hopes and fears, faith and practice of the brotherhood, be furnished to the Herald for publication. Bro. Bliss supported the request, promising to treat all correspondents with editorial kindness.

The committee to whom was refered the appointment of preacher for the next annual sermon, reported Elder D. Bosworth as preacher, I. H. Shipman as substitute.

Dr. Hutchinson moved the following vote of thanks :- "Resolved, that the cordial thanks of this conference be thus presented to the members of the Advent church and community of North Springfield, Vt., for their very generous and affectionate hospitality during its happy session.

Bro. Bundy thought that the church in Springfield was debtor to this conference, and the vote of thanks ought to proceed from his side.

The hour of adjournment having passed, many members of the conference were absent. so the resolution was laid upon the table. At a subsequent meeting, with full attendance, the vote of thanks was unanimous.

Saturday Afternoon.

At 3 o'clock, Elder J. M. Orrock preached an interesting discourse from the Apostolic Benediction recorded in 2 Cor: 13, 14. After a short season occupied in general remarks the conference adjourned to 6 1-2 P. M.

On Saturday evening, at the hour of adjournment, the chapel was well filled with people, a large number being men. The choir sang hymn 355 of the harp, commencing :-

"Come, holy Spirit, come!

Let thy bright beams arise; Dispel the sorrow from our minds, odd the The darkness from our eyes."

Elder H. Canfield prayed fervently for the Divine blessing, and Elder F. Gunner preached from the words of Jesus, in Luke 11: 13.

The president announced the order of Sabbath exercises, when the meeting was dismissed with the benediction.

At test singing . Sabbath services. unique reft A

The exercises of the day were commenced by Elder D. I. Robinson in the chapel at 9 o'clock One hour was improved in a social religious lovefeast, about fifty brethren and sisters taking part by delivering little testimonies of Christian love. At 10 1-2 A. M., Elder J. M. Orrock discoursed to a full house from Rev. 20: 4-1st clause. At 1 o'clock, the ministry repaired to the homestead of Elder Bundy, in order to unite with his bereaved family in a tribute of respect and affection to the memory of Wesley L. Bundy who was lost at sea from the ship Fair Wind on her homeward voyage, June 2d, 1861. After a short season of Scriptural reading, and a brief prayer by the writer of these records, the bereaved family, accompanied by mourning relatives, and sympathizing friends, proceeded to the North Springfield Baptist church, and listened to an appropriate and soul-reviving sermon by Elder J. Litch, from Isa. 25: 8. "He will swallow up death in victory."

Elder H. Plummer of Haverhill addressed the throne of grace in an earnest and heart-felt prayer, and the pastor of the church, Rev. W. Picknell, participated in the exercises of the mournful occasion.

By request of the family of the deceased, the follow stanzas was sung by the choir. It was a favorite with Wesley Bundy, and it is said, he sang it from the mast-head of his ship at sea.

The attendancesmanor prinas the exercises

"I will never, never leave thee, you ai besol I will never thee forsake; I will guide and save and keep thee, For my name and mercy's sake. Fear no evil, fear no evil,

For I'll never, never leave thee, A SOURT I will never thee forsake.

"When the storm is raging round thee, Call on me in humble prayer; I will fold my arms about thee, Guard thee with the tenderest care

In the trial, in the trial, I will make thy path-way clear; For I'll never, never leave thee, I will never thee forsake.

"When the soul is dark and cloudy, Fill'd with doubt, and grief and care Through the mists by which 'tis shrouded I will made a light appear,
And the banner, and the banner

Of my love I will uprear; For I'll never, never leave thee

I will never thee forsake." On Sabbath evening, after the opening exercises, Elder John Pearson, Jr., delivered an able discourse from Heb. 4: 9. Elders Robinson and Litch then administered the Lord's supper to a large number of communicants, and at the close of the exercises the conference was adjourned.

NAMES OF MEMBERS OF CONFERENCE.

Newburyport, Mass. - John Pearson, Jr.

Salem, Mass.—F. Gunner.
Roxbury, Mass.—Sylvester Bliss.
North Attleboro', Mass.—Cyrus Cumningham and Jason

F. Guild.

Providence, R. I.—Lemuel Osler and Anthony Pearce.
Brooksyille, Vt.—D. I. Robinson.
Waterbury, Vt.—D. Bosworth, Deacon A. Thomas.
St. Johnsbury, Vt.—H. Canfield.
Rutland, Vt.—Matthew Batchelor.
Mount Holly, Vt.—O. B. Russell, H. Newton, N. A.
Holton, R. B. Bisby, and R. H. Clark.
New Haven, Vt.—Osmund Doud.
Claremont, N. H.—J. A. Winchester.
Sugar Hill, N. H.—I. H. Shipman.
Moores Village, N. Y.—B. S. Reynolds.
Low Hampton, N. Y.—Deacon Alphonso Phelps and J.
W. Austin.
Rouses Point, N. Y.—D. T. Taylor.
Haverhill. Mass.—H. Plummer.

Haverhill. Mass.—H. Plummer, Philadelphia, Pa.—Josiah Litch. Stanstead, C. E.—J. M. Orrock.

Canada East and Vt. Conference.-R. Hutchinson. F. GUNNER, Sec'y.

Dear Bro. Bliss: -I had written a few lines for the Herald relative to the interest I felt in our late annual conference held at North Springfield Vt., before receiving the last issue of the paper; but finding that Bro. Bosworth had paragain, or be silent about it. As a recompence for his kindness in writing out my thoughts so well, permit me to say a word in recommendation of his tract on "The Sabbath." I have read it through several times (twice since the conference,) and feel persuaded that he has a correct view of the subject. In showing that the Lord's day coincides with the Edenistic Sabbath it is clothed with new interest in my mind. In keeping it we commemorate the "rest of God," when the angelic choir sang a joyful anthen of praise triumph over the powers of darkness, and we have a prelibation of the Sabbath of rest to be enjoyed in the New Jerusalem. I have felt blessed and profited every time I have read it, and I hope others will send for it, so that they may be blessed and profited also.

Permit me to add a word, in this connection, in reference to Bro. Osler's tract on the Kingdom. Every time I peruse it the subject is presented to my mind with increased interest. It is hope. Your moral conduct will not save you; well worth many times the price of it, and I hope your fear of punishment will not save you; those who love the blessed truth it unfolds will purchase and read it themselves, and do what they can to circulate it among those who are unacquainted with the doctrine therein taught?

feel that I can truly say it was the most interesting, profitable, and harmonious meeting of the kind I ever attended. I felt richly repaid for going. It was indeed a feast of fat things a blessed foretaste of the one yet to be enjoyed when the saints of God shall "return and come to Zion with songs and everlasting joy upon their heads." It seemed to be "none other than the house of God, and the gate of heaven" to my with the poet:

"My willing soul would stay In such a frame as this, And sit and sing herself away

Such a heavenly sitting together in Christ Jesus is seldom enjoyed in this world of contention. It was like an oasis to the weary traveller over a barren scorching desert. The subjects presented in the essays given, and the remarks which followed were well adapted to awaken an increas-

ed interest in the great and precious truths we believe and teach, and to lead those who cherish them to feel their obligations to make them known to the world so far as they may be able, that they may save both themselves and others. Long may the influence of this conference be felt by all who were present to enjoy it, and from them be communicated to others who did not attend. Brethren, our time for labor is almost over, let us therefore awake, gird on the armor anew, and make one more strong and united effort to arouse the church and world to prepare for the speedy coming and kingdom of earth's rightful heir and Redeemer.

Expecting soon to meet the children of God in a conference to be held within the city of our everlasting habitation, I remain your brother,

C. CUNNINGHAM. No. Attleboro', Oct. 29, 1861.

"Are you Safe?"

The times in which we live are truly ominous. Dark and fearful clouds loom up in the horizon and indicate an approaching storm. In the light of prophecy we see such a storm grthering as the world has never yet witnessed. Once our earth was deluged with water-swept with the besom of destruction at Jehovah's will; "but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3. 7-10. On this molten sea no ark can rest: those alone will be safe who have previously been caught up to meet Christ in the air. In view of that day we would earnestly inquire, are you "in Christ" now as an earnest of your visible union with him then? Are you resting your hope of eternal life alone on his merits? Have you his spirit? These are questions that must soon be decided. If 'the prudent man foreseeth the evil and hideth tially anticipated me I felt that I must write himself," why will you not act wisely and flee "for refuge to lay hold upon the hope set before us" in the gospel? Let there be no delay.

In conclusion we would say with the Rev. John Ayre of England, "If judgment be so sudden and destructive, we are bound to resort to a safe retreat. When a wide-spread desolation overwhelms the land, it is not every place of refuge that will afford security. When the flood came upon the world, multitudes no doubt scaled the mountains, and imagined that there they should be beyond the reach of the tempestuous to Jehovah; we celebrate the day of Christ's billows. But the waters prevailed above the highest mountain-top, and the ark only, into which the Lord had shut his people, was a place of deliverance. When Lot was warned to go forth from Sodom, he was assured that he must not tarry any where in the plain, for there too, destruction would overtake him : he must flee unto the mountain, the appointed refuge, if he would not be consumed. And so against the coming judgment, beware that you have a stable your resolutions of amendment will not save you. These, like the mountain-tops would disappear one after another, surmounted by the flood. Nothing will save you but the ark of Now a word in respect to the conference. I mercy, the blood and righteousness of Jesus Christ embraced by faith."

"Men will mock you when you speak of danger; they will tell you that you need not be too earnest about religion; but the Scriptures tell you that it is the 'one thing needful,' the pervading principle which ought to rule over thoughts, and words, and actions. Men will tell you that God is merciful, and will excuse your imperfections; but the Scriptures tell you that he "will soul. Each session during the three days of by no means clear the guilty.' Continuing in my stay was of such a character that I felt to say sin, you mu t be ruined. You cannot escape except urged as it were by angel-hands, you seek the Rock of Ages, and lay hold on Christ, not in a mere cold, formal way, but with heart and soul and warm affections, taking him for our Lord and our God."

trovbA Isalianus Millennial News:

The German Soldier.

