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# THE ADVENT HERALD

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"I DWELL AMONG MINE OWN."

"What shall I give thee?" the prophet said, As before him she bowed her stately head, And the golden light of noontide sun Encircled them both with its shining zone.

"Riches of wealth for thy household band ? Honors or gifts at the king's right hand ? Tell me, I pray thee, if aught there be That my grateful heart can obtain for thee ?"

Softly she spoke, yet her sweet voice low Had a tone of freedom from pain and woe; It thrilled the heart of the prophet lone : "Nothing I crave — I dwell with mine own."

"I dwell with mine own !" What visions come Of kindred beloved, of a happy home, Of meetings in peace 'neath the household vinc, Of partings and prayers at the sun's decline !

O! blessed of heaven, to us may be Granted the boon that so hallowed thee, That when sunshine lights us, or tempests moan, We may smile or suffer "among our own."

## Great Fire in St. Petersburg.

REVOLUTIONARY INCENDIARISM. Our foreign files bring us startling news from Russia--incue human beings from the flames, for it was cluding further accounts of the revolutionary useless to try to save property. The fire enschemes in that great empire, and .of incendiary gines from Moscow, five hundred miles distant, attempts to destroy the capital by fire. St. Pe- were sent for, but only staid one day, being tersburg is not a city which would easily burn needed in their own city, where four fires had up. To pass along its wide avenues and look broken out. upon its universal stone and stucco palaces, it Toward evening the priests came out in their would appear almost impregnable to the flames. rich robes, flashing with gold and purple, and ed by a vein of religious sentiment, almost of walk and conduct the power of a living faith .---It has ample facilities for quenching fire in sum- with banners and Greek crosses marched through mer, for it is cut up with large canals, and the the streets, the choristers chanting the magnifi-Neva, a wide and inexhaustible river, runs al- cent chorals of the Greek church. At night the most through the middle of the city. Yet we church porticoes and the halls of the palaces learn that notwithstanding all this, some thirty were crowded with homeless people, who would fires had taken place in the city during the two have starved but for government aid. During weeks preceding the departure of the last Euro- the night the Emperor came down from his counpean steamer. The city has been placed under try palace at Tsarkoe Selo and visited the frightmartial law, trade and commerce is at a stand- ened, weeping crowds, personally assuring them still, and even goods ordered from England to of his care and protection. For three days the St. Petersburg have been countermanded. The conflagration continued, and at latest dates was committee of the bank has passed a resolution not entirely subdued. The property destroyed for the unlimited prolongation of the credits in the stores and dwellings (apart from the edihitherto opened to large commercial firms, whose fices themselves) is estimated in St. Petersburg establishments were burnt in the late conflagra- at 15,000,000 of rubles. tion. A Syndicate has likewise been appointed In some quarters this fearful fire is attributed for the purpose of opening credits to smaller to Polish incendiarism, and there are fears that shopkeepers. it is not the last the city will suffer. The Gos-

en to their great extent. An imperial decree has Is published every Saturday, at 46 1-2 Kneeland st. (up been published declaring that rapine, murder, incendiarism and destruction of crops is to be punishable with death.

The statements that a third of the city has been destroyed are greatly exaggerated, and it is acknowledged that the burnt district includes only the poorer and inferior portions of the city. Yet the loss is roughly estimated at from twoand a half to five millions dollars of money ... None of the great palaces or public places near the Neva have been destroyed.

Yet this fire has consumed one of the most remarkable and characteristic features of St. Petersburg-the celebrated Apraxin Dvor, or, as it is called by the English residents, the Louse Market. This was a large space, some fifteen acres in area, surrounded by uniform rows of stores, and situated near the Gostinnoi Dvor, in the heart of the city, and but a few minutes walk from the Gevsky Prospekt, the Broadway of St. Petersburg. This Louse Market is the favorite resort of the poorer classes. It is entered by wide gates between the cordon of buildings which enclosed it, and which, quite respectable in appearance, would lead one to expect a regular and even elegant series of stores. But once inside, all this changes. The entire area is covered by a most intricate labyrinth of streets or paths wide enough only for pedestrians, and flanked by little wooden houses, never more than two stories high and generally but one. Occasionally the paths expand into little open spaces filled with pedlers instead of houses. Every conceivable thing, and a great many that are not conceivable, could be bought here-from a ton of lead to an old pamphlet worth two copeks, from a feather bed to a needle, from a pianoforte to a broken candlestick.

The old bazar was destroyed, together with rows and rows of stores in the adjoining streets. The great government building, occupied by the Minister of the Interior, was in flames, while the soldiers and police were dashing around to res-

Petersburg, is closed day and night, and extra accounts all speak of his continence. Julian it has not known for many, many years. N. Y roads into the original self-control of his charac-Post.

# The Emperor Constantine.

Stanley's History of the Eastern church gives the following sketch of the Emperor Constantine, who first legalized Christianity as the religion of the empire.

Handsome, tall, stout, broad-shouldered, he was a high specimen of one of the coarse military chiefs of the declining empire. When Eusebius first saw him, as a young man on a journey through Palestine before his accession, all were struck by the sturdy health and vigor of his frame ; and Eusebius perpetually recurs to it, and maintains that it lasted till the end of his life. In his latter days his red complexion and somewhat bloated appearance gave countenance to the belief that he had been affected with leprosy. His eye was remarkable for a brightness, almost a glare, which reminded his courtiers of that of a lion. He had a contemptuous habit of throwing back his head, which, by bringing out the full proportions of his thick neck, procured for him the nickname of Trachala. His voice was remarkable for its gentleness and softness. In dress and outward demeanor [the military commander was almost lost in the vanity and affectation of Oriental splendor. The spear of the soldier was almost always in his hand, and on his head he always wore a small helmet. But the helmet was studded with jewels, and it was bound round with the Oriental diadem, which precious gift of God. The venerable patriarch he, first of the Emperors, made a practice of wearing on all occasions. His robe was remark. ed for its unusual magnificence. It was always of the imperial purple or scarlet, and was made of silk, richly embroidered with pearls and flowers worked in gold. He was especially devoted to the care of his hair, ultimately adopting the wigs of false hair of various colors, and in such profusion as to make a marked feature on his and read it over three or four times, untill all coins. First of the Emperors since Hadrian he had it by heart, so that all could drink of the wore a short beard.

He was not a great man, but he was by no means an ordinary man. Calculating and shrewd and there remained until another feast came as he was, yet his worldly views were penetrat. round. These pious Christians showed in their Oriental superstitution. He had a wide view of his difficult position as the ruler of a divided empire and divided church. He had a short, dry humor, which stamps his sayings with an unmistakable authenticity, and gives us an insight into the cynical contempt of mankind, which he is minister preach from the passage, "Behold, I said to have combined, by a curious yet not uncommon union, with an inordinate love of praise. He had a presence of mind which was never thrown off its guard. He had the capacity of throwing himself, with almost fanatical energy, into whatever came before him for the moment.

watchers are placed in all the public buildings. alone insinuates the contrary. It was only as All St. Petersburg is in an excitement such as despotic power and Eastern manners made in-

ter that he was betrayed into that disregard of human life in his nearest and dearest relationships, which, from the same causes, darkened the declining years of the Grecian Alexander and the English Henry.

