

hold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindred of the earth shall wail because of him. Even so, Amen." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "And I saw a new heaven and a new earth . . . and I heard a great voice from heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, "Behold, I make all things new."

If the minister was correct in the rule of exegesis which he announced, then the coming again of Christ and the new creation are "of peculiar importance, and demanding special attention;" and it is not surprising that John Wesley should publish a sermon on the words, "Behold, I make all things new." H.

For the Herald.

What am I in my own Family?

The important though simple question "What am I in my own family?" has so frequently forced itself upon my mind, in moments of serious reflection, that I am induced to lay before your readers my thoughts upon it. When visiting Christian friends, on certain joyful anniversaries, and communing with them on the "Blessed Hope," it has occurred to me that they are disposed to form too high an estimate of my religious character. Admitting my sincerity in the sight of an all-seeing God, still I could not but painfully feel that these dear brethren now see me to a good advantage, and at a distance from the cares and trials inseparable from the domestic state; and consequently find me more calm, more cheerful and prosperous, more spiritual than I really am under other and ordinary circumstances. When thus mingling with the excellent of the earth I had, moreover, a character to maintain as a professed Christian, and on that account, also, I might be led to walk more circumspectly. Not that the eye of the holiest of men ought to influence a believer in comparison with the eye of God, yet so deep is the corruption of the human heart, and so subtle the devices of the adversary, that not a few of those who love our Lord Jesus Christ in sincerity will confess that the arrival of some eminent Christian at their home has supplied that stimulus to spirituality which ought to have been furnished by the consideration "Thou God seest me." When therefore these Christian brethren at whose houses we occasionally reside not only admit our sincerity, but even admire our piety, and speak of it in terms of somewhat high commendation, is it not needful to inquire seriously and at a throne of grace "What am I in my family?" For every one must admit the difference between manifesting a religious character in the social circle and sustaining it in the domestic. In the former, every thing may occur to promote our temporal comfort and excite our Christian cheerfulness. Our will, perhaps, is not opposed; our inclinations are not thwarted; our temper is not tried. In the latter our children and domestics may do something that is contrary to our will, thwart our inclinations, and seriously try our tempers. How indispensable, then, is the inquiry "Am I that real saint at home that I am supposed to be abroad?" How vast is our obligation to walk in the presence of our household consistently with our serious profession, and how beneficial are the effects of our consistency on their minds and manners, are points too clear to demand any proof. Our children and domestics will at least form a higher estimate of the value of vital Christianity when they can daily trace its ascendancy

in our own life and conversation. On the contrary, they will too naturally form false estimates of our religion if they observe no such results. In the latter case, the injury done to a family, in their immortal interests, cannot be adequately conceived till the day of universal judgment.— O.

Pardon.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment for some misdemeanor. The officer entering the soldier's name said, "Here is——again. What can we do with him? He has gone through almost every ordeal." The Sergeant-Major, M. B., apologized for intruding, and said,

"There is one thing which has never been done with him yet, sir."

"What is that, Sergeant-Major?"

"Well, sir, he has never yet been forgiven."

"Forgiven!" said the Colonel. "Here is his case entered."

"Yes, but the man is not yet before you, and you can cancel it."

After the Colonel had reflected for a few moments he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought against him.

"Nothing, sir," was the reply, "only that I am sorry for what I have done."

After making some suitable remarks, the Colonel said, "Well we have resolved to forgive you."

The soldier was struck with astonishment; the tears started from his eyes; he wept. The Colonel, with the Adjutant, and the others present, felt deeply when they saw the man so humbled. The soldier thanked the Colonel for his kindness, and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won!

This is just the method God adopts with us in the everlasting Gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by His love. He is ready to forgive. He sends to us, saying, "Only acknowledge thine iniquities;" and then offers us a pardon—a pardon which cost him the life of his only begotten Son. A pardon, not of one sin, but of all our sins; a pardon that will bring peace to the conscience on earth, and entitle us to eternal rest. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his Colonel, and wept as a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered, they treat it with neglect or contempt.

For the Herald.

To Arms.

"Fight the good fight of faith."

Up Christian soldier—to your arms!
God's Sentinel the host alarms,
Up! Gird you with your armor bright;
If you'd conquer you must fight.

Set hope, your helmet, on your brow;
Let faith, your shield, be with you now;
Let righteousness your breastplate prove;
And truth your girdle, knit with love.

And let your feet with peace be shod,
Your two-edged sword, the word of God;
Thus armed, obey your Captain's call,
And by his grace you'll conquer all.

Legions of foes around you press,
In subtle forms and specious dress;
Satan, who knows his time is short,
Doth lure with wiles of every sort.

His reign is short, his wrath is hot,
And from the earth the truth he'd blot,
And ruin every precious soul
Who pants for life's immortal goal.

The worst of foes you'll find within,
The foes of lust, and inbred sin;
But inward foes your Captain sees,
And grace he'll give to conquer these.

If outward foes do you assail,
His proffered grace can never fail;
And as the conflict grows severe,
Your Lord to succor will appear.

Your Captain's skill you need not doubt,
For all the hosts of hell he'll rout;
When single handed and alone,
The foe by him was overthrown.

Then courage, soldier! to the fight!
A crown you'll win, of glory bright;
Up, then! and gird your armor on,
And fight—for thus the crown is won.

H. BUCKLEY.

For the Herald.

From Bro. O. R. Fassett.

Augusta, Me., July 21st, 1862.

Bro. Bliss:—Since I wrote concerning my mission in the Herald, I have visited and preached "the gospel of the kingdom" and of "the grace of God" in the following cities and towns in this state. Augusta, Portland, Bangor, Biddeford, Kennebunk, Lyman, Hollis, Cape Elizabeth, Cumberland, Yarmouth, Raymond, Casco, Poland, Wayne, Livemore, Rome, Starks, Belgrade, Sidney, Gardiner, Richmond, Litchfield, Bristol, Hope, Lincolnville, Rockport, Searsport, Holden, &c., &c. By looking upon the map you can see how much territory I must have traveled over, and how many towns passed through, and how many people came in contact with in the six months past. Some of the above places I have visited twice or more within this period. I have had health and strength given me to travel in all kinds of weather, fair and foul, and to fill all my appointments, I think, without exception. The heat of the season wears upon me more than the winter's cold, as my labors are so constant and unremitting:—consisting of riding, preaching, talking, praying, singing, distributing tracts, during the entire week. Early in the spring and while the Regiments were encamped in the capitol of our state, before leaving for the south, I had the privilege, in the providence of God, of preaching, Augusta, in the Baptist church, where assembled several officers and many of the soldiers and men of our state, among whom was the Pastor of the church, dressed in uniform, as the 2d Lieutenant of one of the batteries. There was good attention paid to the preaching of the word during the day; but the Pastor was evidently much stirred by the discourses. He remarked to me at the close of the services: "you have given it to us to-day, hot and heavy" I replied, "We are living in serious times." He answered, "I know it, and I do not find fault with the expression of your views; I like to see a man openly and frankly avow his faith." Looking at him, arrayed and clad in his military dress, I remarked to him, "Sir, you will soon lose all confidence in human governments." He replied "I have already." Then said I, "What is your hope?" He answered, "My hope is that this government will soon right itself and be reconstructed upon a new constitution and basis, and that in the providence of God it will be the instrument of the evangelizing of the world." I replied, "Your hope is vain." My heart was sad that day to see and think of the condition of the Christian church and her ministry, and our beloved land, all on the vortex of ruin together. Yet I could rejoice also, in the trial, that the Kingdom of God was near. O may it soon come. My last communication to the Herald was forwarded to sister Richardson of Lawrence, who was at the time in Belgrade, in this State, attending upon a sick sister-in-law, then nigh unto death. That letter was read to the dying woman, and she made request if I was near and could be obtained that I should preach her funeral sermon. As providence ordered, I was in Augusta on the sabbath before her burial, and the day of her death, and the friends came for me to attend and officiate at her funeral. Her burial was to have occurred on Wednesday, but owing to a severe snow-storm blockading the woods, and the absence of her surviving husband, who was unable to reach Belgrade from New York, it was postponed until Thursday; and then Mr. Richardson did not arrive until after his companion was laid in the grave. This circumstance gave me an opportunity of preaching the gospel hope to a large audience, made up of all classes, and of becoming