A soldier who loved the Lord Jesus truly, secretly related to me many circumstances in

stand on end : these I will not repeat here. But he told me too how he was brought to true faith in the Lord Jesus; and this I will relate, as it may be blessed to some one among my readers. The account can do him no harm; he is already with the Lord.

Joe was about thirty years of age when I first knew him. "I have been a soldier now for ten years," said he, "and have wandered over the whole of our Hanoverian fatherland, especially in those troublesome times when we were obliged to be constantly hither and thither. I have also been across our frontiers into Altenburg and Schleswig Holstein. I have been quartered in large and small towns and villages, sometimes for a long, sometimes for a short time, and have become acquainted with the country and the people. I have been in health and in sickness; I have had abundance and have suffered want; I have marched on foot and traveled by railway; I have visited churches and theaters; I have been merry in dancing gardens, and have groaned in hospitals. L have learned to read, write and cipher; I have studied geography and history, perhaps rather more than most common soldiers have cared to do. I was well thought of by my officers and popular with my comrades. I was considered a clever fellow for my station. I was liked wherever I was quartered, for I was friendly with the people, and neither rude nor exacting as so many soldiers are.

"If any one had asked me about my religion I should have said that I was a Christian. But can you believe it ?-of Christ I knew nothing whatever. I certainly had often been to church by command; but whether it was because it was by command, or because our officers stood outside the church when we were obliged to go within, or whether it was the fault of the preachers, I never learned anything about Christianity. My whole religion consisted in this, that it was disgraceful to steal, and my duty to obey my officers. I had no Bible ; I could not pray ; and during all the time of my service in the army, and through all my journeyings and marches, I had never heard prayer or the singing of hymns except in church, and then I never joined in the one or the other; and I never saw any one read

"I have never been able to conceive how it was possible that I was preserved from great crimes, as I lived entirely without God in the world. Perhaps it was because I prided myself in being an upright and decent man, against whom no one could say any evil. Alas! indeed I did not perceive what awful wickedness it was to live as a man without God and as a Christian without Christ; and those so called little sins, such as swearing, drinking to excess, dancing, card-playing, wasting whole days and nights, in these and such like things I saw no harm. Fearful it is to have lived up to my thirtieth year, in a Christian land, to have dwelt in Christian houses and attended Christian churches, and yet to have seen and heard nothing of Christianity, to know nothing of Christ, and be without God!

"Well, I arrived one day in a village where we were to rest and I was quartered with a farmer who received me very kindly. When he had shown me my room he asked me whether I my meals alone; I replied in a friendly manner that I would rather take my meals in their company. As it was just dinner time he led me into the room where he and his family with their farm-servants and maids were all sitting together at one table. But what was my surprise when the dinner was served ! all stood up with the greatest reverence, and the father, in a devout voice, began, 'All eyes wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand and fillest all things living with plenteousness." Then followed the Lord's prayer. All stood reverently with folded hands, and one could see that they were praying too: even the youngest, a boy of three years old, was as quiet as if he were in church. I stood up too from natural politeness; but so deeply was I moved that my legs trembled under me. I ate little. My host thought I was shy, and pressed me kindly to eat. They were

at the beginning, folded their hands, and the ed the needs of his family. "Well, I will help ber your promise." father repeated, 'Let us give thanks unto the you," said the saint, and he wrote the letters I. Lord, for he is gracious, for his mercy endureth H. S., which he advised the card-maker to paint forever,' etc., and the whole of Luther's thanks- and gild. The new card "took," and the saint giving. Then all separated, each going to his himself travelled about the country as a poster work and the children to their books, for soon of these little sacred handbills of the Church. after they must go to school.

"I sat down in a corner very silent, and immersed in thought. Then the little boy came to me, sat on my knee, and said to me with touching earnestness, Tell me a little about our dear Saviour.' In my confusion Ibegan to talk about lambs and sheep, oxen, asses, for about the dear Saviour I knew nothing. But the boy persisted that I must tell him about the dear Saviour, and pressed me so that at last I was obliged to say I knew nothing about him. And you are so big and tall, said the child, and you know nothing about the Saviour: then you can never go to heaven.' Ah! of heaven indeed I had never thought, and very dreadful was it to me to hear my condemnation out of a child's mouth, that I should never enter heaven.

"I went out and sought my comrades in the village, but could not ease my restless spirit, and determined to let supper time pass before I went back to the house. At last at nine o'ciock I returned thither. The meal was over, but they had put aside my portion. I began to eat. had, however, no sooner commenced than the lit- do us no good. A parson can't learn me anytle boy, who was just going to bed, ran up to me, thing." looked at me very solemnly, and said, First pray—then eat.' This was a new and still harder blow. I could not pray. Then the child clasped his hands together, and prayed for me. Come Lord Jesus, be our guest; bless us and what thou hast provided for us.' That is how you should pray,' said the child, and then he went to bed. My food seemed to stick in my throat.

"Soon after the whole household came in again and now evening family worship was held. First they sang, and this seemed to go through my heart; then a chapter in the Bible was read, and here and there very simply explained. Lastly all knelt down (I with them,) and the father prayed for forgiveness of sins, the sanctification of the Holy Spirit, and the protection of the Almighty against all evil, etc. I was quite overcome. I was so ashamed that I could not raise my eyes, and yet my mind felt easier. Then all shook hands, wished each other a good-night, messengers went upon their errand. and each retired with his Bible. Only the farmer and his wife remained in the room and read a chapter to themselves. They handed me also a Bible, saying that perhaps I too wished to read God's Holy Word, I did so, but I understood nothing, and went directly after to bed. Before I went to bed I prayed, O God thou God of this house, be thou also my God."

"The next sunday was a very decisive day for me, when all went to church except one, who remained to take care of the house. On that day I joined in a service which I have never forgotten: From that time everything was different with me. I was a changed man, and now I love the Saviour with my whole heart, and I know that I shall go to heaven, and rejoice in the thought."

If reader, this soldier had come into your you? Is your light standing in a candle-stick or under a bushel ?-Bible Treasury

I. H. S.

The letters I. H. S. so conspicuously appended to different portions of Catholic churches, are Sienna, to denote the name and mission of the graced." Savior. They are to be found in a circle above the principal door of the Franciscan Church of pastor. the Holy Cross, (Santa Croce,) in Florence, and are said to have been put there by the saint on the termination of the plague of 1347, after which they were commonly introduced into churches. The letters have assigned to them the.

Jesus hominum Salvator-Jesus the Savior of

In hoc salus-In him is salvation.

were illuminated in those times, was one day re- promise of their pastor, and hastened to him. very cheerful during the meal, and when they | monstrated with by St. Bernardine, upon the sin-1 "Come," said Sharp, whose hilly farm was

his life. Several of his stories made my hair | had finished, all stood up again as reverently as | fulness of his business. The card-maker plead- | suffering severely, "we want rain. You remem-

Parson Surely's Experiment.

A SKETCH FOR WEATHER GRUMBLERS.

The small parish at Fallowdale had been for some time without a pastor. The members were nearly all farmers, and they did not have much money to bestow upon the support of a clergyman; yet they were willing to pay for anything that could promise them any due return of good. In course of time it happened that the Rev. Abraham Surely visited Fallowdale, and as a Sabbath passed during his sojourn, he held a meeting in the small church. The people were pleased with his preaching, and some of them propos ed inviting him to remain with them, and take charge of their spiritual welfare.

Upon the merits of this proposition there was a long discussion. Parson Surely had signified his willingness to take a permanent residence at Fallowdale, but the members of the parish could not so readily agree to hire him.

"I don't see the use of hiring a parson," said Mr. Sharp, an old farmer of the place. "He can

To this it was answered that stated religious younger people, and also a source of good to all. thing." "I don't know about that. I've heard tell of a parson that could pray for rain, and have it come at any time. Now, if we could hit upon such a parson as that, I would go in for hiring him.

This opened a new idea to the unsophisticated minds of Fallowdale. The farmers often suffered from long droughts, and after arguing a while ise Mr. Sharp proposed that they should have rain longer, they agreed to hire Parson Surely, on in just four days. the condition that he should give them rain whenever they wished for it, and, on the other hand, that he would also give them fair weather when required.

Deacons Smith and Townsend were deputized to make this arrangement known to the parson, and the people remained in the church while the

When the deacons returned, Mr. Surely accompanied them. He smiled as he entered the church, and with a bow he saluted the people there assembled.

"Well, my friends," he said, as he ascended they. the platform in front of the desk, "I have heard your request to me, and, strange as it may appear, I have come to accept your proposal; but I do it only on one condition, and that is, that rain, your request for a change of weather must be unanimous."

This appeared very reasonable, since every member of the parish had a deep interest in the farming business, and ere long it was arranged that Mr. Surely should become the pastor, and that he should give the people rain when they

When Mr. Surely returned to his lodgings, his to; but the pastor smiled as he bade her wait for the result. t mort awob smoo guidton

But you know you cannot make it rain," persisted Mrs. Surely; "and you know, too, that the farmers here will be wanting rain very often said to have been designed by St. Bernardine of when there is none for them. You will be dis-

"I will teach them a lesson," returned the

"Ay, that you cannot be as good as your word; and when you have taught it to them, they will turn you off."

"We shall see," was Mr. Surely's reply, and he took up a book and commenced reading.

Time flew on, and the hot days of midsummer were at hand. For three weeks it had not rained, and the young corn was beginning to curl up beneath the effects of the drought. In this ex-A maker of playing eards, which, like missals, tremity the people bethought themselves of the

"Certainly," returned Mr. Surely. If you call for a meeting of the members of the parish, I will be with them this evening."