# The Bible in Persecution.

The following touching incident was related by Chancellor Wrangel, the Swedish Lutheran minister, at a Synod of Lutheran clergymen, held in 1760, at Wicaco. Wicaco was then several miles from the good city of Philadelphia, now it is in the city. A little over one hundred years ago some Bibles were sent to the Bohemian brethren. A certain pious family of persecuted Protestants received one of them ; and in order to keep it from the wicked priests, they hid it in the cellar. The pious old grandfather of the family sometimes invited his children, grandchildren, and other pious friends to his house, as if there was to be a great feast. They generally sat up to a late hour at night, and to keep up the appearance of a feast, pipes, tobacco, beer and other liquors were provided in abundance, but these were scarcely touched. At midnight, when all was quiet and the wicked persecutors were out of the way, the venerable old man went into the cellar and brought this most precious treasure from its hiding-place. The whole company sat in silence around the table, waiting with great anxiety and deep emotion for this most took his accustomed seat, took the precious book from his bosom, kissed it with deep emotion and pressed it to his heart, shedding tears of joy and gratitude. The whole party were deeply affected. Next the precious treasure was handed round, beginning with the oldest, and each one in turn kissed it and pressed it to his heart. One that could read selected a portion of Scripture bread and water of life. After this the sacred volume was again deposited in its hiding-place,

These fires have a political significance, and tinnoi Dvor, comprising the most important stores therefore create a sensation disproportionate ev- in the city, representing the local wealth of St.

We have seen from his dress, and we see also from his language, that he was not without the perfect work, there would be no danger of the wretched affectation which disfigured the demeanor of the later Emperors. Against one great tion being cast into the shade or lost sight of; old Roman vice, that of voracious gluttony, he for in the Apocalypse, from which the text was struggled, but struggled in vain. The Christian taken, the following passages are found : "Be-

One instance, at least, he showed, of consum-

mate foresight and genius.

Lutheran Observer

From the Millennial News. Behold.

I recently listened to a Wesleyan Methodist stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He remarked that when the word "Behold" is used in this way, we may be sure that something of peculiar importance and demanding special attention, is about to follow.

It at once occurred to my mind that if the principle thus laid down was allowed to have its doctrines of the Second Advent and the Restituhold, he cometh with clouds; and every eye in our own life and conversation. On the conshall see him, and they also which pierced him : trary, they will too naturally form false estiand all kindred of the earth shall wail because mates of our religion if they observe no such of him. Even so, Amen." "Behold, I come quick- results. In the latter case, the injury done to a ly; hold that fast which thou hast, that no man family, in their immortal interests, cannot be adtake thy crown." "Behold, I come as a thief. equately conceived till the day of universal judg-Blessed is he that watcheth, and keepeth his gar- ment .--ments, lest he walked 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 ery ordeal." The Sergeant-Major, M. B., apolshall be with them, and be their God. And he ogized for intruding, and said, 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 annonnced, 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 seould 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 occured 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 him. Mercy triumphed ! Kindness conquered ! 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 gladly accepted the pardon, was melted down 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 stead of humbly confessing their sins, and gladly stimulus to spirituality which ought to have embracing the pardon offered, they treat it with been furnished by the consideration "Thou neglect of contempt. 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 nust admit the difference betw 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 ascendency

# 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 ev-

"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 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, 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 in-

> 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 ; conquer you

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, Kenebunk, 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 was good attention paid to the preaching of the have given it to us to-day, hot and heavy" I reswered, "I know it, and I do not find fault with openly and frankly avow his faith." Looking ernment will soon right itself and be reconstruct- iron so that it would not give way. ed upon a new constitution and basis, and that in hope is vain." My heart was sad that day to was near. O may it soon come. My last com- you but ruin?

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 universal. ly 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 clear: ed 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 aud 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 O. R. FASSETT. one.

## 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 the 2d Lieutenant of one of the batteries. There is based. Here is an apostate province of God's empire. Rebellion has come upon the earth. word during the day; but the Pastor was evi- You must not embarrass yourselves by inquiring dently much stirred by the discourses. He re- how this came upon us, or why this is so. It is marked to me at the close of the services : "you the fact with which we are concerned, not the mode. The grand question is not why this is so, plied, "We are living in serious times." He an- or why this was permitted, or how we can reconcile it with the goodness of God, but how the expression of your views ; I like to see a man | shall we escape ? When a man is struggling in a current of mighty waters, it does nothing to at him, arrayed and clad in his military dress, I faciltate his escape to be able to determine how remarked to him, "Sir, you will soon loose all he came there ; nor would it help him if he could confidence in human governments." He replied satisfy his own mind on the question why God "I have already." Then said I, "What is your ever made streams so that men could fall into hope?" He answered, "My hope is that this gov- them, and did not make every bank of granite or

The grand question is, how shall we escape? the providence of God it will be the instrument of You will not escape if you remain in your presthe evangelizing of the world." I replied, "Your ent condition. Indifference is not safety, and unconcern is not salvation. It is not the way to see and think of the condition of the Christian be saved to give one's self no concern about it, church and her ministry, and our beloved land, or to suffer things to pass on as they are. If all on the vortex of ruin together. Yet I could you remain as you are, with a sinful and depravrejoice also, in the trial, that the Kingdom of God ed heart-with no love to God-what can befall

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.

munication to the Herald was forwarded to sis- It will not save you to murmur and complain ter Richardson of Lawrence, who was at the at your lot, or to find fault with the divine artime in Belgrade, in this State, attending upon a rangements, or even reverently and devoutly to sick sister-in-law, then nigh unto death. That call these things mysterious. Skepticism saves letter was read to the dying woman, and she made no one from danger ; murmuring saves no one ; request if I was near and could be obtained that a sneer saves no one ; contempt saves no one ; I should preach her funeral sermon. As provi- nor does it save any one to call truth a mystery. dence ordered, I was in Augusta on the sabbath None of these things make you a better man. before her burial, and the day of her death, and It will not save you to cultivate the graces of the friends came for me to attend and officiate manner, or the accomplishments of life ; to beat her funeral. Her burial was to have occur- come more learned in the sciences, and a better ed on Wednesday, but owing to a severe snow- critic of the productions of art ; to make yourstorm blockading the woods, and the absence of self more moral before men ; to break off your her surviving husband, who was unable to reach external sins, or to put on the "form of godliness Belgrade from New York, it was postponed until without its power." You may cultivate a bram-Thursday ; and then Mr. Richardson did not ar- ble, but it will not be a rose ; a rose, but it will rive until after his companion was laid in the not be a bird of paradise ; a bird of paradise, grave. This circumstance gave me an opportu- but it will not be a gazelle; a gazelle, but it nity of preaching the gospel hope to a large au- will not be a beautiful woman. You may polish dience, made up of all classes, and of becoming brass, but it is not gold ; and may set in gold a piece of quartz, but it is not a diamond ;-and are not plural, but singular, or denote some one | ing on a constant law of Hebrew idiom, then the |old Abraham the father of the faithful.' If the just as certain is it that none of the graces of na- period called an evening and morning, and which tive character which you can cultivate will ever must either refer to the whole course of the vibecome true religion. The evil lies deeper than sion or to the time of its close. This last view of this, and must be healed in another way. It is its meaning is confirmed by the words of the not by works of righteousness which you have done prophet Zecheriah, where the cleansing ot the that you can be saved. "The Son of man is sanctuary is described (Zech. 14: 6, 7) : 'It shall come to save that which was lost."-Rev. A. be one day, which shall be known unto the Lord, 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? Aud 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. treads down the sanctuary. 8: 13, 14, 26.