acquainted with the Friends or Quakers of the region. Mrs. Richardson was the daughter of Mr. and Mrs. Lombard, Friends. I have visited the region since and have been hospitably entertained among the Friends and others, who universally came out to hear us concerning the Kingdom of God.

I might allude to many instances of peculiar interest occurring in my travels, showing the spread of the truth and the effect of it upon the hearts of many, had I time and space; but I must forbear. This State which in former years was visited with such wild fanaticism as to ruin for a season our cause, and we thought had cleared the door effectually against its further proclamation, is now open in all parts for the preaching of the gospel of the kingdom. Yea, the people everywhere seem anxious to hear concerning our hope and reasons of it. I regret having to leave the coming year the mission field of Maine, but my companion in life is feeble in health, and duty to her requires my presence more at home, and also it seems in the providence of God to be required of me to again take the pastoral charge of the Hudson street church, Boston, or aid them in the support of the truth in that city, and labor for the conversion of men and women to God. I know not what shall befall me there, save that I am willing to make sacrifice and suffer anywhere, I trust, for the Lord Jesus, if need be. I hope my coming to Boston will be for the glory of God and the upholding of his blessed cause and the salvation of lost men. I commence my labors in the city the first Sabbath in Sept. next. May the Lord raise up some faithful and zealous and pious laborer to take the field in this vineyard I am called to leave. There are several faithful brethren in the ministry here, but they are so situated as not to be able to become the State Missionary. Brethren pray the Lord of heaven to send you one.

O. R. FASSETT.

How shall we Escape?

The world, the wide world, is apostate. On this broad fact, wide as the world, and prolonged as its history, the Christian way of salvation is based. Here is an apostate province of God's empire. Rebellion has come upon the earth. You must not embarrass yourselves by inquiring how this came upon us, or why this is so. It is the fact with which we are concerned, not the mode. The grand question is not why this is so, or why this was permitted, or how we can reconcile it with the goodness of God, but how shall we escape? When a man is struggling in a current of mighty waters, it does nothing to facilitate his escape to be able to determine how he came there; nor would it help him if he could satisfy his own mind on the question why God ever made streams so that men could fall into them, and did not make every bank of granite or iron so that it would not give way.

The grand question is, how shall we escape? You will not escape if you remain in your present condition. Indifference is not safety, and unconcern is not salvation. It is not the way to be saved to give one's self no concern about it, or to suffer things to pass on as they are. If you remain as you are, with a sinful and depraved heart—with no love to God—what can befall you but ruin?

It will not save you to murmur and complain at your lot, or to find fault with the divine arrangements, or even reverently and devoutly to call these things mysterious. Skepticism saves no one from danger; murmuring saves no one; a sneer saves no one; contempt saves no one; nor does it save any one to call truth a mystery. None of these things make you a better man.

It will not save you to cultivate the graces of manner, or the accomplishments of life; to become more learned in the sciences, and a better critic of the productions of art; to make yourself more moral before men; to break off your external sins, or to put on the "form of godliness without its power." You may cultivate a bramble, but it will not be a rose; a rose, but it will not be a bird of paradise; a bird of paradise, but it will not be a gazelle; a gazelle, but it will not be a beautiful woman. You may polish brass, but it is not gold; and may set in gold a

piece of quartz, but it is not a diamond;—and just as certain is it that none of the graces of native character which you can cultivate will ever become true religion. The evil lies deeper than this, and must be healed in another way. It is not by works of righteousness which you have done that you can be saved. "The Son of man is come to save that which was lost."—*Rev. A. Barnes.*

Birks on the 2300 Days.

Bro. Bliss:—I have examined, by your request, the Rev. T. R. Birks' First Elements of Sacred Prophecy,—a work which I read with much interest several years ago, and which in my judgment is a most triumphant defense of the year-day system of prophetic interpretation. If the extract I give is longer than is really necessary to shew that his views are on the prophetic period under consideration, I am sure it will be found of sufficient merit to repay an attentive perusal. I quote from the London ed. of 1843.

The vision of the evening and the morning is the next passage which contains a prophetic number, and supplies fresh evidence for the protracted reckoning.

1. The text, according to the usual construction of the words, will be translated as follows: 'How long shall be the vision of the daily sacrifice and of the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he answered, and said, Unto evenings and mornings two thousand three hundred; and the sanctuary shall be cleansed.' 'And the vision of the evening and morning which was told thee is true; wherefore shut up the vision; for it will be for many days.'—Dan. 8: 13, 14, 26.

It is plain at once that this is not the usual and literal expression for a space between six and seven years. There are only three instances in all Scripture history where a period of above forty days is expressed in days only (Gen. 7: 3; Neh. 6: 15; Est. 1: 4). And it is without any precedent in scripture, or in common usage, that periods of more than one year should be thus described. When we add to this the peculiar phrase, *evening-morning*, or *evenings and mornings*, the strange form in which the message is couched becomes still more apparent. The first idea which it would suggest to any thoughtful reader would be an inquiry into the reason of so unusual and singular a phraseology.

Now the test of the two systems has already been shown to consist in this very point. If short literal periods were designed no reason can be given why they should not be expressed in the most simple, usual and literal form. We might then expect to have found them *three years and six months*, [Dan. 7: 25; 12: 7]; *three years and seven months* [Dan. 12: 11]; *three years eight months and a half*, [Dan. 12: 12]; *six years, three months and twenty days*. [Dan. 8: 14]. But if terms, which suggest at first sight shorter periods, were used as mental emblems of longer intervals, we might expect that the form of the statement would be peculiar and bear indications on its surface of a secret meaning—indications not so strong as to compel an immediate discovery, but convincing and powerful when the lapse of ages had opened the way for a juster view of the divine counsels. The words of the present text are just of this kind; inexplicable on the literal theory, but deeply expressive when the explanation of the year-day is received.

2. A close observation of the passage appears to supply a still more direct proof. The words *evening and morning* are in the singular number, and precede the numerals. Now in the Hebrew idiom, when the noun follows mixed numerals, it may be in the singular, but when it precedes them it is always in the plural number. By mixed numerals are meant those of unlike dimensions—where tens are joined with units, or thousands with hundreds. To this rule, I believe, not an exception occurs in the Hebrew Scriptures. The words occur again near the close of the chapter. 'The vision of the evening and the morning (not the *evenings and mornings*) which was told thee is true.'