With this the applicants were perfectly satisfied, and forthwith they hasten to call the flock togetherioos od er an gled bas

"Now, you'll see the hour of your disgrace," said Mrs. Surely, after the visitors had gone. "Oh, I am sorry you ever undertook to deceive them so," no to boo him sveel

"I did not deceive them."

"Yes, you surely did." We shall see, "o greenoW neetrool

"So we shall see," added the lady.

The hour of the meeting came round, and Parson Surely met his people at the church. They were all there-some anxious, the remainder cu-

"Now, my friends," said the pastor, arising upon the platform, "I have come to hear your request. What is it?"

"We want rain," bluntly spoke Farmer Sharp; "and you know you promised to give it to us." "Ay-rain-rain," repeated half a dozen voi-

"Very well. Now, when do you want to have

"To night. Let it rain all night," said Sharp, to which several others immediately assented.
"No, no, not to night," cried Deacon Smith.

"I have six or seven tuns of well-made hay in meetings would be of great benefit to some of the the field, and I would not have it wet for any-

"So I have hay out," added Mr. Peck. "We won't have it rain to-night."

"Then let it be to-morrow.", sinbazel A se sor

"It will take me all day to-morrow to get my hay in," said Smith.

Thus the objections come up for the two succeeding days, and at length, by way of comprom-

"For," said he, "by that time all the hay which is now cut can be got in, and we need not

"Stop, stop," uttered Mrs Sharp, pulling her worthy husband by the sleeve. "That is the day we have set to go to Snowhill. It mustn't rain

This was law for Mr. Sharp, so he proposed that the rain should come in one week, and then

But this would not do. "If we can't have rain before then, we'd better not have it at all," said

In short, the meeting resulted in just no conclusion at all, for the good people found it utterly impossible to agree upon a time when it should

"Until you can make up your minds on this point," said the pastor, as he was about leaving the church, "we must all trust in the Lord." And after this the people followed him from the

Both Deacon Smith snd Mr. Peck got their hay safely in; but on the day Mr. Sharp was to have started for Snowhill, it began to rain in good earnest. Mr. Sharp lost his visit, but he house, would he have found the Saviour with wife was utterly astounded on learning the nat met the disappointment with good grace, for his crops smiled at the rain.

> Ere another month had passed by, another meeting was called for a petition for rain, but with the same result as before. Many of the people had their muck to dig, and rain would prevent them. Some wanted it immediately-some in one, some in two, and some in three days, while other parishioners wanted to put it off longer. So Mr. Surely had no occasion to call for beginning somewhat earlier. In a letter writtenniar

> One year rolled by, and up to that time the people of Fallowdale had never once been able to agree upon the exact kind of weather they would have, and the result was that they began to open their eyes to the fact this world would be a strange place if its inhabitants should gov-

> On the last sabbath in the 1st year of Mr. Surely's settlement at Fallowdale, he offered to breake up his connection with the parish; but the people would not listen to it. They had become at-

"But I can no longer rest under our former contract with regard to the weather," said the vill be with them this evening

"Only preach to us, and teach us and our children how to live, and help us to be social, contented, and happy,", woll ont see Huov , wo V.

"And," added the pastor, while a tear of pride stood in his eye, "all things above our proper sphere we will leave with God, for 'he doeth all things well." did not deceive them."

Fourteen Wonders of the World.

The seven wonders of the old world were : 1st the Egyptian Pyramids. The largest of these is 693 feet square and 469 feet high, and its base covers 11 1-2 acres of ground. 2d, the Mausoleum, erected to Mausolus, king of Caria, by his widow, Artemisia. It was 63 feet long and 35 feet high. 3d, the Temple of Diana, at Ephesus. This was 425 feet in length and 220 feet in breadth. 4th, the walls and Hanging Gardens of Babylon. These walls are stated by Herodotus, to have been 87 feet thick, 350 feet high, and 60 miles in length; and the statement is deemed credible by modern antiquarians. 5th, the Colossus of Rhodes. This was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes. 6th, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size. 7th, the Pharos of Ptolemy Philadelphus. This was a light-house, 500 feet high, on the island of Pharos at Alexandria, in Egypt. A fire of wool was kept burning on its summit during the night, to guide ships to the harbor. diling biss "

The seven wonders of the modern world are The Art of Printing : Optical Instruments, such as the Telescope and Miscroscope; Gunpowder the Steam Engine; Labor-saving Machinery; the Electric Telegraph and Photograph.



ADVENT HERALD .

bisa "BOSTON, NOVEMBER 9, 1861.

In short, H. Rotids, Editor, H. Sylvester Bluss, Editor, H. Store of

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

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

Correspondents, on matters pertaining solely to at more than forty different epochs, it will be nother office, should write "Office," on the envelope, tied that more than three fourths of these to have their letters promptly attended to, if the are favored, each, by only a single writer; and there elitor be temporarily absent. 1903 ceting was called for a petition for rain, but

THE EPOCH OF THE PAPAL SUPREMACY. MARTIN LUTHER, the celebrated German reformer,

born 1483 and deceased 1546, is cited by Mr. Bengalas reckoning this period in a similar manner but beginning somewhat earlier. In a letter written to J. F. Reuss in 1723 Mr. Bengel says of 1897 90

"It was with great pleasure I lately noticed Lund ther's remark upon Rev. 13: 18; for I find that hee too, interpreted the number of the Beast as denoting six hundred and sixty six years as the period of the that God would have men modest in their expres-Papal temporal dominion; only, according to him, that period commenced under Hildebrand in A. D. 1013," Memoir of Bengel, p. 284.

REV. E. B. ELLIOTT, also, in referring to the views of Luther respecting the epoch of the consummahis connection with the parish; sarament moit

"After saying, I cannot define this prophecy, a he names qualifications for Biblical investigation in

(a fancied one) that, probably, its secondary appli- dom found unattended by the first. cation to Antichrist (the primary being to Antiochus Epiphanes) might be on the scale of a time termine strictly in matters tuture, and of this high equalling the thirty years of our Lord's life: in which case, three and one half times would equal "Nor do we wish you to," returned Sharp. one hundred and five years; and, reckoned from the left, like the disciples, to discover the time by that Turks taking of Constantinople (the Turks being evidence of events which supplies its knowledge onthe Eastern Antichrist), end at A. D. 1558. 'God ly to Christian humility and cludes the haughty viknoweth . Ib., ch. xxiii. (ii. 5,343.) Another idea sion of the wisdom of this haughty world, " Apoc. he threw out was, that perhaps the Apocalyptic p. 295. number of the beast, 666, might mean the number of years of established Papal power; which measured from the time of Charlemagne, would come nearly down to the Reformation. (ii. 12.) and Ha vira noney to bestow upon the support of a clerg

> Of the year 1836 the editor of the Investigator, in his "Introductory Observations to vol. 5," published in that year, on p. 5, remarked:

"There are however circumstances which must create a considerable and particular interest in the minds of some, as regards the year on which we are now entering. Many have declared it to be the year in which great events shall come to pass. Bengelius, an eminent German expositor, has placed the beginning of the millennial reign of Christ in 1836. John Wesley, in his exposition of the New Testament, brings to an end the time, times and a half a time of the Beast in 1836, and likewise the little season' in which Satan rages with great wrath; though Wesley appears to be only a follower of Bengelius. The Rev. W. A. Holmes, Chancellor of Cashel (London 1833) terminates in 1836 five different important epochs: and proceeds on principles quite independent of Bengelius, and apparently is unconscious of the views of that writer. Mr. Wolf likewise, the eminent Jewish Missionary, discovered a singular tradition among the Dervishes of Persia, respecting an expectation of the coming of Christ in 1836. In answer to a question put to one of this class, when he was at Meshed in 1831, the following short dialogue took place

J. Wolf. Why dost thou not speak?

Dervish. After the religion of Jesus shall be manifested, then I shall speak.

Ihis opened a nev be sidle this be you a benego sidle Derv. After that Jesus shall have been upon earth

from long droughts, and after a ersi won uoy as oper, they agreed responsed likely my W. Von

Der Five years hence. A tady positioned of

Der. in a melodious voice,
Thousand hearts shall then be one,
The Lamb and the Wolf shall together lie down,
And Jesus shall lay down his life.

"We candidly confess that we ourselves place no great reliance on these computations. 2 good and be

The editor adds in a note : "Prophecy is not, in any shape, popular on the continent; but almost all those who do attend to it, are followers of Bengelius. A great number of persons of this description emigrated from the kingdom of Wirtemberg in 1818, under the impression that the great judgments were about to fall on Germany. They settled at Miloshma, near Ekatermaston, and in other places in the east of Russia. We are informed that there are several thousands now existing at this place only, who have recently been visited by a Missionary of the London society for promoting the conversion of the Jew, and that there are seven congregations of them also of Georgia, all of which are waiting in lively expectation of the Lord's advent in 1836," Investigator, v. 5, p. 5.