and literal expression for a space between six close correspondence between the two visions. and seven years. There are only thee instances The seventy weeks are said to be cut off for cerin all Scripture history where a period of above tain distinct objects; and this implies a longer forty days is expressed in days only (Gen. 7: 3; period from which they are seperated, either the Neh. 6: 15; Est. 1: 4). And it is without any course of time in general, or some period distinctprecedent in scripture, or in common usage, that ly revealed. Now the previous date includes phrase, evening-morning, or evenings and morn- charater with the seventy weeks, which are a unusual and singular a phraseology.

been shown to consist in this very point. If short siah, upon whose rejection the predicted desolaliteral periods were designed no reason can be tion, the second part of the main period, begins given why they should not be expressed in the to be fulfilled. And since the seventy weeks are most simple, usual and literal form. We might thus only a part of the numeral period 2300, then expect to have found them three years and the unit of time in the latter must be a natural six months, [Dan. 7: 25; 12: 7]; three years year. and seven months [Dan. 12: 11]; three years dications on its surface of a secret meaning-in- proaching restoration of Israel. dications not so strong as to compel an immedi-

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 indepenent 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 partsthe 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

4. The connection with the seventy weeks It is plain at once that this is not the usual leads to the same conclusion. There is plainly a periods of more than one year should be thus de- two events the restoration of the sacrifice, and scribed. When we add to this the peculiar the desolation. The first of these is identical in ings, the strange form in which the message is period of the restored polity of Jerusalem; and couched becomes still more apparent. The first hence the most natural [view] of the cutting off idea which it would suggest to any thoughtful is that which refers it to the whole period of the reader would be an inquiry into the reason of so former vision. The seventy weeks are thus separated from the whole interval for the duration Now the test of the two systems has already of the restored polity until the coming of Mes-

It may be observed, in passing, as a presumpeight months and a half, [Dan. 12: 12]; six tive confirmation of this view, that the excess of years, three months and twenty days. ]Dan. 8: 1810 years (the difference of these periods), reck-14]. But if terms, which suggest at first sight oned from the usual date of the Passion, or the shorter periods, were used as mental emblems of fall of Jerusalem, brings us to the time 1843longer intervals, we might expect that the form 1880; and thus corresponds with those many of the statement would be peculiar and bear in- signs which now intimate to the church the ap-

5. The words of the angel, near the close of ate discovery, but convincing and powerful when the chapter, lead to the same inference : 'Shut the lapse of ages had opened the way for a juster thou up the vision, for it shall be for many days." iew of the divine counsels. The words of the These strictly answer to the former inquiry present text are just of this kind ; inexplicable its answer-How long shall be the vision ? Unon the literal theory, but deeply expressive when to two thousand three hundred days.' The vision the explanation of the year-day is received. inquired into begins with the numeral period; 2. A close observation of the passage appears and the same vision is not after but for or unto to supply a still more direct proof. The words many days. Hence the many days are not beevening and morning are in the singular number, fore but after the commencement of the numeral and precede the numerals. Now in the Hebrew period. This cannot be, if the number denotes idiom, when the noun follows mixed numerals, it less than seven years, but is exactly fulfied, if may be in the singular, but when it precede them the space designed by it is twenty-three centuriit is alway in the plural number. By mixed nu- es."-Elements pp. 365-360. merals are meant those of unlike diminsions-In the 6th, 7th and 8th sections which follows where tens are joined with units, or thousands the above, Mr. Birks meets some objections with hundreds. To this rule, I believe, not an which Mr. Maitland and others have urged exception occurs in the Hebrew Scriptures. The against this longer reckoning, and adds,-"On words occur again near the close of the chapter. the whole, even if we retain the usual version, The vision of the evening and the morning there is a concurrence of strong reasons which (not the evenings and mornings) which was told fix the meaning of the true period, to be not six thee is true.' years but twenty-three centuries; while if the

question would be decided at once, and the time spirit of him that raised up Jesus from the dead cannot be days, but must be years only." ... 1b. p. dwell in you, he that raised up Christ from the 363.

must be deferred till another time. I remain, as ever, interested to know the import of the words in the day of judgment, and enable us to say, 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, Afflicting, &c. (see Webster). The judgment day firm, according to law. When an individual will reveal those who have been smiting each leaves a will, running to certain persons after his other, and who have been afflicted and devoured death, it is necessary that it should be sealed by and consumed by unkind words and unchristian his own hand, in order to make it good and law- acts. Divisions, and subdivisions, testing and ful. Now as the Sinatic covenant, (testament judging, has prevailed. O! how many souls or will\*) had its seal, the new covenant has its have stumbled at these things, and turned infidel, seal also. The seal of the old covenant was an the Lord only knows. May the Lord help all eternal one, an outward visible ordinance. (This who have erred in these things heartily to re was the sabbath. Ex. 31). The seal of the new covenant is an eternal one stamped on the heart the Spirit and keep it ; for if any man have not (or mind), the blood seal of love ; by the Holy the Spirit of Christ he is none of his. If we are Spirit, the sealer, leaving his image, which is found with bitter envyings and strife in our love, upon the heart. This is the inward anoint- hearts when Christ comes we shall be left to ing, of which the Apostle John speaks in his first share the portion of hypocrites and unbelievers. epistle 2d chap. v 27. This anointing he says May the Lord forbid, is the earnest prayer of teaches you all things, and is truth, and is no my heart. 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 bargin, and does not take that piece of property into his possession held from the apostolic age till now, by many of at the time, this may be called a pledge. So Christ the most learned and pious Christians-to say pays us a portion of the spirit of the kingdom in nothing of the Jewish church-certainly entitles advance, a pledge of his love, which makes us it to respect. It has been already shown that groan, earnestly desiring to be clothed upon this was one reason why the early Christians exwith our house which is from heaven : If so be that being clothed we shall not be found naked. sixth century, their arguments being based on For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, coming of Christ occur about 5466 years from but clothed upon, that mortality might be swal- creation, and consequently, the world 6000 years lowed up of life. Now, he that wrought us for old about A. D. 534. The Septuagint version is the self same thing is God, who also hath given a translation of the Hebrew Scriptures into unto us the earnest or pledge of the Spirit. 2 Greek, made in Egypt about B. c. 280, and was Cor. 5: 2, 5. What reason did God give for the in common use among the Jews in the days of first seal? "That ye may know that I am the our Saviour, and for many centuries afterwards. Lord, which sanctifieth you." And on condition Though there is in the main a wonderful agreethat the Israelites, kept the first Covenant, which ment between it and the Hebrew text, its chronwas perpetual, they were to be inheritors of lit- ology gives, from creation to the birth of Abraeral Palestine. Now, on the condition that we ham, 1306 years more than the Hebrew; and kept the new covenant seal on our hearts, we are has been manifestly corrupted. See the Hebrew to inherit the New Earth, the purchased posses- text vindicated in Bliss' Sacred Chronology, pp, sion. This seal is to be perpetual until the re- 183-226. demption of that possession. The redemption price is paid ; but the time has not come for us original Hebrew is best entited to our confidence," to receive it. We must wait till the resurrec. the question of the present age of the world, action morn, when the promise is, "I have ransomed cording to this text, becomes one of interest. them from the power of the grave ; I will redeem | Many relying on Archbishop Usher's chronologithem from death : O death, I will be thy plagues, cal calculations, found in our marginal reference O grave, I will be thy destruction." Hosea. 13: Bibles, hold that it lacks 135 years of being 6000 14. The seal of the spirit on our hearts, if years old. Now, without affirming that Usher found there when Jesus comes, will render us law- overlooked any of the elements esential to the ful heirs to the everlasting inheritance with good calculation, it might be proper to remark that

dead, shall also quicken your mortal bodies, by What he says on the other periods in Daniel his spirit that dwelleth in you. Rom. 8: 10. His spirit, if we possess it, is what will give us boldness 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? pent, and seek with all haste to get the Seal of