The words in question, it would thus appear,

are not plural, but singular, or denote some one period called an evening and morning, and which must either refer to the whole course of the vision or to the time of its close. This last view of its meaning is confirmed by the words of the prophet Zechariah, where the cleansing of the sanctuary is described (Zech. 14: 6, 7): 'It shall be one day, which shall be known unto the Lord, not day nor night; but it shall come to pass that at the evening time it shall be light.'

Hence we may infer, with high probability, that the evening-morning, like the coming of Messiah the Prince (Dan. 9: 25), describes the limit or closing term of the vision, when the sanctuary shall be cleansed. The numeral 2300 will therefore stand alone, and requires a word of time to be supplied. And in this case the law of common usage forbid us to supply the word *days* with so high a number, and requires us to interpret the unit as a *year*, and the whole period as 2300 years.

3. But there are other reasons quite independent of this version, and which would retain their whole force if it could be proved erroneous. And, first, the included events prove the wider range of the prophecy. These consist of two parts—the restored daily sacrifice and a second desolation, including several centuries; and hence the whole period must be a term, not of days, but of years.

The probable reply to this argument would be, that the whole interval refers to the time of desolation only. But this is a departure from the direct and natural force of the expression. For, in the words of the celestial speaker, two distinct subjects are inquired into—the daily sacrifice and the transgression of desolation which treads down the sanctuary.

4. The connection with the seventy weeks leads to the same conclusion. There is plainly a close correspondence between the two visions. The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date includes two events the restoration of the sacrifice, and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural [view] of the *cutting off* is that which refers it to the whole period of the former vision. The seventy weeks are thus separated from the whole interval for the duration of the restored polity until the coming of Messiah, upon whose rejection the predicted desolation, the second part of the main period, begins to be fulfilled. And since the seventy weeks are thus only a part of the numeral period 2300, the unit of time in the latter must be a natural year.

It may be observed, in passing, as a presumptive confirmation of this view, that the excess of 1810 years (the difference of these periods), reckoned from the usual date of the Passion, or the fall of Jerusalem, brings us to the time 1843—1880; and thus corresponds with those many signs which now intimate to the church the approaching restoration of Israel.

5. The words of the angel, near the close of the chapter, lead to the same inference: 'Shut thou up the vision, for it shall be for many days.' These strictly answer to the former inquiry and its answer—'How long shall be the vision? Unto two thousand three hundred days.' The vision inquired into *begins* with the numeral period; and the same vision is not *after* but *for* or *unto* many days. Hence the many days are not *before* but *after* the commencement of the numeral period. This cannot be, if the number denotes less than seven years, but is exactly fulfilled, if the space designed by it is twenty-three centuries."—*Elements pp. 365—360.*

In the 6th, 7th and 8th sections which follows the above, Mr. Birks meets some objections which Mr. Maitland and others have urged against this longer reckoning, and adds,—"On the whole, even if we retain the usual version, there is a concurrence of strong reasons which fix the meaning of the true period, to be not six years but twenty-three centuries; while if the proposed translation be just and sound, as rest-

ing on a constant law of Hebrew idiom, then the question would be decided at once, and the time cannot be days, but must be years only."—*Id. p. 363.*

What he says on the other periods in Daniel must be deferred till another time. I remain, as ever, interested to know the import of the words of the "Wonderful Numberer."

J. M. ORROCK.

Waterloo, C. E. July 16th, 1862.

NOTE. We are much obliged to Bro. Orrock for the above extracts; and we will thank him for a transcript of Birk's opinion of the several shorter periods, their commencement, termination, &c. We shall also esteem it a favor from any correspondent, for the view of any writer on the prophetic periods.

ED.

For the Herald.

The Seal of the Spirit.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 10: 30.

What is the meaning of the word sealed? Make fast, confirmed, or ratified. Made good, firm, according to law. When an individual leaves a will, running to certain persons after his death, it is necessary that it should be sealed by his own hand, in order to make it good and lawful. Now as the Sinaitic covenant, (testament or will*) had its seal, the new covenant has its seal also. The seal of the old covenant was an eternal one, an outward visible ordinance. (This was the sabbath. Ex. 31). The seal of the new covenant is an eternal one stamped on the heart (or mind), the blood seal of love; by the Holy Spirit, the sealer, leaving his image, which is love, upon the heart. This is the inward anointing, of which the Apostle John speaks in his first epistle 2d chap. v 27. This anointing he says teaches you all things, and is truth, and is no lie. Glory be to God, for the truth of his word. Christ said to his disciples, The Comforter, which is the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When do we receive the seal of the Spirit? Paul says to his Ephesian brethren, In whom also, (meaning Christ,) after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of the inheritance: (how long) until the redemption of the purchased possession, unto the praise of his glory. What does he mean by the earnest of our inheritance? "Earnest" according to Webster, is money paid in advance, or a pledge. If an individual purchases a piece of property, and pays a part of the money down, to bind the bargain, and does not take that piece of property into his possession at the time, this may be called a pledge. So Christ pays us a portion of the spirit of the kingdom in advance, a pledge of his love, which makes us groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that wrought us for the self same thing is God, who also hath given unto us the earnest or pledge of the Spirit. 2 Cor. 5: 2, 5. What reason did God give for the first seal? "That ye may know that I am the Lord, which sanctifieth you." And on condition that the Israelites, kept the first Covenant, which was perpetual, they were to be inheritors of literal Palestine. Now, on the condition that we kept the new covenant seal on our hearts, we are to inherit the New Earth, the purchased possession. This seal is to be perpetual until the redemption of that possession. The redemption price is paid; but the time has not come for us to receive it. We must wait till the resurrection morn, when the promise is, "I have ransomed them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction." Hosea. 13: 14. The seal of the spirit on our hearts, if found there when Jesus comes, will render us lawful heirs to the everlasting inheritance with good

* Covenant is a better word, we think.—ED.

old Abraham the father of the faithful.' If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. Rom. 8: 10. His spirit, if we possess it, is what will give us boldness in the day of judgment, and enable us to say, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation. Jesus will find a waiting people then, when he comes, will he not? Is. 24: 9. Dear brethren and sisters, let us have the lawful seal on our heart. See to it that we make nothing a test but the one which Jesus and his apostles made, which is love. This is the fulfilling of the Law. Rom. 13: 10. By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. Gal. 5: 15, 16. O, may none of us be found among those who smite their fellow servants. Who are fellow servants with us? Christians. What is meant by smiting? Afflicting, &c. (see Webster). The judgment day will reveal those who have been smiting each other, and who have been afflicted and devoured and consumed by unkind words and unchristian acts. Divisions, and subdivisions, testing and judging, has prevailed. O! how many souls have stumbled at these things, and turned infidel, the Lord only knows. May the Lord help all who have erred in these things heartily to repent, and seek with all haste to get the Seal of the Spirit and keep it; for if any man have not the Spirit of Christ he is none of his. If we are found with bitter envyings and strife in our hearts when Christ comes we shall be left to share the portion of hypocrites and unbelievers. May the Lord forbid, is the earnest prayer of my heart.

Z. BROWN.

From the Millennial News.

The Millennial Sabbath.

There is probably no opinion—with an express declaration of Scripture to warrant it—so ancient and universal in the Christian church, as that when our world has stood 6000 years from creation, a mighty change will be effected in it under the government of the Messiah:—in other words, that its long week of toil and care under the curse will terminate in the *sabbatismos*, or sabbath rest which remains for the people of God. Heb. iv. 9.