WM. CUNNINGHAM Esq. of Scotland, also onb. a volume to show that the year 1836 was "The end of a great astronomical cycle." bloods on is

Of the foregoing, comprising the opinion of more than eighty writers, who begin and end this period better than any man of his time, was so grossly mishas little or nothing come down from those writings by district of Daniel's Prophecy.

sions. Of the remaining epochs, five are advocated by only two writers each leaving only three ed by only two writers each leaving only three ed by only two writers. first of these are virtually sustained by the same arguments; and it would appear, that the judgment of able and judicious expositors is about equally between the dates of 533-8, and 606 which reduces the ssue to a comparatively small compass. Having given our reasons for the dates which seem to us more clearly marked our readers will judge between those, and others indicated. A lesson to be learned from this multiplicity of views, we conceive to be, sions of confidence respecting given epochs. an English writer remarks, that, "For humility of mind, acuteness of discrimination, extent of Biblical learning, and impartial diligence of research. the celebrated Mr. Mede stands pre-eminently distinguished," (First Resurrection, p. 22. Lit. v. 4.)
he names qualifications for Biblical investigation in

tached to him and the meeting, and they wished time, times, and half a time, 'he throws out the idea their proper order—the last three of which are sel-

Thus Mr. Crowley said : "We have no right to deimport; a few years further may make no interval in the eye of Providence; and we may probably be

Dr. Goodwin remarked : "This general caution must be taken in, That in these computations a mistake of a few years may fall out, and the event fall out sooner or later than the time conjectured''-Com. on Rev. p. 182. And on p. 190. "Let an indefinite warning that these things are approaching, and we within the reach of them, suffice for to move us to prepare for them; which is the only use of knowing them. It may be said of these things, as of the day of death : The day and year of these great matters are hid from us, that so each day and year we may be found ready, whenever they shall come upon us; as in this age wherein we live, they are likely to do so."

Mr. Bickersteth modestly says: "In the author's view the most probable period is that of the 533, (Guide p. 112); but he "would be far from dogmatizing on such dates," (Ib. p. 219). He elsewhere writes : "When shall these things take place? The precise time is yet hidden from us; but the 'signs of the times' are to be discerned, and the approach of the time may be expected to be known, as was the time of the first advent to Simeon, Anna and others." Chron. Proph.

"Great humility is essential in all Scriptural studies: 'The meek will he guide in judgment, the meek will he teach his way.

"Spiritual docility and sobriety agree well with each other."

Desire for Christ's coming is the very spirit of every Christian who truly loves him. The last sound of the church in the book of God, in reply to the promised quick coming of our Saviour, is, Even so, come, Lord Jesus." The last note in the richest expressions of love to Christ abounding in the book of Canticles is, Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices. The prayer our Lord himself has taught us ever to use is, Thy kingdom come. If we love our Saviour we must long to behold him. If now seeing him by faith, we rejoice with joy unspeakable, how infinitely desirable must it be to see him as he is, and dwell with him forever!"

An instance of great positiveness on the part of Bishop Lloyd, the Bishop of Worcester, is thus alluded to by Bishop Newton-not in respect to the epoch of the end, but in reference to the supremacy of the Turk. Bishop Newton says :

"It is a memorable thing, that Bishop Burnet relates (Hist. of his Own Times v. 2, p. 204) of his friend the most learned Bishop of Worcester. He says that that excellent person was employed above twenty years in studying the Revelation with an amazing diligence and exactness, and that he had foretold and proved from the Revelation the peace made between the Tnrk and the Emperor in the year 1698 long before it was made, and that after this he said the time of the Turks hurting the papal Christians was at an end : and he was so positive in this. that he consented that all his schemes should be laid aside, if ever the Turk engaged in any new war with them. But it is very well known, that the Turk and the Emperor have engaged in a new war since that time so that by his own consent all his scheme is to be laid aside. If so great a master of learning, so nice a critic in chronology and history, one who perhaps understood the prophetic writings taken in the most positive of his calculations, it may serve at least as an admonition to others of inferior abilities," Bishop Newton's Dis. of Proph.

In a note to this, Bishop Newton adds : "Upon reflection I think it not impossible that Bishop Burnet might mistake Bishop's Lloyd's meaning, If he said indeed, that the Turks would never engage in a new war with the papal Christians, he was plainly in the wrong. If he said only that the Turks would no more hurt the papal Christians, would no more subdue any Christian state or potentate, he was probably in the right; the prophet seemeth to intimate the same thing, and the event hitherto confirms it.'?

Sir Isaac Newton remarks of the book of Reveletion that, "The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy into contempt. The design of God was much otherwise." Observations on the Apoc.

ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; but to be content with sober and genuine interpretation, and not pretend to be prophets, nor to presume to be wise above what is written," Dis. p. 441.

To be cautious and considerate in the interpretation of prophecy, is not incompatible with its diligent study, nor with a thorough application of its teachings. And, as a general thing confidence in the soundness of any one's views, may be proportioned to the modesty, with which he unfiolds them .- the same as his skill for accurate investigation, is manifest in the clearness and harmony of his unfoldings.

Another lesson to be learned from the diversity of prophetic interpretation, is that any one's view respecting time or event in the future, should be regarded and put forth as an opinion, and not as doctrine. And as the wisest and most studious have thus differed, men should be permitted honestly to differ, each one giving his own view in the fear of God, and without impugning the motives of those who differ. Bore and baye suffered bed ever but bed ever

"But the jndgment shall sit, and they shall take away his dominion, to consume and to destroy it un-

The judgment session, here refered to, is, doubtless, that of the Ancient of days brought to view in vs. 9-11. There is adjudicated the great words spoken by the "little horn" against the saints of the Most High, his war against and temporary triumph over them, and his efforts to change times and laws; and because of these the beast, -all the ten horns of which conspired together in support of the little horn-was slain and his body given to the burning

"His dominion," here spoken of, is evidently that of the fourth beast, however exercised, -whether in its unity, or divided sovereignty, or as wielded by the Papal hierarchy-in distinction from, and in contrast with the previous beasts. Their dominion had been taken away from each resp, ctively at successive epochs, without making a bil end of the nations which those beasts severally symbolized. In contrast with the prolongation of their lives on their loss of the supremacy, a full end is made of the fourth beast when deprived of its dominion. This is shown, not only by the symbolized easting of its body to the burning flame, but the phrase, "shall take away his dominion to consume and to destroy it unto the end," signifies that it is taken away totally and finally, by the destruction and consumption

As before shown, the end of the foruth beast, by its consignment to the burning flame, is doubtless synchronous with the end of the previous beasts; whose lives, though not their dominion, were prolonged. And, all the beasts ceasing then to exist, the nations symbolized by them no longer have a name or a place on earth. So that the time will then have come that was spoken of by our Lord, when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

Bible Questions and Answers.

those so called little sing

The interrogative, is a forcible form of address, and is used, not only to solicit information, but to affirm or deny with emphasis a bevil eved of a

An affirmative interrogation may usually be distinguished from a negative, by the use of the word not. With that word, a question to which no answer is required is ordinarily equivalent to a direct affirmation; and without that, it is a denial. Thus, to enquire," Is not thy wickedness great ?" (Job. 22; 5) is to affirm that it is so; and to ask "Canst thou bind the unicorn with his bands in the furrow! (Jobn 39: 10,) is to deny that he can be thus bound.

There are questions in the scriptures of momentous import; some of which are addressed to individuals, and others to the race collectively. Large num bers of these have no answers annexed, and need none—they being equivalent to direct assertions or denials; but there are many questions recorded in the Bible to which answers are there given, often in immediate connection. A collection of such, arranged and classified according to subjects, might not inappropriately be denominated A Bible Catechism.

Without attempting any particular arrangement, and without being at all times limited to the Bible phraseology, the following are some of these.

1. What answer did Eve give to the interrogation of the serpent, the first recorded question put to any one of our race, -when he said, "Yea, bath God said, ye shall not eat of every tree of the gar-

Ans. The woman said utno the serpent, We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye tough it lest ye die. ? Gen. 3: 1.3.

2. What said Adam, when-having eaten of the

Lord, -God called him and said, "Where art thou?"

Ans. "He said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. 3: 9, 10.

3. What did Adam reply, when God said, "Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Ans. "The man said, The woman whom thou gavest to be with me, She gave me of the tree, and I did eat," Gen. 3: 11, 12.

4. What reply did she make, when "the Lord God said unto the woman, What is this that thou

Ans. "The woman said, The serpent beguiled me, and I did eat," Gen. 3: 13.

5. What was Cain's answer when having killed Abel, "the Lord said unto Cain, Where is Abel thy brother ?"

Ans. "He said I know not, Am I my brother's keeper ?" Gen. 4: 9.

6. What assurance did God give Abraham, when -having said to him in the land of Canaan, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it-and he said, Lord God, whereby shall I know that I shall inherit it?" Gen. 15: 7-8.

Ans. "God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong cousolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul. both sure and stedfast, and which entereth into that within the veil: whither the Forerunner is for us entered, even Jesus, made an High-priest for ever after the order of Melchisedec." Heb. 6:17-20.

7. When about to destroy the cities of the plain, what testimony respecting the father of the faithful did the Lord give, when he said, "Shall I hide from Abraham that thing which I am about to do: seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him?

Ans. The Lord said, "I know him, that he will command his children and his household after him. and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him," Gen.

8. What did God reply, when "Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are there-

Ans. "The Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake." And, "He said, I will not destroy it for ten's sake." Gen. 18: 23, 4, 26, 32.

9. What did Abraham reply, when God proved his faith by the command to offer his son Isaac and said, "Behold the fire and the wood; but where is the lamb for a burnt offering?

Ans. "Abraham said, My son, God will provide himself a lamb for a burnt offering," Gen. 22: 7, 8. 10. What was Jacob's reply, when "Pharaoh said

unto Jacob, How old art thou?" Ans. "Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years : few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage," Gen. 47: 9.

11. What did the Lord add, when he enquired of Moses, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the arming of them for military service." He adds-

Ans. He added, "Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4: 11, 12.

12. What did the Lord command, when "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me; and they shall say unto me, What is His Name? what shall I say unto them ?'

Ans. "God said unto Moses, I AM WHAT I AM: and He said Thus shalt thou say unto the children of Israel, I Am hath sent me unto you," Ex. 3:13,

13. What answer came from heaven when, "Miriam and Aaron spake against Moses," and "said Hath the Lord indeed spoken only by Moses? hath He not also spoken by us?'

Ans. "The Lord heard it and to And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called

forbidden tree, and hiding from the presence of the | Aaron and Miriam : and they both came forth. And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: My servant Moses ?" Num. 12: 1-8.