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 pected the second advent would take place in the Septuagint chronolology, which makes the first Believing, therefore, with Dr. Scott, that "the he rejected some which others have since adopt-\* Covenant is a better word, we think .- ED. ed as decidedly preferable; and that he gives

The words in question, it would thus appear, proposed translation be just and sound, as rest-

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THE ADVENT HERALD.

but 256 years, after the death of Joshua and the | would like always, where there is room to put it on time of anarchy, as the period of the servitudes and judges of Israel, whereas Bp. Bowen, Browne, Bliss, Cliton, Cunninghame, 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 also have omitted or misplaced some name, and 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

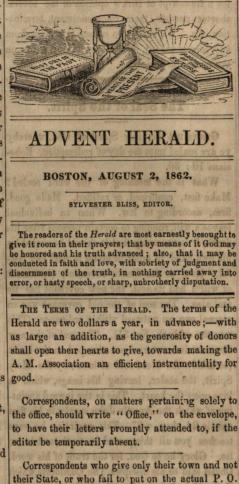
ed. If, therefore, as we have good reason to be lieve, he has fallen into an error of more than one hundred years in the time of the Judges alone, it will be seen that the world is much older than his calculation makes it; and while none may be able to make out its exact age, yet as some of the best 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 that 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 car 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 eighteed 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 the Post Office direction to which their paper is 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." 0.

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.

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 transfering to blocks we may therefore we would like prompt notice of any irregularity in the receipt of the Herald.



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 atten-tion 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 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 ad-Donations to the A. M. A.

Boston Mass Wm. Taylor " " J. V. Himes 10, Btistol R.-I. George Tilley Brooklyn N. Y. Miss II. P. Buttrick Burlington Vt. Charles Benns 1.00 Burlington Iowa, J. S. Brandebury " " Hannah Everall Cabot Vt. "A Friend" Cabot Vt. "A Friend" Camanche Lowa, Elizabeth Cape Camden N. J. George Mott Canaan Vt. Cyrus L. Aldrick Ceder Valley O. Adam Euller Claremont N. H. Jonathan A. Winchester Coal Run O. Elijah Sprague Coburg C. W. George Hamilton Coloma, Cal, Mrs. S. N. Nichols Conway Mass. Mrs. Ann M. Sherman Council Bluffs Lowa. Eliza Johnson 6. Council Bluffs Iowa, Eliza Johnson Derby Line Vt. Florella Dolloff East Brookfield Mass. Mrs. Mary Hopkins East Hamburg N. Y, John Ostrander (and \$8 to send Heralds.) East Liverpool, O. Enoch Bullock " Mrs. Martha Salt 1, 12,East Rockport O. John Brewster East Sanbornton N. H. Otis G. Smith East Templeton Mass. Emma Stickney """ Horatio N. White 1, 66 66 "Friends 5,00 East Wallingford Vt. N. A. Holton Esperience, N. Y. B. F. Brownell "Mary Hare Mary Hare Essex Mass. Wesley Burnham Factory Point, Vt. J. B. Estabrook Fisherville N. H. Charles N. Ford Fisherville N. H. Charles N. Ford Fort Ann N. Y. Wm. Holman Freeland Pa. Julius T. Beitel, Gardener Mass. Joel Cowes Georgetown Mass. Hiram Harriman Glasgow N. Y. Mrs. Freeman Shelden Glasgow, Scot. John Cochrane Grafton, Vt. Stephen Sherwin Grand Detour II. Mrs. Lydia Ruggles Grantham N. H. Mrs. Thomas Eastman Granville Vt. Elisha Ford Greenland N. H. George Odell Groton Mass. Elizabeth Farnsworth Groveland Mass. Mary A. Hardy Groveland Mass. Enzabeth Farfswo Groveland Mas. Mary A. Hardy ""A Friend Hamilton Pa. Samuel Swingle Hamilton O. Louisa S. Phares Hamilton O. Louisa S. Phares Hampton III. Luther Edwards Harlem N. Y. Mrs. Elizabeth Gall, Harrisburg Pa. "Mill. Aid Society" ""Mary Jane Yoder Harvard Mass. Sarah II. Knight ""Adolphus Haskell Haverhill Mass. B. D. Haskell 16,25 Holyoke Mass. Lawson Long M. D. Homer N. Y. Rachel Crampton " A Friend 1, ,50 Homer N. Y. Rachel Crampton ""A Friend "Joseph L. Clapp Hudson N. H. J. C. M. Greeley Indianapolis, Ind. John C. McKinney Johnson Vt. Miss O. W. Allen Kensington N. H. Edmund Rowell Kersey Pa. M. B. Lanning Kilmarnock Scot. Miss Jean Templeton, Kincardine, C. W. Joseph Barker Lawrence Mass. Laura Kimball Lincoln Vt. Mrs. Vancowles Lockport N. Y. Mrs. Adaline Reed ""Mrs. J. W. Reed Lockport N. Y. Mrs. Adaline Reed ""Mrs. J. W. Reed London, Eng. Richard Robertson, Esq. Lowell Mass Mary Nason Lowell Mass Miss D. Maynard Low Hampton N. Y. Mrs. R. A. Phelps ""Myra Bosworth " " Myra Bosworth " R. B. Phelps " " Norman Peck " "Levi Beck Mendon Vt. Tasker Williams Middlebury O. Mrs. F. Beckwith " Edward Matthews " " Wm. Emmett Milesbury Pa. Martin L. Jackson Milford, N. Y. Peter Burns Millville O, Henry S. Ross Montgomery Vt. Lemuel Robbins " " Columbus Green Mount Holly Vt. Church in Newburyport Mass. Church in " " Henry Lunt Jr. " " Henry Lunt Jr. " Philip H. Lunt

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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

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written di. rection 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

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

The constitution of the American Millennial Asociation 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.

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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 50 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 1, 1, 50 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.

# THE ADVEN $\Gamma$ HERALD

## 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 Prophtic 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 sventy 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 annonymous 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 "Philalethes ;" 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 "Theopilus ;" Rev. W. Irving to "Aristo ;" Rev. William Marsh, author of "Plain thoughts on Prophe- justified in presenting any view as its meaning. cy, 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 worksthough 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,

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 savs :

"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. Wolff wrote :

"I proclaimed for two months to the Jews the great truth, first, that Jesus of Nazareth came the irst 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 Wollf, 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 ot 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. Wolff 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 refered 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 refered 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

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 fur-

nace of fire, "then shall the righteous"-every

fore are not among the left of the nations.

## Death of Ex-president Van Baren.

The venerable ex-president Martin Van Buren, in his 80th year, died at his residence at Kinderhook, N. Y., on the 23th 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 Hazzard Powder Co., at Hazzardville, in Enfield, Ct., blew up with a tremendous explosion, killing nine men and one women. 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 com-pany, 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 utturing 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 with out 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 beda 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.