There are passages from which this view may be fairly inferred, and the fact that it has been held from the apostolic age till now, by many of the most learned and pious Christians—to say nothing of the Jewish church—certainly entitles it to respect. It has been already shown that this was one reason why the early Christians expected the second advent would take place in the sixth century, their arguments being based on Septuagint chronology, which makes the first coming of Christ occur about 5466 years from creation, and consequently, the world 6000 years old about A. D. 534. The Septuagint version is a translation of the Hebrew Scriptures into Greek, made in Egypt about B. C. 280, and was in common use among the Jews in the days of our Saviour, and for many centuries afterwards. Though there is in the main a wonderful agreement between it and the Hebrew text, its chronology gives, from creation to the birth of Abraham, 1306 years more than the Hebrew; and has been manifestly corrupted. See the Hebrew text vindicated in Bliss' Sacred Chronology, pp. 183—226.

Believing, therefore, with Dr. Scott, that "the original Hebrew is best entitled to our confidence," the question of the present age of the world, according to this text, becomes one of interest. Many relying on Archbishop Usher's chronological calculations, found in our marginal reference Bibles, hold that it lacks 135 years of being 6000 years old. Now, without affirming that Usher overlooked any of the elements essential to the calculation, it might be proper to remark that he rejected some which others have since adopted as decidedly preferable; and that he gives

but 256 years, after the death of Joshua and the time of anarchy, as the period of the servitudes and judges of Israel, whereas Bp. Bowen, Browne, Bliss, Cliton, Cunningham, Dr. Hales, Shimeall, and others who have given their attention to the study of chronology, give 390. He was obviously governed in his decision by the period given in 1 Kings, vi. 1,—the present reading of which text the Rev. E. B. Elliott and others consider doubtful—instead of by the details of the periods of Judges and the statement of Paul in Acts xiii. 19—21, and consequently was obliged to reckon some of the periods in the Judges as synchronous instead of successive, as there represent ed. If, therefore, as we have good reason to believe, he has fallen into an error of more than one hundred years in the time of the Judges alone, it will be seen that the world is much older than his calculation makes it; and while none may be able to make out its exact age, yet as some of the best modern chronologers gather from the Hebrew text that it will be 6000 years old in the present century; and as the chronology of the original Hebrew is more reliable than that of the Septuagint,—we have better reason on this ground alone to expect the coming of Christ in the nineteenth century than the early Christians had in the sixth; and with Cowper we may say:

“The time of rest, the promised Sabbath, comes: Six thousand years of sorrow have well nigh fulfilled their tardy and disastrous course Over a sinful world; and what remains, Of this tempestuous state of human things, Is merely as the working of a sea Before a calm, that rocks itself to rest; For He, whose ear the winds are, and the clouds The dust that wait upon his sultry march, When sin hath moved him, and his wrath is hot, Shall visit earth in mercy; shall descend, Propitious, in his chariot paved with love; And what his storms have blasted and defaced For man's revolt shall with a smile repair.”

The coming One has been absent from his church over eight hundred years,—a longer period than the world ever was before without a visible manifestation of Deity,—but He will soon come to give his people rest, and that rest will be glorious. If ordinary rest is welcome to weary ones, and that of the Sabbath is more acceptable still, how desirable must the millennial Sabbath be, whose rest will be uninterrupted by the burial of the dead, and the conflict of nations; its stillness unbroken by the sounds of suffering humanity and the din of business; and its sky cloudless—no smoke from the manufactory, or from the iron-horse rushing to its destination arising to bedim it,—but the pure and perfect worship from redeemed ones going up for ever! The rest of grace (Matt. xi. 28—30) is pleasant, but the rest of glory (Isa. xi. 10) will be much more so. “Let us, therefore, labor to enter into that rest.”

COBBETT.—This extraordinary man, alluding to the number of his “works,” observed: If any young man wish to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent—be sober—go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew anything of. If young men will but set about the thing in earnest, let them not fear of success; they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of “consuming the midnight oil.” No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We

would like always, where there is room to put it on the block, to give the first name in full, and also to have “Mrs.” or “Miss,” as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, AUGUST 2, 1862.

SYLVESTER BLISS, EDITOR.

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

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

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

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

To Correspondents.

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

“A. P. J.” Will insert your article, but not as one of a series without first receiving the whole series. Would you not also sign your name in full, as it would save our answering many inquiries.

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

POCKET EDITION OF THE HARP.

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

INFORMATION WANTED.

The Herald sent for some time to J. Stoughton, Swan, Mt. Pleasant, O., is returned with this on the wrapper: “No such place in Ohio, or any other State.” As there is a “Swan” in Ohio, it must be the Mt. Pleasant misleads. We still send as before, but would like to learn from any one the true address.

Donations to the A. M. A.

Received by the Treasurer during its Fourth Fiscal year, commencing July 1, 1861, and ending July 1, 1862.

The constitution of the American Millennial Association requires its Treasurer to give an annual list of all contributions to its Treasury. The following statement comprises all the donations received during the time given; excepting payments made for Heralds to be sent to individuals named by the sender, and which was credited in Herald account. The sums received since July 1st belong to the next annual statement.

Table listing donations to the A. M. A. with names and amounts.

Main list of donors and amounts, including names like Wm. Taylor, J. V. Himes, George Tilley, etc.

Continuation of donor list, including names like Pittsfield Mass. Mrs. Sarah Williams, Portland Me. Mrs. Sarah S. Pearce, etc.

In addition to the above, one share of stock in the chapel, of the par value of \$50, has been contributed during the year, by Bro. Amasa Coburn, of Haverhill, Mass.

The necessities of this Association have been greater during the past than in preceding years; and the patrons of the Herald have more generously responded than in the preceding year. Those whose names are above recorded have been the life of the A. M. A.; they are the noble and generous friends of this instrumentality, and we trust they may be all abundantly rewarded by him who gives both the willing mind and the ability to contribute. And God does thus bless; for the brother who has contributed more than other one during the year writes:

“I love the Advent cause. The Lord has not cursed me in it, but blessed me; and the more I do for Him, the more he does for me,—both temporally and spiritually. The cause lies near my heart, and the more any neglect and forsake it, the more I feel it drawn into my soul.”

May such be the reward of all who have cordially and cheerfully contributed of their means, as the Lord has prospered them, to this instrumentality. May they each and all find themselves rewarded a hundred fold in this life, and in the world to come have riches everlasting.

We shall need an equal amount the coming year, and we hope to see the names of all the above patrons in the next annual list, with other names that we do not find there. It is by economy in the expenditure, by duly accrediting all receipts, and by a statement of all expenses, that we trust the A. M. A. will continue to merit and receive the confidence and countenance of the friends of the cause.

SYLVESTER BLISS, Treasurer.

Ordination.

The Boston Journal notices the ordination, by the Right Rev. Bishop Eastburn, on Friday, July 18th, 1862, at St. John's church in East Boston, of “Mr. P. B. Morgan, who has officiated for two years past in Chapman Hall, as a Deacon in the Episcopal Church.” His name is still in the Crisis as associate Editor, but we notice nothing from his pen in its columns.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

[Not having the first vol. of Mr. Birks' writings, we were unable to give his view of this period in its place; but by the aid of Bro. Orrock we now present it.]