14. What assurance was given king Hezekiah, when on being promised recovery from his sickness, he asked the prophet Isaiah, "What shall be the sign that the Lord will heal me, and that I shall go up to the house of the Lord?

Ans. "Isaiah said, This sign shalt thou have of the Lord that the Lord will do the thing that he hath spoken : shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten dogrees: nay but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz," 2 Kings 22:

15. What said the Lord of the city of "No," when He inquired of Nineveh, which he was about to destroy, "And thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and whose wall was from the sea?"

Ans. "Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were the helpers. Yet was she carried away, she went into captivity; er young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains," Nahum 3: 8-10.

16. "Is this your joyful city, whose antiquity is of ancient days?"

Ans. "Her own feet shall carry her afar off to sojourn." Isa. 23: 7. Also "Tyre shall be forgotten seventy years, according to the days of one king," v.

17. "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?

Ans. "The Lord of hosts hath purposed it to stain the pride of all glory, and to bring unto contempt all the honorable of the earth," Isa. 238, 9.

18. "What shall be given unto thee? or what shall be done unto thee, thou false tongue?"

Ans. "Sharp arrows of the mighty, with coals of juniper," Psa. 120: 3, 4.

19 "What shall the man do that cometh after the

Ans. "Even that which hath been already done," the kingdoms for his own

Slavery.

We are more and more of the opinion that Slavery will receive its death blow from the present rebellion. Gen. Sherman, who is in command of the immense naval expedition that sailed last week for some unknown service, was instructed by Secretary Cameron, that with regard to "persons held to service," he is to govern himself by the principles enunciated in his (the Secretary's) two letters to Gen. Butler on that subject; but he adds the rather important and sensible amplification that the General is to avail himself of "the services of any persons, whether fugitives from labor or not, who may offer them to the National Government; you may emoloy such persons in such services as they may be fitted for, either as ordinary employees, or, if special circumstances seem to require it, in any other capacity, with such organization, in squads, companies, or otherwise, as you deem most beneficial to the service. This, however, not to mean a general "You will assure all loval masters that Congress will provide just compensation to them for the loss of the services of the persons so employed." No

The N. Y. Independent, in commenting on the above says: "The recent order from the War Department to Gen. Sherman, commanding the Expedition to the Southern coast, does not indicate that the Government will permit any peculiar state laws concerning persons held to service' to embarrass its military operations, or to hinder for an hour the absolute conquest of the rebellion. Our 'conservative' friends who think that the one thing to be conserved, will be likely to discover that what the Government has undertaken to conserve is not slavery, but liberty and the constitutional self-government of the people of the United States' by the constitutional method of popular elections. The restoration of the Federal Constitution and of the acts of Congress and

treaties made in conformity with it, as 'the supreme

law of the land' throughout the seceded states, is

the one work now to be done by military power;

and no consideration of the damage that may hap-

pen to slavery in the conflict will be allowed to hinder the progress or limit the thoroughness of that work. If leval citizens shall suffer loss by our military operations-if their houses or barns shall have been burned by our soldiers-if their horses shall have been taken for the public service-if their slaves shall have been emancipated—they may confidently appeal to the Government for a reasonable compenwherefore then were ye not afraid to speak against sation. But the signs of the times are beginning to indicate conclusively what we are coming to. Slavery is created and upheld by state laws; and it does not seem likely that the Federal Government will officially assume the task of enforcing those peculiar laws, by purely military power, in rebel states. The idea that the Constitution of the United States was ordained and established for the purpose of nationalizing slavery, or of guaranteeing its perpetuity in half the Union at all hazards, belongs to a dispensation which passed away when the first gun was fired in the bombardment of Fort Sumpter."

Mothers, write to your Sons in the Army.

Knowing that many mothers, who read the Herald, have sons in the army, of whom, not unlikely many may be unconverted, we would commend to such the following from the Christian Recorder:

Write in the fullness of a mother's heart. Write of a Saviour's love. Remind them of the tears that have been shed over them, and the prayers that have been offered up in their behalf. No one will be so likely to reach their consciences.

"Did you see my hand up when you asked who called aside,

"No, I did not observe you particularly." "I was clear on the outside of the signs, but I earnestly desires my conversion. I have a letter truly, truly, we have fallen upon evil times."

from her which I received to-day." Here he showed the letter, and the gentleman remarked that it FRIENDS AND FORS.—During the Penicsular Wa had been exposed in some way and got wet. "No," said he, "it is wet with tears. She feels the deepest interest in me, and I desire to be a Christian. wish you to pray for me."

That is the hold, mothers, you have upon your portunity. Write to them. Press upon their atwords will sink deep into the heart. Amid the temptations of the camp your counsels will come up as guardian angels. Your sons have gone from you but you hold them by a chord that may draw them to heaven. ma 1

of booting The Cross and Crown.

While we delight to linger around the cross, and to point all to the atoning death of our adorable Saviour, we cannot be unmindful of the fact that his tuality. coming again in glory is uniformly presented in the Holy Scriptures as the hope of the Church of God.

We have been long satisfied that the Second Adent is pre-millennial, in other words, that Christ will come again before the millennium, that there will be no golden age of universal righteousness and peace prior to his coming, that iniquity will abound, and the love of many wax cold, till the end, -that the wheat and tares will grow together till the harvest,-that evil men and seducers will become worse and worse, deceiving and being deceived; and that as it was in the days of Noah and Let so it will be at the coming of the Son of man.

We believe, too, that the present dispensation is nearing its close, that a voice will soon emanate plied he, "I will think of serious things to-morrow." from the throne, saying, "It is done," and Jesus But that night he was slain. will come in like manner as he was seen go into heaven! The fulfilment of prophecy, the advanced to It is stated that "Old Sharp," the celebrated mawhich is being heard in all lands.

that we are in the rapids of time: and the cataract of eternity is just before us! The eye of enlightened faith sees it; and the ear of faith hears its dreadful roar; and the voice of Wisdom says to all men everywhere, "Prepare to meet thy God!" "Be ye also ready, for in such a hour as ye think not the Son of man cometh." Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' ansal at sessor bas nobran Millennial News.

WATCH .- Stand upon the edge of this world ready to take wing, having your feet on earth, your moon." eyes and heart in heaven.

Severe Gale.

A violent gale commenced here in the night of Saturday last, accompanied by a heavy rain. It was very severe on the coast—the hardest gale experienced in Boston for years-and one ship was wrecked in Boston Bay, resulting in the loss of 24 lives-13 passengers, and 11 of the crew.

Before noon on Sunday it again cleared off, quite mild and pleasant.

It is said this morning, Mon. Nov. 4, that no aporehensions are entertained of the safety of the fleet, which sailed for some unknown destination on Tuesday last. It is, however, too early to predict its entire safety.

WOOLEN MITTENS. An officer from West Point, who commands one of the finest regiments in the service, suggests that woolen mittens for the soldiers will be greatly needed when the cold weather begins. Will not all who can employ themselves in this way, help to furnish five hundred thousand pairs ? They should be knit with one finger, to alow a free use of the first finger and thumb. It is said there were more soldiers disabled in the Crimean war from frost-bitten fingers than from any other one cause. [All newspapers please copy this.]

The Journal of Commerce publishes a private letter from Kentucky from which we extract the following impressive statements:

Discord, strife and enmity pervade all ranks of society. They have entered the counting-room, the wished to be remembered in prayer ?" said a youth social circle, the family circle, the school-house, and ful soldier to the leader of a meeting, whom he had the church : and where friendship and concord once existed, they have arrayed husband against wife. father against son, brother against brother, friend against friend. So universally is this the case raised my hand high as I could, for I want you to throughout this State at present that the circle pray for me. When you spoke of our mothers, that where disaffection does not exist forms an exception they followed us with their prayers, my heart was to the general rule. What will be the result of all touched. I know that my mother prays for me, and this? Where or when it will end, God only knows.

FRIENDS AND FOES .- During the Penicsular War. an officer of artillery had just served a gun, with admirable precision, against a body of men posted in a wood to his left. When the Duke rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way, "Well aimed capsons who have gone to the wars. Improve your op- tain; but no more; they are our own 99th This sad blunder has been repeated too often in the armtention the great salvation. Remind them of the fee of Jesus. With what fatal frequency have great greater warfare in which they must take a part. guns of the church, which might have battered down Your letters will be read with tearful eyes. Your citadels of Satan, been misdirected against Christian citadels of Satan, been misdirected against Christian brethren.

> An extraordinary power of memory is noted in a Scottish newspaper, in the case of a son of a farmer named Gordon, living at Revaton. This young man remembers everything, even to days and hours, repeats whole sermons, cites any passage from Seripture without missing a word, and does other wonderful things with his phrenological organ of even-

> Rumors reach us of things being in a terrible state n Russia, and even the Russians themselves admit t. A superior officer not long since said, "I really do not know whether I shall get anything at all from my estates this year." and and at m bod eroled elds

To-MORROW .- Plutarch, in his Lives of the Ancients, relates of one Archias, that while he was rioting in the midst of his cups, a letter was delivered him, warning him of some one who laid in wait for his life. The bearer of the letter desired him to read it immediately, because it was on serious business, and of the highest importance to him. "Oh." re-

age of the world, and the signs of the times admon-ker of articles from the Shakspeare "mulberry-tree," ish us of this, and also of our duty to continue of which as many were sold as would have taken aland increase our aid in swelling the note of warning most a small forest to supply, used, when disposing of a curious article, to place his hand upon a piece The reader may have stood by the Falls of Niag- of the real tree, which was affixed to his bench, and ara: A short distance above the cataract the waters say, "I solemnly swear that I hold in my hand a become very rapid, hence that part of the mighty portion of the tree which Shakspeare himself planstream is called "The Rapids." So it seems to us ted." This trick succeeded admirably, and old Sharp died very rich, but on his death-bed he confessed that he had deceived thousands.