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.

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#### 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. Oor 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 wn 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 post-

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 Opinione 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 futher regreted 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 er rors.

Galignani's Messenger of Paris, of the 5th of July, says : "A letter from Jersusalem 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

nulifying a previous regulation which prohibited

the distribution of foreign Bibles in the province of

the empire. The present decree permits free circu-

lation to foreign Bibles, subject to the ordinary reg-

ulations and formalities prescribed by the law of the

TRUSTING IN GOD.

"Trust in the Lord," and none trust; "wait pa-

"Anastasius,") in reply to the enquiry of Lord that is left of all nations, "shine forth as the sun in no grave is to be opened to receive a parent, a wife, Mandeville, ("Philalethes,") thus gives his opinion the kingdom of their Father," Matt. 23: 43. Those of the commencement of the 2300 days : described in vs. 17-19, as they partake of the pun-"Philalethes. What then is the period from ishment and plague, are destroyed in it, and there-

whence you would date the 2300 days ?

"Anastasius .- A decree went forth to restore and The "land" refered to in Joel. 2: 18 we regard build Jerusalem, by Cyrus to Ezra, 536 years B. C., as the land of Judea ; and the "army," in v. 20, is the execution of which occupied a considerable num- the army of "Babylon. "Out of the north an evil ber of years ; or rather it is more correct to say, shall break forth upon all the inhabitants of the four commandments went forth in favor of the Jews land," Jer. 1: 14. "I will bring destruction from from three several kings of Persia ; 1st, from Cyrus ; the north," 6: 1. We suppose the prophecy of Joel 2d, from Darius Hystaspes ; 3d and 4th, from Ar- was uttered previous to B.C. 800,or more than 200 taxerxes Longimanus : we shall find, hereafter, that years prior to Babylonian captivity; that it was a many other periods terminate in the year A. D. 1847; warning to the Jews for their sins, and a predicand if this period end in the same, its commenc- tion of evil that would befall them if they repented ment must be 453, or 73 [83?] years after the origi- not. We are unable to give the precise interpretanal decree ; (provided always that our chronology is tion of the texts refered to ; but that what precedes sufficiently correct.) Thus the time of the typical v. 28 has respect to the Jews, and speaks of threator partial cleansing of the sanctuary will be the enings and promises to them, is clear from what folpoint from which to commence, and the time of the lows in v. 28, which Peter applies to the day of anti-typial, or true cleansing, will be the termination Pentecost, or to subsequent time.

#### LAST WORDS OF EDWARDS.

tiently for him," and all are impatient. I was walk-When Mr. Edwards was dying, having taken ing along the street and I saw a child who had slipleave of his family, he looked about and said, "Now ped away from its nurse's side, and was crying out where is Jesus of Nazareth, my true and never failing friend?" and so he fell asleep, and went to the in a whining impatient voice, "Will no one take Lord he loved. How unfailing is the instinct which hold of my hand ?" My steps were arrested ; thus leads the pious heart to cry out for Jesus in the last were my very thoughts repeated for me. I too was hour ! The grand intellect of Edwards, after all its a wanderer, I too had slipped wilfully away from acquisitions during a life of usefulness, must then my Guardian, and was crying out, "Will no one lean upon the Saviour's arm, with the same helpless take hold of my hand ?" Wonderful words ! thus to dependence as a young child just able to syllable find my thoughts bodied forth by this unconscious child .- Rev. Horace Field, London. that precious name.

book-selling trade.

# THE ADVENT HERALD.

# CORRESPONDENCE.

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### 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 blessed ones where the inhabitants shall not say they last ten years, from a few individuals, among whom were Dr. R. Hutchinson, Elder J. M. Orrock, and And here was the mother of sisters Somers and Elder J. Portor, and now constitutes one of the Johnson, whose unfailing health for long years had largest and best of our conferences. I had not enabled her to watch over her sick ones, and wait met with them for many years, and found a warm on them day and night. By a severe fall she is disand kind reception as an old fellow-laborer in the abled for some time to come. But in all this it was Advent cause. The business was conducted with harmony and good feeling throughout. Differences of opinion on questions that agitate the great body Somers, have much care and sorrow in the continued of Advent believers exist here, but did not disturb sickness of their families. But they are patient and the peace of the body. This is as it should be. The "watchmen may not expect to see eye to eye" till the blessed hope of soon seeing the land where health we rise to the perfect state in the kingdom, when and immortality will be the portion of God's people. all darkness and error will pass away, and we shall I trust these afflicted friends will have the prayers "see as we are seen and know as we are known." Till then we will have to bear with each other in Let us love and pray for each other. our differences, our bond of union being the "love I preached in the evening to a very good audience, of Christ's appearing," connected with the proofs of on Rev. 16: 15. Our cause here is low, but the sincerity which will be manifest in lives of upright faithful few are living for the kingdom. and holy living before all men. Such will lead "quiet and peaceable lives, in all godliness and hon- leave of Bro. and sister Orrock and Johnson, and esty."

Bosworth gave one discourse from Joel 3: 14. - of Burlington, Vt. Bro. and sister B. received me " Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision." harmony with my most radical views on the ques- feels the need of sympathy. May the Lord open his tion of the near coming of the Lord. As I remained way, and give him success in his work. After a over the Sabbath, I gave in all nine lectures, practi- visit about the town for a couple of hours I took the cal and prophetical. I enjoyed the fullest freedom cars for Melbourne. Eld. B. kindly accompanied of utterance on the doctrine of entire consecration me to the depot, where we parted at 10 A. M. At and the evidence of the speedy coming of Christ, noon I was in Richmond, where Bro. Gilman met me, and of what I meant by the phrase "speedy com- and took me to his house and home for the rest of ing," in the termination of the periods in 1867-8. the week. Here I am to give a course of lectures, While I was heard with candor, I do not suppose afternoon and evening, and over the Sabbath. many were converted to either the doctrine of full While at the Conference in Waterloo Bro. A and entire consecration and instant readiness for the Newton, one of the oldest and most valuable of the coming of Christ or to the time of the advent. But early friends and believers in the Advent faith, I was assured, from many testimonies, that this la- taught by Father Miller, and a subscriber to the bor was not in vain in the Lord. Some are becom- Herald for many years, called my attention to an ing deeply interested in both the above views. And, article from the "Christian Witness," copied into if I am right, we may expect all the Lord's people the Herald of June 7th, page 178, signed "H," on to wake up and trim their lamps, and be ready and the "Coming Kingdom," referring to the time. He waiting for the Bridegroom. God's people will be says : "We may not be able to set the precise time. ready when Christ comes, because they will know It may be unwise to name the year. For mistakes the time and prepare.

ence, was a precious day to us all. It was the done by Mr. Miller in this respect. Yet because he largest and best meeting we ever had in Waterloo. was mistaken, and the excitement by his views have The chapel was crowded in every part, with aisles repelled many from the subject, let us not blind our and pulpit. I gave three discourses. It was a day eyes to the truth." Bro. Newton wished me to say of good cheer to the church and society, who have that he thought it was quite bad enough for our so liberally poured out their substance to provide a enemies to publish such things, with a view to bring place of worship and sustain a pastor. It must the time of our Saviour's coming into disrepute, have been a day of joy to Elders Hutchinson and without its being given in the Advent Herald with-Orrock, and their fellow-laborers, to witness the out note or comment. I told him I was of the same success of their long toils for the cause here. Elder opinion ; but, the article being copied from another

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 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 disentiting the writer to any reply. Christian and gentlemanly discussion will be in order ; but not needless, unkind, or uncourteous controversy. ess, 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 are sick. And yet another sick room opened to me. good to see the power of Christian faith and hope. Our dear Bro. Johnson and his son-in-law, Dr. submissive to these dark dispensations, and cherish of the faithful waiting ones. We are one family.