REV. T. R. BIRKS,—author of "First Elements of Sacred Prophecy," London, 1843; "The Four Prophetic Empires, and the Kingdom of the Messiah," &c., London, 1843, also finds a connection between the seventy weeks of the 9th chap. and the longer period of the 8th; and he terminates the 2300 days either in 1843 or 1880, according as the 1810 years of excess over the seventy weeks is reckoned from A. D. 33 or from the fall of Jerusalem in A. D. 70. He says:

"There is plainly a close correspondence between the two visions. The seventy weeks are said to be cut off for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous dates includes two events, the restoration of the sacrifice and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and thence the most natural view of the cutting off is that which refers it to the whole period of the former vision. The seventy weeks are thus separated from the whole interval for the duration of the restored polity until the coming of Messiah, upon whose rejection the predicted desolation, the second part of the main period, begins to be fulfilled. And since the seventy weeks are thus only a part of the numeral period 2300, the unit of time in the latter must be a natural year.

"It may be observed, in passing, as a presumptive confirmation of this view, that the excess of 1810 years (the difference of these periods), reckoned from the usual date of the Passion, or the fall of Jerusalem, brings us to the time 1843—1880; and thus corresponds with those many signs which now intimate to the church the approaching restoration of Israel."

HENRY DRUMMOND Esq.,—author of "A Defense of the Students of Prophecy," in answer to the attacks of the Rev. Dr. Hamilton, London, 1829, is the reputed author of "Dialogues on Prophecy," an anonymous work in 3 vols. London, 1827-9, in which this view is advocated.

In the characters introduced in those Dialogues, Mr. Drummond is supposed to answer to "Anastasius;" Viscount George Mandeville, a Peer of England, and author of "Hints upon Prophecy," to "Philaletes;" Wm. Cunninghame Esq. to "Sophron;" Rev. C. S. Hawtrey, author of "The Nature of the First Resurrection," to Philemon; John Bayford Esq. author of "Messiah's Kingdom;" London, 1820, to "Evander;" James Hatley Frere, Esq., author of "Combined Views," London 1815, to "Crito;" Rev. H. Simonds to "Thales;" Rev. James Haldane Stewart, author of "A Practical View of the Redeemer's Advent," London, 1828, to "Theophilus;" Rev. W. Irving to "Aristo;" Rev. William Marsh, author of "Plain thoughts on Prophecy," Colchester, Eng. 1830, to "Theodosius;" Rev. Hugh Mc. Neile, author of "The Times of the Gentiles," to "Isocrates;" and Rev. Joseph Wolf, D.D., to "Josephus." Under these and other names are presented, in a conversational form, the sentiments of those eminent writers on prophecy, as delivered in private discussions or in their published works—though it is only just to them to admit that some of them have claimed that their views are not always there correctly represented. See "Dictionary of Writers on Prophecy," London, 1835, p. 71. in v. 5, of "Investigator."

In the course of the Dialogue Mr. Drummond, ("Anastasius,") in reply to the enquiry of Lord Mandeville, ("Philaletes,") thus gives his opinion of the commencement of the 2300 days:

"Philaletes. What then is the period from whence you would date the 2300 days?

"Anastasius.—A decree went forth to restore and build Jerusalem, by Cyrus to Ezra, 536 years B. C., the execution of which occupied a considerable number of years; or rather it is more correct to say, four commandments went forth in favor of the Jews from three several kings of Persia; 1st, from Cyrus; 2d, from Darius Hystaspes; 3d and 4th, from Artaxerxes Longimanus: we shall find, hereafter, that many other periods terminate in the year A. D. 1847; and if this period end in the same, its commencement must be 453, or 73 [837] years after the original decree; (provided always that our chronology is sufficiently correct.) Thus the time of the typical or partial cleansing of the sanctuary will be the point from which to commence, and the time of the anti-typical, or true cleansing, will be the termination

of that period expressed by 2300. Mr. Mason reckons from the year 457; but it is obvious, that unless the date of the decree itself be taken, any one subsequent year, during the time that the cleansing was in progress, is as probable as another. Although this is the best interpretation which has hitherto been given of this number, I confess it is to me far from satisfactory." *Dialogues* vol. 1, p. 329.

REV. JOSEPH WOLFF, D. D., the distinguished Jewish Missionary, gives in his *Journal* a letter, dated in 1833, from a Mussulman of distinction, who says:

"I have received your second epistle and perused its contents. You say that it is mentioned in the 8th chapter of Daniel that Christ would descend upon earth after two thousand three hundred yrs. from the time of Daniel, which was 453 years before Christ; that, having deduced 433 from 2300, there remained 1847; and the present year is 1833, from which the latter sum having been deducted, there remained 14 years, which is the period of Christ's coming." *Missionary Labors*, pp. 258-9.

In a letter dated April 20, 1829, Mr. Wolf wrote:

"I proclaimed for two months to the Jews the great truth, first, that Jesus of Nazareth came the first time on earth, despised and rejected of men, to die for poor sinners; and secondly, that he will come again with glory and majesty; and, glorious in his apparel, and traveling in the greatness of his strength. He will come the Son of Man, in the year 1847, in the clouds of heaven, and gather all the tribes of Israel, and govern in person as man and God in the literal city of Jerusalem, with his saints, and be adored in the temple, which will be rebuilt, and thus he shall govern a thousand years; and I, Joseph Wolff, shall see with my own eyes Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies; and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to Jesus of Nazareth. I shall see you all here at Jerusalem, where I am writing these lines," *Jones on the Apoc.* p. 487.

After the passing of this date, Dr. Wolf abandoned the "year-day" and adopted what Rev. E. B. Elliott denominates the "day-day" theory—but still adhering to the reading of "2400."

From Bro. I. G. Sterling.

BRO. BLISS. Will you give through the Herald an exposition of Ezekiel 39: 9? Do you consider it past or future?

2. Is the rendering of Zech. 14: 16—19 accurate?
3. What "land" is referred to in the 18th verse, and what "army" in the 20th, of the 2d chapter of Joel? and please to explain verse 2 to 11 and 18 to 20?

We desire light, especially on the points referred to, but would be thankful for any suggestion or explanation on other passages connected therewith.

I. G. STERLING.

It would give us pleasure to be able to give an exposition of Ezek. 39: 9, that would be satisfactory to our own judgment; but being unable to explain it satisfactory to ourself, we cannot, of course, be justified in presenting any view as its meaning.

We know of no reason to question the rendering of Zech. 14: 16—19. We think that verses 12—15 are designed to give a more full explanation of the manner in which the Lord will go forth and fight against the nations, as described in the 3d verse: which will be at the second advent; and does not follow, but precedes the condition of all things described in verses 6, 11. Those who are left of the nations, in v. 16, we understand to be the children of the kingdom, when all that offend and them which do iniquity shall have been gathered out, as in Matt. 13: 41. When these last are cast into a furnace of fire, "then shall the righteous"—every one that is left of all nations, "shine forth as the sun in the kingdom of their Father," Matt. 23: 43. Those described in vs. 17—19, as they partake of the punishment and plague, are destroyed in it, and therefore are not among the left of the nations.

The "land" referred to in Joel. 2: 18 we regard as the land of Judea; and the "army," in v. 20, is the army of Babylon. "Out of the north an evil shall break forth upon all the inhabitants of the land," Jer. 1: 14. "I will bring destruction from the north," 6: 1. We suppose the prophecy of Joel was uttered previous to B. C. 800, or more than 200 years prior to Babylonian captivity; that it was a warning to the Jews for their sins, and a prediction of evil that would befall them if they repented not. We are unable to give the precise interpretation of the texts referred to; but that what precedes v. 28 has respect to the Jews, and speaks of threatenings and promises to them, is clear from what follows in v. 28, which Peter applies to the day of Pentecost, or to subsequent time.