> Our lady readers will find, by turning to the third chapter of the book of Isaiah, and reading the 18th verse, that not only were hoops worn in those days by the daughters of Zion, but they were also an abomination in the sight of the Lord. To save them the trouble, however, of hunting it up, here is the verse :- "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the

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 per-sonalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentiling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. C. Churchill.

The Northern States Fighting for Slavery.

Yes, it is even so. All the fighting that we have yet done, has been to sustain the Union, and bring back the seceding states. And whereas the Constitution of the United States, and the Fugitive Slave law of Sept. 18, 1850-together with other acts, passed at various times-recognize slavery; and by those laws we are made the abettors and defenders of slavery. Hence in fighting to restore the Union and maintain the laws, we are fighting for slavery, to sustain it where it now exists. And the Southern confederacy is fighting us, to extend slavery into free territory and to enslave the free. Hence, virtually speaking, all the fighting that has yet been done has been to sustain slavery. May God open our eyes that we might see what we are doing. No wonder our arms are not successful. Hear what God said to the leader of his people, Josh. 7:10, -" And the Lord said unto Joshua, Get thee up ; + wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them : for they have even taken of the accursed thing, and have also stolen, and dissembled also. . . Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed. Neither will I be with you any more except ye destroy the accursed from among you. Up, sanctify the people," &c. Well might God have said thus unto us in the solemn fast of Sept. 26 .-The accursed sin of slavery is among you. "Get thee up; wherefore liest thou upon thy face." The accursed thing, slavery, is interwoven in your constitution, and codes. Sanctify the people, and wipe the accursed laws from all your statutes and acts. Neither will I be with you any more except ye destroy them from among you.

Let the people arise in their might, and sustain a Butler in his moving the confiscation act, and a Fremont in carrying that measure and putting it into execution. These two men have done more towards the suppression of this rebellion by these two acts, than all the rest, because they have struck at the very root-they have dared to do right. Let not our rulers tremble before traitors; but let them hang slavery, Haman-like, upon the gallows she has prepared for freedom, and then our country can smile in gladness. And we can pray God to bless our arms, and restore peace again to our beloved country; and every Christian would then be justifiable before God in taking up arms and fighting for liberty (instead of slavery, as we are now doing), and the smiles of heaven would beam upon us, and our happy country would then be an asylum for the oppressed, and the nursery of liberty, where tyranny and oppression could never come. May God speed the right. Amen.

CASTLE CHURCHILL.

New Hartford, Iowa.

observers abroad. Mr. W. E. Foster, member of of sorrow and mourning. It seems to me that maspeech lately made in that body, took the view, and the present time than they have at any time for we think most justly, that is whether the Union was some years past a May be it is because my own joy or was not restored, slavery had received what would is increased. But I am pained for the lukewarmbe found to be its death-blow." He added :---

be arrayed one against the other; but there was this difference, that whereas the South were fighting avowedly for the right to perpetuate and extend slavery, the avowed object of the North was simply the preservation of the Union. Therefore it was true that the South appeared in the contest to be more pro-slavery than did the North to be anti-slavery. But in reality the North were fighting against slavery as much as the South for it; for if the South succeeded they would establish a slave nower anch succeeded they would establish a slave power such as he had described; if they failed, slavery would receive a blow from which it could not recover."

We think this conclusion cannot be controverted. slavery, cannot, we think, be logically construed into its support. ner their rand their rand the Ene

From Bro. A. Brown.

Bro. Bliss:—In your paper of Sept 21st you speak of the "last Herald." Indeed, is the Herald finally suspended? or did you only speak on the principle by which the boy carried the fleeces of wool into the attic faster than his father sheared them? If when he boasted that he had accomplished the feat by carrying up a little sheep with the fleece on, the father had retorted that he intended to shear the next year's lambs, I fancy the boy would have been as badly nonplussed as I was at your remarks about your " last article on the peri-

2. Although you profess never to cross a bridge until you come to it, yet you did allude several times, to Dan. 12th and the periods therein, in the very article to which I especially referred-Herald, Aug. 31. Besides you have all along been commenting upon the 1260 days, and they occur in that

3. I do not find that Lowth* in his commentary supposes anything about "three days" in Isa. 20, and Clarke only supposes their omission "possible." But so far from an omission Clarke shows that in the Septuagint and in MSS. Pachom "three years" are twice expressed. If Isaiah walked barefoot ony three days as a sign of three years, the "years' have been associated with the captivity, or the thing signified; but they are on the contrary only connected with Isaiah himself. But your criticism shows that when a theory is involved it must be sustained even at the expense of an imputation upon the integrity of God's word.

4. If I confound dynasties and personal reigns with kingdoms, so do you and so does inspiration. You say a king in symbolic scriptures means a king dom. The little horn is a kingdom, then, and, as you say, is Papacy. But is not Papacy a dynasty? The seven heads are seven kings, kingdoms; but are they more than dynasties? The Babylonian empire and dynasty were identical in power and duration The leopard, Dan. 7, you believe represented Alexander's empire, but I believe represented Napole on's. In either case, a personal reign and a king-dom are confounded. This is unequivocally so in the explanation of the rough goat, 8:21, which is said to represent the king of Grecia, no more than Alexander's reign can be embraced; for subsequent history is indicated by four other kingdoms. v. 22. Yours as ever,

A. Brown.

* Perhaps you examined only Bishop Lowth's commentary. Our reference was to Wm. Lowth-the father, we believe, of the bishop. ED.

From Bro. J. Croffut.

Dear Bro. Bliss :- Perhaps my Advent brethren are wondering what has become of Bro. Croffut .-Well, they ought to be informed. I am at home in Brooklyn, L. I., and can be found at all times at 253 Bridge st. I am almost entirely confined to the house, and have been so for more than four months past, part of the time in great distress from a very bad foot and ankle, which has seemed to threaten my life; and I feel very sensibly its effects, both physically and mentally. I have taken counsel, and have done many things without being benefited. In its beginning I committed myself into the hands of the Great Physician, confiding in his mercy and power to heal me. I am somewhat better at present. To God be all the glory and praise in Christ Jesus my Saviour. I am still strong in the faith of the certain nearness of redemption, when the glory of God shall fill the whole earth, and Jesus shall reign King of kings and Lord of lords; and altho' I am now lame I shall then "leap as an hart," and be free from sickness, pain and sorrow. O happy day! Come, Lord Jesus! come quickly! I long for the blessed time, and I am cheered with the pros-The above opinion respecting the support of slav- peet that it will not be long ere mortality shall put ery, by our government, is not shared by impartial on immortality, and joy and praise take the place the British Parliament for Bradford, Eng., in a ny of my brethren and sisters manifest more joy at ness and coldness of some, who used to have warm "Thus it was that the North and South came to hearts and joyful hopes, but who now feel that they Lord with an eath, but Peter found mercy. Have you done worse than Peter? Paul, with all the light and learning of his day, and with a full knowledge of the Scriptures, persecuted the innocent unto For, most surely, resistance to an effort to extend death, yet he found pardon and peace in Jesus. Is your sin greater than his? And even if you are deeper in sin than they were, you may still have pardon if you will. You have not trodden under

put him to an open shame, nor counted the blood the benefit of reading it and of being encouraged of despair. You are looking for Jesus; you believe years, apart from my Bible. he is very soon coming in his kingdom. You do not deny this; but you have neglected your duties .-Turn, then, with humble penitence. Trust in Jesus, and though your sins be as scarlet, he can make them white as snow, and though they be red like crimson, they shall be as wool. Cast yourself upon his mercy, and he will take away your load of heaviness. He will remove your load of iniquity and give you peace, and restore to you the joys of his countenance. The way is open, and the invitation to you is come! Come then to Jesus, come! come! come! It grieves me that I am unable to labor in the great work of warning men of the fast-approaching crisis, and calling sinners to repentance O that God would enable me to go forth again to declare his truth, and assist to arouse the slumbering, to alarm the careless, cheer the waiting, comfort the desponding, and urge all to the utmost to be in readiness to meet the blessed Saviour descending in all the glory of the heavens, with all the holy angels. True I do not feel competent for the work I desire, but I trust not myself; my trust is in God, who has helped me hitherto. O how wonderful are God's ways! How gracious and longsuffering! Praise him, O my soul, and all that is within me bless his holy Name. Brethren, remember in your prayers an afflicted, unworthy brother, who would gladly see you while in the flesh, were it God's will, but I hope soon to see you all glorified in the presence of Jesus, and join with the great multitude of the redeemed, in praise to God and the Lamb, to whom be all glory, power and dominion, forever and ever.

I am sorry the Herald is not more prized by the Christian community. If I could, I would joyfully assist in sustaining so valuable a paper; but about all I can do is to commend it as one of the best papers that I know of in all the earth, and I wish every one might read it, whatever else (beside the Bible) they might read. May God dispose the hearts of those who can, to contribute abundantly to its support, so that it may be free from embarrassment. Yours waiting in hope, J. CROFFUT.

Brooklyn, Oct. 20, 1861.

From Bro. H. M. Beck.

Dear sir :- I think I cannot do without your paper. I have taken it ever since forty-three, with the exception of one year. The truth it advocates, is dear to me-dearer than all beside in this world. O that our blessed Lord may soon come and claim the kingdoms for his own - whose right it is to reign. The signs are gathering; and faster the day is dawning on a slumbering church and a wicked world. It will be as it was in the days of the flood and as in the days of Sodom. O alas for the world and our own distracted country! What a sad scene -brother arrayed against brother, at sword's points. Yours in hope of soon seeing the Lord come to take his dear ones home. H. M. BECK. Hamlin Grove, Iowa, Oct. 9, 1861.

From sister C. G. Grover.