Wednesday, June 18. Rose at 4 A. M. and took sty." The preaching was practical and edifying. Elder I took breakfast with Elder Buckingbam, formerly very joyfully, and ministered to my wants. He stands almost alone here as to his faith and hope. It was timely and stirring. It was in Yet he is much respected as a Christian man. He

are possible, and when they occur they increase the Our Sabbath service, the last day of the Confer- infidels and scoffers. A vast amount of injury was Orrock has taken the pastoral charge, with every paper, perhaps the item was overlooked. I have no

vealed.

### JOSHUA V. HIMES. 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 objectional 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 unreason. ableness 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 which shall come shall destroy the city and the sanc-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 twohorned beast spake as a dragon it was truly like Satan, while it was truly lamblike.

nence stirs them up to scoff at what God has re- 12. The first beast, which was wounded, was the blasphemous, and this two-horned beast is a deceiv. ing 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 blas. phemous 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" Poperv?

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 succesful 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 1 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 tuary." The Saviour, in pred

eet of good, in the thriving village of Waterloo. sympathy with the cry about the terrible evils con-Dr. Hutchinson goes to England this summer, to sequent on the publication of the specific time. But visit his relatives and to preach the gospel of the for the publication of the time both the church and kingdom as the door may open. Blessings attend the world would be in darkness as to the nearness them all. of the event; and more, the doctrines connected

Monday evening, June 16. I closed my labors in with it, such as the personal reign, the first resur-Waterloo, with a sermon on "How to Live," show- rection, the restitution of all things, would have ing that those who seek to attain to the "higher been ignored, and both the church and the world life" must pay some attention to the manner of would have been slumbering, even now, on the threshtheir living; that they must avoid all stimulating hold of the judgment. Even the writer "H," who foods and drinks, as well as drugs and narcotics; repudiates the preaching of the time by Mr. Miller, abstinence from all poisons and temperance in the would probably never have been awakened to see good and wholesome things of God, given for the the subject as he now sees it but for Mr. Miller and health and life of the body and the good cheer of the Dr. Tyng, (to whom he refers, with others) prosoul. There was some fluttering among those whose claiming the time. It is not the failure of time, of habits of eating and drinking were at variance with man's calculation, that makes scoffers. It is quite this standard of reform. But I had the conscience a different thing. It is the fact that divine revelation of those who complained on the side of reform, and teaches the coming of Christ, and the consummation so my work was done. The least I can hope is that of the earth by fire, and the introduction of new Christians who heard me will be awakened to look heavens and a new earth, that the scoffers scoff at. at this question, and, on examination, will modify 2 Pet. iii. 2-4. And the proclamation of its imi-

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

the earth and them that dwell therein to worship (whoso readeth let him understand,) then let them the first beast, whose deadly wound was healed. v. that are in Judea flee to the mountains : for then

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 This beast is a dominant power, for he causeth of by Daniel the prophet, stand in the holy place,

# THE ADVEN'T HERALD

city. They cannot, then, be identical.

We are told that one was fulfilled to the letter the temple, and constituted the abomination of deso- senses to the last. I expect to meet him in the lation at the sight of which the Christians were to kingdom. flee! But if they all fled months before, on the invasion and retirement of the army, it is difficult to see how they were to do it after the enemy was in the city and his ensign floated on the temple. This single incongruity stamps the assumption as an error. Again, this appearance of the abomination of desolation in the holy place was to be followed by great tribulation, such as was not from the beginning of the world, no nor ever shall be. If this refered to the siege of Jerusalem by the Romans the greater part of the tribulation was over before or when they entered the city, and before their banner was set on the temple.

But Christ places this scene in Judea in the holy place, just before his second advent. He says, For the sake of the elect those days shall be short.' Campbell's Trans. "And IMMEDIATELY after the tribulations of those days the sun shall be darkened," &c. "And they shall see the Son of man coming in the clouds of heaven, with power and great glory." This also accords with Dan. 12: 1-3. "Michael shall stand up ; " " there shall be a time of trouble ;" "thy people shall be delivered ;" "many of them that sleep in the dust of the earth shall awake." Then the conclusion is a plain one, that Luke 21 records Christ's answer as to when shall these things be, and his reference to the 9th of Dan. 26th verse. Matth. recorded his answer as to the sign of his coming and the end of the world, and refered to Dan. 9: 27. Luke did not record his answer as given by Matthew, nor Matthew the answer as recorded by Luke. But together they have given his answer to all the questions.

We are therefore to look, just before Christ's second Advent, for a gathering at Jerusalem, where a great desolating abomination will be set up, at the sight of which, and to escape his power, all who regard Christ and his words are to flee from Judea, the same as the Christians fled from the same place when Jerusalem was compassed with armies in A. D. 70. That the great tribulation is to come I firmly believe; and I should be a traitor to my trust not to give the warning when I see the sword coming. I know that such an idea is very unwelcome to the church, and how few will accept it. But it is none the less important, on that account, that the warning should be given. In my next I shall point out for what I conceive it to be our duty to watch and prepare ; and the hope of escape.

J. LITCH.

# OBITUARY.

Died, in Canadice, Ontario county, N.Y., Wednes day, July 9, 2 o'clock A. M., at his own residence, Bro. ENDRUS TUCKER, in the 43d year of his age.

Rro. Tucker was one of those who entered the vineyard of the Lord at the eleventh hour. He attended a series of meetings held in this neighborhood last winter, and listened with deep interest to the truths presented by Bro. Samuel Chapman, who labored with us at that time. He became anxious for the salvation of his soul, and for a season we had strong hopes of his conversion. But our hopes seemed not destined to be realized. The fearfulness of backemed for a time to prevent him from taking a decided stand. He did not find the peace for which he sighed ; and finally his mind became perplexed about the "annihilation theory." His convictions seemed to decline, and we feared that it was all day with him, so far as religion was concerned. But heaven still had mercy in store for him. He had for a long time been troubled with a bronchial difficulty, which, with a cough that had troubled him of late, increased upon him. His physical strength began to decline ; and he felt himself sinking into consumption. But as his disease increased his anxiety for his soul returned, and he earnestly sought and we trust found the "pearl of great price." Last Sabbath morning, in company with Bro. Withington, I had the opportunity of conversing with him, and our souls were made to rejoice in finding him in such a hopeful state of mind. Conscious of his approaching dissolution, he seemed calm and resigned to the will of his Maker. He cherished a forgiving spirit toward all the world, frankly conlessed his sins, and sought for and hoped in redemp-

shall be great tribulation." Is this abomination of | tion only through Jesus Christ. He expressed a dedesolation the same as "when ye see Jerusalem com- sire to recover, if it was God's will, that he might passed with armies?" Clearly not; for one was to live a Christian life and set a different example bestand in the holy place, the temple, as a sign or ad- fore the world, and establish a family altar in his monition for flight; and the other to compass the house. He prayed earnestly for his family and friends, especially remembering his companion, his two eldest sons, and an only brother. May God when Vespasian invaded Judea to besiege and de- answer his prayers in their behalf. He expressed stroy Jerusalem, and then retired with his army; his faith in the Advent doctrine, " for," said he, " I that EVERY Christian in city and country took warn- can't help it ; there's too much evidence." On the ing, and fied to Pella before that army returned. evening previous to his departure, two or three Then after a siege of months the city was taken and hours before he breathed his last, he said to me, "I the Roman ensign was set up on the battlements of am all ready to go." He retained, I think, his

> JAMES G. STERLING. Springwater, N. Y. July 12, 1862.