Death of Ex-president Van Buren.

The venerable ex-president Martin Van Buren, in his 80th year, died at his residence at Kinderhook, N. Y., on the 23d of July, 1862,—leaving of the surviving ex-presidents only Messrs. Fillmore, Pearce, and Buchanan.

Powder Mill Explosion.

On Wednesday the 23d ult. at about 3 o'clock P. M. five of the wheel mills of the Hazard Powder Co., at Hazardville, in Enfield, Ct., blew up with a tremendous explosion, killing nine men and one woman. Says the Hartford Courant:

The five mills were several hundred feet apart, and were substantial buildings, some twenty by thirty feet in size. In the first mill that exploded there were six men at work, and they with the building, were blown to atoms. One human foot which was found a quarter of a mile distant, was all that could be found of the six men. One man was crossing a bridge with a mule and cart near the mill. Not a vestige of the man could be found; the mule was torn into two parts, one half being thrown across the stream, and the other thrown over the trees into a field several hundred feet distant, while the cart was demolished. Another man was bathing in the stream; he was found lying in the water, dead, with a large stone on his head. A large elm tree, several feet through, was broken off, and the limbs scattered in all directions. Other trees were stripped of their limbs; fences were destroyed, and acres of grass looked as if heavy rollers had passed over it. Most of the principal mills and buildings had their roofs crushed in, windows destroyed, and were otherwise damaged. In one building was a large quantity of coarse, unground powder; this building was much damaged, but fortunately the powder did not explode. In one of the buildings which escaped there was powder enough stored to have destroyed the whole village. How the accident occurred will never be known. The first explosion took place in the press mill, the others were in the cracker and corning mills. They took place so near together as to sound like one explosion. The noise of the explosion was heard in this city, and in Springfield the shock was distinctly felt. Some forty tons of powder were stored in the buildings at the time, which would be worth some \$12,000. The mills and buildings were worth about \$3000. The building in which the first explosion took place was old, but had stood unharmed through all the explosions which have occurred during the past twenty years. The loss will not interfere with the operations of the company, as there are some seventy-five mills left.

"Nearer my God to Thee."

It is related by one of the chaplains in the army, of a little drummer boy in an Illinois regiment who was shot in the battle of Pittsburg Landing on the Tennessee river, that on being carried from the field he was heard to murmur something, and on putting the ear close to his mouth the words he was uttering were those of the lines which commence that beautiful hymn:

"Nearer, my God to thee,
Nearer to thee!"

Tearless Eyes.

"God shall wipe all tears from their eyes." The expression is one of exquisite tenderness and beauty. The poet Burns said he could never read this without being affected to weeping. Of all the negative descriptions of the "world to come," there is no one perhaps that would be better adapted to produce consolation than this. Who is there of the human family that has not shed a tear? And what a change it would make in our world, if it could be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief! Yet this is to be the condition of the "world to come." In that world there is to be no pain, no disappointment, no bereavment. No friend is to lie on a sick bed—no grave is to be opened to receive a parent, a wife, a child. Amidst the trials of the present life, when friends leave us, when sickness comes, when standing on the verge of the grave and looking down into the cold tomb, it is a blessed privilege to be permitted to look forward to that brighter scene in the "purchased possession," where not a pang shall ever be felt, and not a tear shall ever be shed.

LAST WORDS OF EDWARDS.

When Mr. Edwards was dying, having taken leave of his family, he looked about and said, "Now where is Jesus of Nazareth, my true and never failing friend?" and so he fell asleep, and went to the Lord he loved. How unfeeling is the instinct which leads the pious heart to cry out for Jesus in the last hour! The grand intellect of Edwards, after all its acquisitions during a life of usefulness, must then lean upon the Saviour's arm, with the same helpless dependence as a young child just able to syllable that precious name.

A QUIET REBUKE. The St. Paul (Minn.) Press says that "on Sunday morning last two gentlemen of Chicago called at the residence of Edward Stimson, Esq., and sent their names up to the Hon. Edward Everett, wishing to pay their respects. The honorable gentleman returned an answer that he could not see them, as he was preparing to attend divine worship. What gives the rebuke a point, is the fact that the two gentlemen who called are prominent members of the church themselves.

The Progress of the War.

New York, July 25. The World publishes a dispatch from Washington which says, "I learn from pretty accurate private sources that Ewell's, Hill's, Longstreet's, and Jackson's division of the rebel army have left Richmond gradually during the past fortnight, most of them going over the Virginia Central Railroad, and they are now concentrating near Gordonsville, constituting an army 60,000 strong. Undoubtedly an attempt is to be made on Maryland or Washington. Our people are still uncertain whether it will be made up the Valley or this way. Counter raids and attacks are to be instituted by us. A force may push for Richmond from Fredericksburg, with the purpose either of fighting them back or of gaining more than they can."

Special dispatches from Washington say that Senator Jim Lane has been commissioned by the Government to raise and organize an army in the Department of Kansas, in his own way and upon his own principles.

Gen. Halleck and staff, with Generals Burnside and Meigs, went to the Peninsula yesterday afternoon.

The Post Office Department will continue after the first of August to issue stamps for currency. Those intended for this purpose will be without gluten, and will be redeemed at the United States Treasuries, or exchanged at the post office for postage.

Col. Norton, the accuser of Gen. Mitchell, has been ordered to be arrested. He has not yet been found.

Foreign News.

THE POPE AND HIS TEMPORAL POWER.—The Paris *Opinion Nationale* learns that the Bishops in Rome are making great efforts to induce the Pope to pronounce the major excommunication against Victor Emanuel and his adherents, and to relieve his subjects from their oath of allegiance. The Bishops, in their address to the Pope, deplore the oppression of the Church, and declare the temporal power is necessary for the independence of the Pope. They approve all that the Pope has done in defense of the rights of the Holy See, and exhort His Holiness to continue firm in his resistance. The address is signed by 21 Cardinals and 244 Bishops.

The Pope at a consistory held the 9th ult. pronounced an allocution, in which he deplored the errors spread by the revolutionary spirit against the authority of the Catholic Church, as well as against divine and human laws. His Holiness further regretted the oppression exercised against the Church in Italy, and the war declared against his temporal power. He urged the Bishops to redouble their zeal in combatting and arresting the diffusion of these errors.

Galignani's Messenger of Paris, of the 5th of July, says: "A letter from Jerusalem states that a young American gentleman named Carter, a divinity student, was lately drowned in the Jordan. A friend who had accompanied him from the United States was a witness of the disaster, but could not afford him any assistance. The young man, when bathing, was carried away by the rapid current, and after sinking two or three times disappeared.

The Austrian Government has published a decree nullifying a previous regulation which prohibited the distribution of foreign Bibles in the province of the empire. The present decree permits free circulation to foreign Bibles, subject to the ordinary regulations and formalities prescribed by the law of the book-selling trade.

TRUSTING IN GOD.