Dear brother :- I am very desirous not only to see the Herald sustained, but also to aid the Millennial Association. The papers come regularly, and are eagerly looked for and read. I am pleased that the donations have been so liberal. I see names of many dear ones in the Herald who love the appearing of the Redeemer, whom I do not expect to see until I meet them in the glorious presence and society of the Lord himself. Those that have the means I trust will do what they can to sustain so valuable

The stirring events taking place in different parts of the world cause considerable excitement in Montrose, retired as we may seem to you. I think however there are but few who suppose them connected but is in all places by his presence. with the very near coming of Christ, though to us the signs the Saviour said would precede it already give notice that he is at the doors. I learn that the Pastor of the Presbyterian church here recently said in his pulpit, he believed the coming of Christ to be near; but I do not know that it is the sentiment of his congregation.

All my hope of eternal felicity is in the cross of Christ, and my glory before an ungodly world is in that atonement made by the blood of Jesus. Everything else loses its lustre when compared with Your sister in Christ, His love.

CATHARINE G. GROVER. Montrose, Pal, Aug. 19, 1861.

From Bro. T. Brown, timrofood of ebam seites

Dear Bro. Bliss :- I feel thankful to the good Dear Bro. Bliss:—I feel thankful to the good the cause of Christ, and many will long remember Lord and the friends that the Herald has been sus- his Christian kindness and hospitality. He early

foot the Son of God, nor crucified him again and tained up to the present time, and that I have had wherewith you were sanctified an unholy thing, nor and strengthened in my hope, by its contents, in done despite to (been malicious against) the (Holy this my lonely and insulated situation. It is the Spirit) Spirit of grace. Banish, then, this feeling only Advent preaching I have had for the last eight

I beg the privilege of calling your attention to an idea I got from your article in the Herald of Feb 4th, 1860, headed, The Throne of the Universe, in which you described the unlimited extent of the universe, and thought our Father's house embraced all, as proven by 2 K. 8:27, the entire universe being our Father's house, and the infinity of worlds its many mansions, the abodes of intelligent beings .-According to your premises, is not our earth one of the mansions in our Father's house, and the one that Jesus has gone away to prepare for his saints? See John 14:2, 3; and the way into the mansion, v. 6. If you by the above can get my idea, and it is correct, I hope you will give us a fuller explanation of the subject. I think it has much weight in correcting many of the popular errors of these last days, in establishing the doctrine of the renovation of our earth, and setting Christ on the throne of his father David-as brought to view in Luke 1:32,33; at which time righteousness shall cover the face of the earth as the waters cover the great deep, and not till then. Yours as ever,

THOMAS BROWN.

McConnel's Grove, 111., Oct. 10, 1861.

This earth we understand to be the place-the one mansion in the Father's house of many mansions, which our Saviour will prepare for his saints by its renovation .- thus redeeming the already purchased possession. And the way into this mansion, when recovered from all the disabilities of the fall, is only through Christ-by our putting on Christ here. May God enable you and us, dear brother, to enter that mansion of the redeomed by the new and living way.

> Hymn for Exeter Tent-Meeting. Air-O that beautiful world.

Beneath this humble awning's shade, In nature's bower so soon to fade, Truth's impress deep within we've felt, From words that burn, and prayers that melt; We've met to present our songs of praise, At devotion's strine, to the Ancient of Days; We've been refreshed from the dear old Book, And taught from the word for Christ to look.

No earthly honors lure us here. While we bid adieu to firesides dear, We will not seek our brows to twine With a fading wreath in a sickly clime: But we see the storm is near, and cry, "To the life-boat, mariner, fly, O fly." Soon the winds will rush and the hail descend; O then we shall need a heavenly Friend:
O that heavenly Friend.

When next we meet this pilgrim band,
'Twill be far away in the goodly land,
The warfare closed—the work all done,
We'll joyfully shout the "Harvest Home."
Soon the graves will open—O rapture rare!
We'll haste to welcome the loved ones there; Our offspring dear, immortal and fair With sparkling eyes, will all be there.

O they'll all be there.

Farewell, dear brethren, all farewell Till we meet in glory there to dwell; A little longer tears must flow, Then we'll bid adieu to scenes of woe: Then time's great bell will quickly toll;
And angels sent from heaven above
Will bear us away to a home of love:
O we are almost home.

fe,beirraMathers in the da

At Champlain, N. Y., September 19th, 1861, by Ilder C. P. Dow, Mr. Royal Converse, to Miss CLARISSA CHURCHILL, both of the above place.

In North Attleboro', Mass., Oct. 20, 1861, by a paper, holding up your hands and comforting your Eld. C. Cunningham, Mr. Mortimer A. Guild and heart. Miss Annie L. Farnsworth, both of Wrentham. Miss Annie L. Farnsworth, both of Wrentham.

> The Turks build their temples open at the top, to show that God cannot be confined or circumscribed,

The younger Scipio said to a young soldier, showing him a fine buckler of which he was very proud, "It is a very fine buckler, indeed; but a Roman warrior ought to repose greater confidence in his right hand than in his left."

OBITUARY.

Died, in Saco, Feb. 24, 1861, Dr. Benjamin Col. By aged 73 years, 8 mos.

Bro. Colby experienced religion in early life, when about 16 years of age. He was for many years one of the most prominent members of the Christian church in York, Maine, with which he stood connected until his death. He was ardently devoted to

DIED, of consumption, at his father's residence in St. Armands, John Quincx Adams, the son of John and Margaret Tittemore, May 30th, 1861, aged 34.

Under a complication of disorders, the subject of this notice had suffered for 20 years, without the consolation of the Christian's hope; but, wasted to a skeleton, and bereft of all earthly joy, during the last months of his weary life, he earnestly sought for the favor of God, and became so changed as to delight in singing and prayer, and finally went down to the grave in peace, in hope of a resurrection to life. C. P. Dow.

Fell asleep in Jesus, July 26th, 1861, at Pigeon Hill, St. Armand, C. E., Margaret Embury, con-sort of John Tittemore, aged 69 years and 5 mos.

Sister Tittemore was born in Prescott, C.W., and was the eldest granddaughter of Rev. Philip Embury, who formed the first Methodist class, in America, in New York city, in 1766. At the age of 18, she professed faith in Christ, and united with the Wesleyan Methodists, where she remained in church fellowship until 1845, when having heard the glad tidings of the kingdom of heaven at hand-Christ's final advent near-she fully embraced the truth thus unfolded to her view, and became a firm and decided Adventist, and left the Methodist church to unite with those who were looking for and loving Christ's appearing, which relation she maintained until her death. Four years since she suffered a shock of palsy, which paralyzed one side and rendered one-half of her person useless, which confined her at home, and deprived her of the privilege of attending meetings with her husband as before. Yet she did not falter in her onward journey to the land of promise -the land of rest. A second stroke of palsy consummated the work of death, and fully prepared her for the grave, where she waits the resurrection of the just. May the afflicted circle follow her as she followed Christ, and prepare to meet her, when, free from palsy and bright with glory, the fond mother and loving wife shall come from death's lone solitude to a land of life, where tears will never flow, nor farewell words be spoken.

A sermon was preached on the occasion of her funeral from Heb. 9:27, 8.

C. P. Dow.

ADVERTISEMENTS.

Memoirs of William Miller.

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

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 affection ate 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 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 ton Daily Traveler. 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 converges. sion. 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 Literature Large 12". ary Journal."

This volume is worthy of a perusal by all who take 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-

embraced the Advent doctrine, and has for many pointments, and his death, and frees him from many of the injurious imputations with which he was as-sailed 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. Instead of the ambitiousness of a religions dema-gogue, he was disinterested; his great aim in his

specting 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." TUCK YM

rust in God from the con

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 It presents various computations of the 'times of Daniel and John; copies Rev E. B. Elliott's view of 'cour present position in the prophetic calendar,' with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians, expressing faith in the personal advent of Christ. faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

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CHILDREN'S DEPARTMENT

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

BOSTON, NOVEMBER 9, 1861.

I Cannot be Good.

"It is impossible! I have tried, and I cannot be good," cried little Anne, and she girl she had some faults which troubled burst into tears.

Her aunt Grey, who entered the school- and passionate." room just then, and heard her crying, approached her and said gently, "What has happened, my child? What is the cause of this great grief? Where is your mother; is she in the house?"

Anne's sobs redoubled at this question. "Oh no, aunt, mother is gone out with my sister. They are gone to take a walk, and

I am left at home with the servant."

"My poor child," replied her aunt,
"your mother must have been sorry not to take you out; but she surely had a good take pleasure in listening. Sometimes I reason for thus punishing you?"

Anne hesitated a moment, and then re-peated sadly, "Aunt, I cannot be good."

"How! you say that you cannot be good? Are you sure that you have a sincere desire, and do what would help you to become so?"

"Yes, I am sure I try, aunt; I wish to be good, for it is very sad to be always getting punished. Last night they sent me to bed an hour before my brothers and sisters went, and I said to myself, 'I will try to-morrow, and not do anything to deserve punishment.' But this morning, when getting up, I spoke in a naughty manner to the servant; I gave a slap to my brother, who was leasing me; and when my sister Henrietta spoke to me about my faults, I answered her that it was no business of hers. I came to breakfast very cross, fought with every one, and said my lesson very badly; so mother has deprived pray to him to help you to persevere.'
me of my pleasant walk this fine summer ""Mamma, said she, do you know me of my pleasant walk this fine summer day. And, aunt, it is always the same. am sorry for being wicked; I know that I should be happier if I was better, but I cannot." And the poor child began again to weep bitterly.

Mrs. Grey looked at her with pity, and

said, "Don't you think, my child, that there are other reasons for wishing not to be wicked as well as the fear of punish-

Yes, I know that there are, aunt. I grieve dear mother when I am bad, and she is pleased when her children are good I tell myself of this also, and yet I am no better."