# 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 affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his in-telligence and sanity. It was therefore the design of this volume to show him to the world as he was -to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by nar-rations of interviews with him, accounts of his pub-lia below in the various places he rejuited lic labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the christian views of the millennial state; and as the christian public learn to discriminate between the actual po-sition 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 Liter-ary Journal." This volume is worthy of a perusal by all who also an interest in the great nurnees. God has re-

ake an interest in the great purposes God has re-vealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vig-meanor, on the confutation of his calculations re-

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."

This volu present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12:9,) which there was predicted to be a wonderful in-crease 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 Daniel and John; copies Rev E. B. Elliott's view of "our present position in the prophetic calen-dar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-ley. 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, 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.

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

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

"As a collection of authorities, it is a curious and interesting book."-New Bedford Standard.

"It will be found an interesting and instructive work."-Boston Chris. Witness and Advocate.

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

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

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

"A condensed view is presented of the entire history of prophetic interpretation, and of the compu-tations of the prophetic periods."-Missouri Republican.

"The enquiring Christian will find much to en-gage his attention."—Due West Telescope.

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

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

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

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess inter-est, while the prophecies of Daniel and John shall be reverenced as Canons in the Christian Church.' -Concord Democrat.

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

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."-N. Y. Evangelist.

"This is a remarkable volume."-International Journal.

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

"It is a publication curious, interesting, and at-testing the indefatigable investigation and research-es of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructer, and as a compil-ation of able articles on prophecy."-Hartford Religious Herald.

"It contains a great number of opinions, by va-rious divines, bearing on the time of the end."-Chris. Intelligencer.

"It teaches essentially the same important doc-trints so ably advocated in the Advent Herald."— American Baptist.

"A great abundance of materials for the prosecu-tion of the study of prophecy."—Port. Chris. Mirror.

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

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. : "I have large milk farm. I have used a great deal of your Gol-len Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell : "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn. : "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt theum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says : "I have several friends who have been cured of sctofulous humors by the Coldan Salve. You may accurate the several friends who have been cured of sctofulous humors by the Golden Salve. You may ecommend it from me as a val-uable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was exeruciating. When your Gol-den Salve was applied, it relieved the pain in a shorttime, and two and a half boxes of it wrought a perfect cure."— Mrs. Lucinda A. Swain, Merideth Centre, N. H. Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, hu-mors, rheumatism, &c., and gives the public reference to them ; who, he says, are among the first citizens of the place. place.

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

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

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for the purposes named. Try it. Price, 37 1-2 cts. Dr. Lircu's Avri-Einious Purvsic. As a gentle purga-tive, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confi-dently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office ; and by J. Litch 127 N. 11th st., Philadelphia. No 1010-tf

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From Mr. Morris Fuller, of North Creek, N. Y. : "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scall head' of our little girl. Its effect in this case was also favorable."

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# THE ADVENT HERALD.

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# BOSTON, AUGUST 2, 1862.

#### My Future Labors.

I am now able to say to the brethren of the Advent faith everywhere that, by the blessing of God, I can hereafter devote my entire time to preaching and publishing the gospel of the kingdom. Bro. O. R. Fassett is to take charge of the Advent church in Hudson street, Boston ; so that I shall be relieved from that care and responsibility.

I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation, - that the visions of Daniel reach to the everlasting kingdom, - that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things, - that a prophetic day denotes a natural year, and a prophetic time 360 natural years, - that the times and seasons were to be understood and proclaimed. The church were not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a " watchman on the walls of Zion" I can do no less, if I am faithful to my proper work.

I ask the sympathy, prayers, and co-operation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or, with me, to the termination of the periods in 1867 and 1868,

I shall solicit new subscriptions for the Advent Herald, coilect old dues, and further the interests of the office. I intend to furnish an article every week for the paper, when in my power in connexion with other duties.

Let all take hold anew in this work. It is not time to slumber, or fold our hands in sleep. Standing on the threshold of eternity, as we confessedly do, we ought to preach, write, and give as never before.

JOSHUA V. HIMES. Boston, Mass. July 27, 1862.

### New Hampshire Tent for the Wilbraham Camp Meeting.

Camp Meeting. Brethren and sisters of New Hampshire — what say to getting a tent, and raising a company to go the Wilbraham camp meeting; so as to furnish our own bedding, provisions, etc.? This will make it much cheaper than to hire our board. Several have already spoken to me about this. The members of Messiah's Church will hold a camp meeting on the ground owned by Mrs. Stock-ton, deceased, situated two miles south of Yardley-ville, Pa., to commence August 6th, and continue over the Sabbath. Dr. Litch of Philadelphia, Rev. L. Osler of Prov-idence, R. I., and others, will be present, to preach the word. The community in general are invited to attend. already spoken to me about this.

If a suitable number can go, so as to make it an object, I think I can get the fare reduced to half price from this place (Concord), if I can only know it in season to make the arrangements.

Do any of our brethren own a tent? or does any one know of a tent that can be hired for the occasion ?

All those who would like to go, as already proposed, or know of a tent that can be hired, will please write to me immediately: so that we can have time to make proper arrangements. If any would wish me to return an answer to their communications, please don't forget to enclose a postage stamp.

We must move lively, brethren, if we bring this matter to perfection; as we have only about four weeks before the meeting commences. The devil, with all his family, are doing all they can to destroy men; let us do what we can to save them. The Lord is near at hand.

#### T. M. PREBLE. Concord, N. H. Jnly 24, 1862.

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

## APPOINTMENTS.

At Loudon Bridge the first Sabbath in August ; and Clark's meeting house, Barnstead, the second Sabbath.

T. M. PREBLE.

In Stark, Me., second and third Sundays in Aug-ust, the 10th and 17th of said month.

The members of Messiah's Church will hold a

# J. D. BOYER, RALPH LEE, GEORGE WORTHINGTON,

Committee.

Those from the north and east will take the Thos. Colyer, foot of Murray street, New York, which connects with the Raritan & Delaware Bay R. R.,

Monday, Aug. 4. Albany, N. Y., in the evening. Wednesday, Aug. 6. Commence a meeting in Esperence, N. Y., and continue over the Sabbath,

Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M.Loomis, of Perry's Mills, N.Y., and Alvah Loomis, of Champlain, N. Y., may by ad-dressed by any who wish accommodation or any further information about the meeting. The meeting is located in a group on the furm of

further information about the meeting. The meeting is located in a grove on the farm of Fry Clark, one-fourth of a mile from the depot, Perry's Mills. Water for man and beast, and lum-ber for tents, in close proximity. The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th. Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to res-cue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us! The upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the the dust of sloth and indolence, and gird on the ar-mor of God. Let us seek and possess full redemp-tion, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

### MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other brethren and sisters as conveniently as many other breater and sizers as contentently can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strength-ened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet de-

cided upon, but will be soon, and given. O. R. FASSETT, President, I. C. WELCOME, Scribe. Yarmouth, Me. July 11, 1862.