"Trust in the Lord," and none trust; "wait patiently for him," and all are impatient. I was walking along the street and I saw a child who had slipped away from its nurse's side, and was crying out in a whining impatient voice, "Will no one take hold of my hand?" My steps were arrested; thus were my very thoughts repeated for me. I too was a wanderer, I too had slipped wilfully away from my Guardian, and was crying out, "Will no one take hold of my hand?" Wonderful words! thus to find my thoughts bodied forth by this unconscious child.—Rev. Horace Field, London.

CORRESPONDENCE.



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

MY JOURNAL.

TOUR IN CANADA EAST.

Waterloo, June 12, 1862. Attended the Conference of Adventists embracing Canada East and Northern Vermont. This body has come up in the last ten years, from a few individuals, among whom were Dr. R. Hutchinson, Elder J. M. Orrock, and Elder J. Portor, and now constitutes one of the largest and best of our conferences. I had not met with them for many years, and found a warm and kind reception as an old fellow-laborer in the Advent cause. The business was conducted with harmony and good feeling throughout. Differences of opinion on questions that agitate the great body of Advent believers exist here, but did not disturb the peace of the body. This is as it should be. The "watchmen may not expect to see eye to eye" till we rise to the perfect state in the kingdom, when all darkness and error will pass away, and we shall "see as we are seen and know as we are known." Till then we will have to bear with each other in our differences, our bond of union being the "love of Christ's appearing," connected with the proofs of sincerity which will be manifest in lives of upright and holy living before all men. Such will lead "quiet and peaceable lives, in all godliness and honesty."

The preaching was practical and edifying. Elder Bosworth gave one discourse from Joel 3: 14. — "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." It was timely and stirring. It was in harmony with my most radical views on the question of the near coming of the Lord. As I remained over the Sabbath, I gave in all nine lectures, practical and prophetic. I enjoyed the fullest freedom of utterance on the doctrine of entire consecration and the evidence of the speedy coming of Christ, and of what I meant by the phrase "speedy coming," in the termination of the periods in 1867-8. While I was heard with candor, I do not suppose many were converted to either the doctrine of full and entire consecration and instant readiness for the coming of Christ or to the time of the advent. But I was assured, from many testimonies, that this labor was not in vain in the Lord. Some are becoming deeply interested in both the above views. And, if I am right, we may expect all the Lord's people to wake up and trim their lamps, and be ready and waiting for the Bridegroom. God's people will be ready when Christ comes, because they will know the time and prepare.

Our Sabbath service, the last day of the Conference, was a precious day to us all. It was the largest and best meeting we ever had in Waterloo. The chapel was crowded in every part, with aisles and pulpit. I gave three discourses. It was a day of good cheer to the church and society, who have so liberally poured out their substance to provide a place of worship and sustain a pastor. It must have been a day of joy to Elders Hutchinson and Orrock, and their fellow-laborers, to witness the success of their long toils for the cause here. Elder Orrock has taken the pastoral charge, with every prospect of good, in the thriving village of Waterloo. Dr. Hutchinson goes to England this summer, to visit his relatives and to preach the gospel of the kingdom as the door may open. Blessings attend them all.

Monday evening, June 16. I closed my labors in Waterloo, with a sermon on "How to Live," showing that those who seek to attain to the "higher life" must pay some attention to the manner of their living; that they must avoid all stimulating foods and drinks, as well as drugs and narcotics; abstinence from all poisons and temperance in the good and wholesome things of God, given for the health and life of the body and the good cheer of the soul. There was some fluttering among those whose habits of eating and drinking were at variance with this standard of reform. But I had the conscience of those who complained on the side of reform, and so my work was done. The least I can hope is that Christians who heard me will be awakened to look at this question, and, on examination, will modify

their habits of living, so as to eat and drink more to the glory of God.

Tuesday, June 17. I took leave of Dr. Hutchinson and the friends in Waterloo, and Bro. Orrock took me to the Outlet, twenty miles, in a scorching sun, and much of the way through the smoke and flame of the woods. The whole country is suffering with a drought, and fires are spreading and raging in all the region. Unless there is rain soon there will be no food for man or beast. We arrived at the Outlet at 3 P. M., and were welcomed by Bro. Johnson and Dr. Somers. Here I found a sick house, a hospital. Sister Somers is still confined to her bed, where she has lain many years, patient and heroic in the endurance of suffering, in the hope of deliverance when Jesus comes. Here, too, I found our much loved sister Helen M. Johnson, the poetess, sister of Mrs. Somers, still confined to her couch: suffering much of the time with severe pains. She, too, has been confined to her bed for many years. But the blessed hope is the stay and comfort of the soul. Her hope is in the Lord, and with the blessed ones where the inhabitants shall not say they are sick. And yet another sick room opened to me. And here was the mother of sisters Somers and Johnson, whose un failing health for long years had enabled her to watch over her sick ones, and wait on them day and night. By a severe fall she is disabled for some time to come. But in all this it was good to see the power of Christian faith and hope. Our dear Bro. Johnson and his son-in-law, Dr. Somers, have much care and sorrow in the continued sickness of their families. But they are patient and submissive to these dark dispensations, and cherish the blessed hope of soon seeing the land where health and immortality will be the portion of God's people. I trust these afflicted friends will have the prayers of the faithful waiting ones. We are one family. Let us love and pray for each other.

I preached in the evening to a very good audience, on Rev. 16: 15. Our cause here is low, but the faithful few are living for the kingdom.

Wednesday, June 18. Rose at 4 A. M. and took leave of Bro. and sister Orrock and Johnson, and rode seventeen miles (by stage) to Sherbrooke, where I took breakfast with Elder Buckingham, formerly of Burlington, Vt. Bro. and sister B. received me very joyfully, and ministered to my wants. He stands almost alone here as to his faith and hope. Yet he is much respected as a Christian man. He feels the need of sympathy. May the Lord open his way, and give him success in his work. After a visit about the town for a couple of hours I took the cars for Melbourne. Eld. B. kindly accompanied me to the depot, where we parted at 10 A. M. At noon I was in Richmond, where Bro. Gilman met me, and took me to his house and home for the rest of the week. Here I am to give a course of lectures, afternoon and evening, and over the Sabbath.

While at the Conference in Waterloo Bro. A. Newton, one of the oldest and most valuable of the early friends and believers in the Advent faith, taught by Father Miller, and a subscriber to the Herald for many years, called my attention to an article from the "Christian Witness," copied into the Herald of June 7th, page 178, signed "H," on the "Coming Kingdom," referring to the time. He says: "We may not be able to set the precise time. It may be unwise to name the year. For mistakes are possible, and when they occur they increase the infidels and scoffers. A vast amount of injury was done by Mr. Miller in this respect. Yet because he was mistaken, and the excitement by his views have repelled many from the subject, let us not blind our eyes to the truth." Bro. Newton wished me to say that he thought it was quite bad enough for our enemies to publish such things, with a view to bring the time of our Saviour's coming into disrepute, without its being given in the Advent Herald without note or comment. I told him I was of the same opinion; but, the article being copied from another paper, perhaps the item was overlooked. I have no sympathy with the cry about the terrible evils consequent on the publication of the specific time. But for the publication of the time both the church and the world would be in darkness as to the nearness of the event; and more, the doctrines connected with it, such as the personal reign, the first resurrection, the restitution of all things, would have been ignored, and both the church and the world would have been slumbering, even now, on the threshold of the judgment. Even the writer "H," who repudiates the preaching of the time by Mr. Miller, would probably never have been awakened to see the subject as he now sees it but for Mr. Miller and Dr. Tyng, (to whom he refers, with others) proclaiming the time. It is not the failure of time, of man's calculation, that makes scoffers. It is quite a different thing. It is the fact that divine revelation teaches the coming of Christ, and the consummation of the earth by fire, and the introduction of new heavens and a new earth, that the scoffers scoff at. 2 Pet. iii. 2-4. And the proclamation of its im-

mence stirs them up to scoff at what God has revealed.