" And can you not think of any other reason for being good ?" said her aunt. Anne reflected a moment, and then said,

"Yes, it is right to obey God,"
"Without doubt, my dear child, this is the motive above all others that ought to induce you to enter upon a better life. Try to obey God; he who loves you better than even your father or mother can he who has given you such kind parents and who never ceases to bestow his good gifts upon you. Try and obey that bless-ed Saviour, who has been a little child like yourself, and who has left to little children as well as to grown persons, an example that they should follow. We read in his word that he obeyed his parents in the days of his childhood; and his word says also that he was 'meek and lowly of heart' and so my Anne must also become meek and lowly of heart if she obey God."

But, aunt, it is impossible; it seems as y if there is something in me that prevents

me from being good.'

"This something, my child, is your bad heart, and while that remains unchanged all must be bad. You know the Bible says, A corrupt tree cannot bring forth good fruit. But the Lord can charge it, and he has promised to do so for all those who ask him in sincerity. You are fond of stories; would you like me to tell you

"Oh yes, aunt;" and the smile re-appeared upon the lips of Aune, who placed herself against her aunt's knee.

"You have not forgotten your cousin Theresa?" said Mrs. Grey, her eyes filling with tears, and her voice low and sad, for

young when my dear cousin died, I remember well how kind she always was to us, ber." and how well she knew how to amuse us.

We often termented her, but she was never impatient; every one loved Theresa.-Oh. dear aunt, if I could be like her !"-And the child put her arms round Mrs. Grev's neck, and kissed the poor mother, who was now weeping at the remembrance of her lost darling.

After a few moments of silence she began: "When Theresa was, a very little me greatly; she was violent, disobedient

"Aunt, it is impossible."
"No, my child, it is quite true; Theresa, whom you knew so sweet, so gentle, so amiable to all, was, until she was six yrs. old, one of the most troublesome children I ever knew. I often spoke to her of her sins; she would weep, promise to improve. make good resolutions, and, like you, fall soon again into the same faults. I read with her the word of God, I spoke to her of the Saviour, and she often seemed to thought I saw in her some serious impressions; then would come a temptation, the least difficulty in her lessons, and my poor Theresa would give way again to all her impatience and passion. I was very sad at seeing the faults of my dear child, and I ceased not to ask God to have pity on her, and change her heart. All at once I noticed a difference in Theresa's conduct, which delighted me,
"Many days passed without my having

any fault to find with her. She was sweettempered, quiet, and seemed very anxious to please me. I, however, knew my child, and I dared not give myself up to the joy that filled my heart, for I feared this change would not last. One day Theresa came to me and said, 'Mamma, have you not been pleased with me for some days?

"'Yes, my child, I have had every reason to be so, and I bless God for it, and

how I try to be good?

"'No, my child,' said I.
"'When I feel inclined to be bold, I go into a corner, and I pray to God with all my heart to help me to be good, and then I can be.'*

"My dear Anne, the course of my Theresa's life proved the excellency of this way for being good. From that time she was what the word of God calls 'a new creature. She never had a fit of passion, or disobedience; she was truly another child. I could not say all she became to her father and to me; I possessed in her at the same time a daughter and a friend.— God has taken her from us very young, but we bless him for having given her to us, and we know that we have returned her to him.

"Dear child, would you not wish to do as Theresa did? would you, not wish to seek with all your heart from the Lord the strength to conquer all your faults, and resist the sins which beset you? Ask, as Theresa did, and he will give to you as he did to her." Anne was much touched: she said little, but her aunt saw that she had received a good impression.

Mrs. Grey knelt with the child and asked God to bless Anne, and give her the new heart which she needed. When they rose, Anne threw herself on Mrs. Grey's neck and said to her in a trembling voice, "My dear aunt, if the Lord make me good as you have asked of him, perhaps I may be able to fill, in some degree, the place of

Jesus, Saviour, pity me:
Hear me when I cry to thee;
I've a very naughty heart,
Full of sin in every part;
I can never make it good; Wash me, wash me in thy blood.

Save me when I cry to thee.

Though I cannot cease from guilt,
Thou canst cleanse me, and thou wilt;
Since thy blood for sin was shed,
Crowned with thorns thy blessed head,
Thou who once didst suffer so,
Ne'er wilt bid me from thee go: Jesus, thou wilt pity me;

* This account of the conversion of a child of 6 years old is true.

REMEMBER. A little boy was amusing himself with his playthings upon the Sab-Theresa was her only child, and she had died of scarlet fever at the age of sixteen, "Ch no, aunt, Though I was very the sabbath day."

"Oh, is it?" said he; "I did not remem-"That is the very command which God

after they were found, the little fellow said: 'It grew dark, and I kneeled down and

asked God to take care of little Johnny, and then went to sleep."

How touching ! how simple ! how sublime! That was true faith-that was gindown in peace and sleep; for thou, Lord, Nov. 17th. only makest me to dwell in safety." Perhaps the little boy learned his esson of trust in God from the royal Psalmist.

My Duties as a Sabbath Scholar. 1. 1 must remember the Lord's day, to keep it holy at home, and by the way, in the house of God, and in the school.

2. I must always be at school in good

3. I must learn my lessons perfectly, and repeat them distinctly. 4. I must be quiet, serious and attentive,

during all the exercises. 5. I must be obedient and submissive to

my parents and teachers. 6. I must be truthful, honest and oblig-

ing, to all those around me. 7. I must give my heart wholly to God. praying to him, and studying his word ev-

ery day.

Unable, in my own strength, to perform all these duties, Lord Jesus, help me by thy grace; grant me the Holy Spirit, to

lead and guide me, and bring me at last to heaven. Amen.

Young people should have a particular care of evil thoughts. O, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the rear. Strive against them; watch against them; pray against them. They prepare the way for the Enemy.

"Bad thought is a thief! he acts his part, Creeps through the window of the heart; And if he once his way can win, He lets a hundred others in."

Our Rest.

My feet are worn and weary with the march Over rough roads and up the steep hill side; of City of our God, I fain would see

Thy pastures green where peaceful waters glide. My hands are weary laboring, toiling on

Day after day for perishable meat; O city or our God, I fain would rest, I sigh to gain thy glorious mercy seat.

My garments travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, O Lord, my righteousness,
Spotless and white in thine unclouded ray.

My eyes are weary looking at the sin,
Impiety and soom upon the earth;
O city of our God, within thy walls
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin;
Sinning, repenting, sinhing still, alway;
When shall my soul thy glorious presence feel,
And find its guilt, dear Saviour, washed away?

Patience, poor soul; the Saviour's feet were worn.
The Saviour's heart and hands were weary too,
His garments stained, and travel-worn, and old,
His sacred eyes blinded with tears for you!

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest.
O city of our God, we soon shall see
Thy glorious walls, home of the loved and blest.

APPOINTMENTS.

The Lord willing, S. Heath of Lunenburg, Mass., will preach in South Reading Nov. 17.

London Ridge, Sunday, Oct. 27th; West Alton, Friday, Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillsonville meeting-house, commencing Thursday, Nov. 28, at 10 1-2 in the morning. Deer Park is in Lis Salle Co, on the direct road from Ottawa to Tonica, being about eight miles east of Tonica and about the same south west on the mail route to Tonica. Those coming on the Central R.R. will stop at Tonica; and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people;

For signs there's no mistaking
Proclaim Messiah near.

due aid beileds H. G. McCullock, Secy of Conf.

Dear Bro. Bliss: -Will you kindly notice in the Advent Herald the following appointments for our State Missionary, O. R. Fassett? Thursday ev, Oct. 24th, at Bangor, Me., and continue over following Sabbath; Monday

has given us," said his mother: "'Remember the sabbath day, to keep it holy."

The Prayer of Faith. A little boy and his brother were lost in a Western forest. On giving an account of the circumstance of th

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and continue as duty may dictate.

G. W. BURNHAM.

Wolfboro', N. H., Oct. 21, 1861.

uine prayer. Davil himself did not exceed it when he said; "I will both lay me field, Vt., Sanday, Nov. 10th; on Dinsmore Hill, Sunday, problem to united to C.O. TOWNE.

> MERTINGS IN BOSTON. I am helding a series of evening meetings all this week, in the Advent Chapel. We have some interest. Next subbath, we are expecting a new minister, to commence his services with us! He will speak in the A. M. and evening, and I shall in the P. M. preach the funeral sermon of the late Dea. John Lang.

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BUSINESS DEPARTMENT.

BUSINESS NOTES. T mol lo mo

Wm. R. House. You have already paid for the Herald to the middle of next March—to No. 1085; and by that time you may find yourself differently situated.

Thomas P. Hedrick. At the present moment we have no blank receipts. The \$2 sent by you, we have credited to Mrs. Phebe Sanders, from No. 967 to 1023—paying up to the first of January 1861.

J. M. Orrock. C. Libbey, after three more Nos., will owe \$2. We send no bill for the reason above. Have balanced the account sent you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Bos-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 thespel.

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

ACKNOWLEDGMENTS TO TUESDAY, NOV. 5, 1861.

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

SNOITAND LAUNAN C. P. DOW

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.

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

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 of it.

RECEIPTS.

UP TO TUESDAY, NOV. 5.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there 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 just-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent. paper is sent.

Wm Lowell 1086, J Shockley 1075, CCunningham 1088 E P Knight 1101, R T Price 1132, Alcina M Groson 1090 A Fuller 1057, S C Beckwith 1075, P A Palmer 1075, A Fox 1075, J E Hurd 1075, Sally Heazar 1078, W M At-wood 1069, T Ware 1080, Geo D Warren 1072—each \$1. Joshua Mann 1027, Wm M Page 1114, and \$3 for b'ks. sent Oct. 31; G Speck 997—\$3 due; Phebe Sanders 1023, A Lester 1127—each \$2.

J Man 1118, \$2.26; J Matthews 1092, \$1.13.