## EVANGELICAL ADVENT CONFERENCE.

THE EVANGLICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tues-day, Oct. 9th, andcontinue three days, or longer if the Con-ference deem it expedient. The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bos-worth.

worth. Wednesday, A. M. A session of the American Millen-nial Association. Wednesday, P. M. A session of the Evangelical Ad-vent Conference. Business and Essays. Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light. Thursday. Sessions of Conference. Business and Es-says.

says. In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its In-crease and Support; to be followed by addresses from other brethren.

JOHN PEARSON, jr., LEMUEL OSLER, ANTHONY PEARCE,

Committee.

## BUSINESS DEPARTMENT.

#### **BUSINESS NOTES.**

E. Wolcott. Sent you one dozen Harps in last bundle of Bro. Huse, with one dozen also for Bro. Welch.
S. Foster. The paper sent to Jeremiah Redway was discontinued at No. 1101, by some one's order. We now place it in Bro. Truell's bundle, and send back Nos.
D. Bosworth. Are in some doubt as to the new name you sent. We make it. "D. Rankin." Would like all names in full.
Dr. O. E. Noble. The paper sent Mrs. D. Royce was discontinued July 1st, by some one's order; but we resume, and send back Nos. Mrs. C. Spencer owes \$1,26. Have credited to Rev. C. C. N., as you order.
T. Snith. We do not fully make out your direction about the "credit according to schedule," but have enclawored to comply.

ACKNOWLEDGMENTS TO TUESDAY, JULY 29, 1862. 

#### Special Proposition.

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

#### Agents of the Advent Herald.

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 Albany, N. Y.
 Wm. Nichols, 85 Lydius-street

 Burlington, Jowa
 James S. Brandeburg

 Chazy, Clinton Co., N. Y.
 C. P. Dow

 Cabot, Lower Brandeburg
 Joseph Wilson

 De Kalb Centre, Ill.
 Joseph Wilson

 De Kalb Centre, Ill.
 S. Foster

 Eddington, Me.
 Thomas Smith

 Fairhaven, Vt.
 Robbins Miller

 Freeland, De Kalb Co., Ill.
 Wells A. Fay

 Homer, N. Y.
 J. L. Clapp

 Haverhill, Mass
 Lendal Brown

 Lookport, N. Y.
 Joseph Barker

 Honson's Creek, N. Y.
 Hiram Russell

 Kineardine, C. W.
 Joseph Barker

 Lookport, M. Y.
 J. B. Huso, No. 6 Horatio et

 Hornisville, Pa.
 J. Litteh, No. 27
 North 11 st

 New York City
 J. B. Huso, No. 6 Horatio et

 Philadelphia, Pa.
 J. Litteh, No. 27
 North 11 st

 New York City
 J. B. Huso, No. 6 Horatio et

 Philadelphia, Pa.
 J. Litteh, No. 27
 North 11 st

 Protland, Me.
 Mathematic Campbell

 Kaem, Mass.
 William Trowbridge

 Portland, Me.

POSTAGE.—The postage on the *Herald*, if pre-paid quar-terly 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.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be ap-plied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAN'S CHURCH, in New York, worship in the Chap-el on 11th street, between 3d and 4th avenues. Presei-ing on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is so-listed licited.

#### RECEIPTS, UP TO TUESDAY, JULY 29.

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

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 goss to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given ad-dress, another person of the same family will write res-pecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names l Let all such remember that what we want, is name r is sent. the full name and post-office address of the one to whom the paper is sent. Those mailing, or sending money to the office by other

In Truro, Mass., fourth Sunday in August, the 24th, in the Advent chapel. Fraternally, Thos. SMITH. Bangor, Me. July 25, 1862. CAMP MEETING.

attend.

"If the Lord will," there will be a wood's meet-ing at Herbertsville, Ocean Co., N. J., commencing August 7th, holding over the Sabbath. An effort will be made to have accommodations upon the ground; still, if those coming from a dis-terest of herbert and enversions it would be tance can bring tents and provisions, it would be well

leaving the cars at Lower Squamkum; thence five miles by stage. Fare from New York about \$1.25. Friends of Jesus help on the work. Oceanport, N. J. July 19, 1862.

# NOTICES OF ELEDER J. V. HIMES.

as Bro. Brownell shall appoint, - perhaps in the

#### ANNUAL DONATIONS.

It is desirable that there be raised by donation five or index dollars each year, by annual subscriptions ; 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 against our respective names.

grove Tuesday, Aug. 12. Sandy Hill, N. Y., in the ening. Thence to Perry's Mills, to prepare for

camp-meeting. Friday, August 15. Commences a camp meeting in Perry's Mills, N. Y., to continue from the 15th to 24th.

Tuesday, Aug. 26. Will be at the Wilbraham camp meeting, to continue through the week. Friends who wrote me from Conn. will please write me without delay as to their plans for my la-bors after the camp meeting.

#### ADVENT CAMP MEETING.

'A general camp meeting for Northern N. Y., Ver-mont, and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Rail Road in that place, six miles from Rouse's Point, N. Y. The Adventists in the entire region, with persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

about the "credit according to schedule," but have en-deavored to comply. Mr. Price Slater. We supposed you wished for back Nos., and have so sent; which leaves your Herald paid to No. 1114, or Oct. 1st. Mrs. S. N. Nichols. We received \$5.00 the first of June, which must have been sent March 1. We do not understand why the Herald should reach you so irregu-larly. Have re-sent you such Nos. as we have between Feb. 22d and May 15th. Are much obliged for your kind nasistance.

assistance. D. I. Robinson. There is a letter at this office for you, which we know not where to send.

#### A. M. ASSOCIATION.

The "American Millennial Association," located in Bos-ton, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Le-gislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel. All contributions to our treasury, will be duly acknow-ledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to STRUESTER BLIDS, Treasurer.

requested to see that they are properly conditioned to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

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

R. T. Price, 1184; Alvah Tenney, 1114; Phebe Hoyt, 1127; C. Kinney, 1127; Phineas T. Davis, 1127; D. Bos worth 1140; D. Rankin, 1127; A. D. (sister Dunbar?) Whittemore, 1127; Mrs. Diana Royce, 1127; T. Adam-son, 1127-H you direct to Boston it will reach him; Mrs. Internet Starth W. Adams, 1127; J. W. Barber, 1127; M. Thayer, 1127; A. Haskell, 1127; Miss S. H. Knight, 119; Mrs. Sarah W. Adams, 1127; J. W. Barber, 1127; M. Thayer, 1127; A. Haskell, 1127; Miss S. H. Knight, 127; H. G. Fraas, 1127; Mrs. Naomi Colburn, 1101-each \$1.00.
Menty Haye, 1144; H. M. Duffin, 1179; Mary A. Nor-ris, 1122; R. V. (or E. ?) Jones, 1127; Caleb Hazen, 127; Mrs. C. Starbes, 1127; Rev. C. C. Norton, 1163; W. A. Fay, 1127; C. Snow, 1158; E. M. Palmer, 1135; Miss Mary Seaman, 1153; S. Burke, 1153-each \$2.00.
Daniel New, 1136, \$4.00.
D. G. E. Noble, 1166, \$250; Mrs. Mary Royce, 1092, when it was stopped, 50 ets.