JOSHUA V. HLMES.

Melbourne, C. E. June 18, 1862.

[NOTE.—The article to which allusion is made was copied from the "World's Crisis," where we found it; and for its appearance there we do not learn that any censure has been incurred. The article as a whole was too valuable to be rejected because of a few words in it that were not palatable. And when it is considered that Mr. Miller was fully sustained by the Herald, and by its present editor; and that any censure of him is equally a censure of us who sustained him, it will be seen that no one had more cause to take exception to the objectionable sentence than ourself. We did not, however, feel that it was always necessary to notice every fling to which we or our friends may be subjected. When our Lord was reviled he reviled not again; and any comments that could be made on it would not have altered the matter. We rejoice for the good there was in that article, and are grateful when the Lord measurably opens the eyes of any one, even though they do not see in all things as we do. To God be all the glory.—ED.]

From Bro. J. Reynolds.

The Ten Horns in Rev. chap. 17 not the same as the Ten Horns in chap. 13.

Concluded.

But a still stronger proof is found in the unreasonableness of this beast representing a portion of Daniel's beast, if there is no meaning in its being composed of a part of each. And it is certain that the ten horns of Daniel 7 never did, for any length of time, include in their dominion any part of the first three of Daniel's beasts; and if it does not represent a portion of the first three of Daniel's beasts there is no meaning in its component parts, and its mixed power is a meaningless representation.

There is also still further proof that this beast is a compound of the four beasts of Daniel: for the dragon gave it its power, and seat, and great authority. Chap. 13: 2.

But here we have another symbol, not before explained in God's word. But what power does the dragon represent? The meaning given in chap. 12: 9 and 20: 2 is that it is the old serpent, the Devil, and Satan. That is, that it represents the power of Satan for a given time, just the same as the ram and goat in Daniel represent the powers of Medo-Persia and Grecia for a given time only. The heads and horns, then, of the dragon represent so many periods and kinds of Satan's power or dominion; for his power is superior to that of the beast in chap. 13, because he gave that beast his power, and seat, and authority. The beast in chap. 13 is all heathen, or blasphemous, and must be from Satan, as the direct author of all heathen and anti-Christian powers.

In Daniel we are plainly told that the gentile nations did subdue the Lord's kingdom, and that these nations were represented by the lion, leopard, and bear, and another notable beast, a part of each being represented by the beast in Rev. chap. 13.

We then say that the dragon represents Satan's power for a given time and over a limited portion of the world, and the territory and time is known by the exponent of his power represented by the beast in chap. 13. And as we have noticed that the line of prophecy is direct, — as there is no intimation in Daniel, or any other prophet, of a going aside to the origin of any heathen power in order to give us the different forms of any one of them, we are not at liberty to do so with the dragon; but we are justified in following a direct line from the mouth of the lion, in chap. 13, as the beginning of the dominion of Satan's power over the Lord's kingdom.

The dragon is not and cannot be a representative of pagan Rome, as not one passage of scripture can be found to sustain the view. But, on the contrary, in chap. 12, particularly, as well as in other places, we find much which is irreconcilable with this mere opinion without proof. The dragon, then, being a representative of Satan's power over the Lord's kingdom until Christ shall come to take the kingdom under the whole heaven, we can see — by the agency with which he is at work — what must be meant by his heads and horns. The heads and horns of the beast, in chap. 13, being successive, the heads and horns of the dragon must be also. The crowned horns of the beast are ten, and are so many successive periods of Satan's power; but as the heads only of the dragon are crowned, it shows us that he is truly king in those seven heads, and when the two-horned beast spake as a dragon it was truly like Satan, while it was truly lamblike.

The Two-horned Beast in Revelation chap. 13: 11.

This beast is a dominant power, for he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. v.

12. The first beast, which was wounded, was the blasphemous, and this two-horned beast is a deceiving power. v. 14. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live." And also v. 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and that as many as would not worship the image of the beast should be killed."

This beast, then, must be a dominant power; and, as he caused the inhabitants of the earth to make an image of the first blasphemous beast (which was a beast supporting an apostate or adulterous church), this beast must have dominion over other kings, as it must take a kingly power to make an image of that which was wounded. Thus it is certain that it was a dominant kingdom over other kings, or it could not make them subject to it.

What power in the line of prophecy, we ask, could this be?

It was a deceitful power, as it was professedly lamblike, but its acts were Satanlike. It also had power to give life to the image of the first blasphemous beast, and cause it to speak. That is, he caused the kings to act according to his will, and they who did not should be killed, and also any subject of these kingdoms were to be killed if they did not worship that form of power, or support it, and so acknowledge it. And all must openly acknowledge this power, or support it, as the mark must signify in the forehead and hand. It is certain also, as a matter of course, that no contracts could be lawfully made in these kingdoms but according to their laws, as is mentioned in v. 17.

As there is but one and only one power brought to light in God's word which has been dominant, or which was a blasphemous power, and a supporter of such power, but the Papal, we are not permitted by the word of the Lord to look for any other; and, as we have its numerical characters given, by which to learn its name, we are forced to admit that no other power could be represented by the two-horned beast than the Papal Rome, then in its last dominant form.

It was the Roman beast which was slain by the sword in connection with the Jewish nation, and it was the revived Roman head which caused an image to be made to the first. The ancient Romans were Latins, as this was their tongue; while they were called Romans after the name of their capital. The proper name of the kingdom would be the Latin kingdom. And this tongue has been and we believe still is used in the Latin church in all the kingdoms which have been subject to the Papal power.

This beast, then, has three names: Roman, Latin, and Blasphemous. Thus we have the mark, and name, and the numerical name.

J. REYNOLDS.

Is the "Daily Sacrifice" of Daniel 12: 11 Paganism, or Pagan Worship; and "the Abomination which maketh Desolate" Popery?

In my former article, I endeavored to show that the abomination of desolation in Daniel 9: 27, 12: 11, and Matt. 24: 15 were identical. If successful in that point, as I think I was, the question now under consideration is already settled. For it is not pretended that the abomination of desolation of Matt. 24: 15 is Popery. Neither is it maintained by any, that I am aware of, that the abomination of Dan. 9: 27 is Popery. Then if Dan. 12: 11, is identical with them it cannot be Popery.

But is the abomination of desolation of Matt. 24: 16 the Roman army, or the Roman ensigns? It is generally interpreted as one or the other of these, — but how unjustly we shall see.

1. Dan. 9: 26, we read, "The people of the prince which shall come shall destroy the city and the sanctuary." The Saviour, in predicting the destruction of that city and temple, was asked, "When shall these things be, and what sign will there be when these things shall come to pass." He answered: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." In this text the Saviour evidently referred to Dan. 9: 26. "The people of the prince," &c.

Again, we are told, in Matthew 24, that he was asked, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" His answer was that certain things should take place, "but the end is not yet." Certain other things would transpire, and "these are the beginning of sorrows." "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, then shall the end come." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand,) then let them that are in Judea flee to the mountains: for then

