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TERMS.

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Original.

A CALL TO REPENTANCE.

O sinner begin, to repent of thy sin, O call on thy God, Think of his justice, and haste to the blood. He calls thee just now, refuse not to bow, For this is thy life, Put on His armor, and begin the blest strife. He waits to forgive, His mercy receive, O make no delay; Rejoice in His love, and walk in His way. He'll turn from His wrath, when thou comest by faith, He'll comfort and save. Then come at His call, join the good and the brave. But if thou refuse, and the way of sin choose, How awful thy end. In weeping and wailing, eternity spend.

R.H.

From the American and Foreign Christian Union.

The Beginning and End of the Papacy.

The course of the Papacy is nearly run. Such, at least, is the general sentiment of the learned in the Protestant world. The quickened activity which now, and for a few years past, has distinguished the leaders and abettors of the system, does not abate the force of the sentiment, nor the confidence reposed in it. The revived activity noticeable now, on the part of the prelates, priests, and others, in its interests, is but the fulfillment of ancient prophecy concerning its last days, and corresponds to the convulsive action which not uncommonly at a short interval precedes dissolution in the animal frame. The faith of the intelligent remains, therefore, undisturbed; and with the developments of Providence and study of the Scriptures, is constantly accumulating strength.

Within the past century much has been written and published by learned and able divines concerning the rise, career, and final doom of the Papacy; and not a few distinguished scholars have attempted to fix the precise period when its destruction would be effected. The labors expended upon the general subject have brought out a vast amount of information, from sources sacred and profane, and imparted to the study of Popery, as contained in the Bible, a very high degree of interest. They have served in an eminent manner to strengthen the faith and hope of the members of the true church of Christ, to

encourage her in her struggles, and even to fill her with joy through an apprehension of the close proximity of the time when her sufferings at the hand of this ancient foe (the Papacy) to her purity, peace, and happiness, would be ended for ever.

That the precise time when the system of Romanism shall be overthrown, the "man of sin" be destroyed, and nothing of the Papacy shall remain to offend God or to grieve any of his people, can be determined with certainty, we do not affirm. Still, we are constrained, by the teachings of the Bible, to regard the destruction of this antagonist of the Gospel as nigh at hand. The events of Providence, the success of Popish movements in Protestant countries, as well as the numerous conversions of Romanists to Christ in Popish lands, confirm us in this view. Yet we do not affirm that the precise time is revealed. But we are not about to discuss this subject ourselves. We design rather to submit a few paragraphs from the pen of the Rev. R. C. Shimeall, of New-York, found in his recent and valuable work on "Our Bible Chronology."

Our readers will see that he differs in some respects from those to whom the public have been accustomed of late to look as to standard authorities on chronological matters, and that he fixes dates with precision and marked confidence. He gives reasons however, for his decisions. We quote from the 5th section of Chapter IX. of his work—a chapter devoted to the "exposition of the mystical or prophetic numbers of the books of Daniel and the Apocalypse." We regret that we have not room for the entire section. We must content ourselves, however, with parts of it.

Mr. Shimeall says:—

"The next prophetic numbers in order are the 1260, 1290, and 1335 days of Daniel. Synchronic with the first of these—the 1260 days, Dan. 7:25, and 12:7—are the 'thousand two hundred and three score days,' Rev. 11:2,3; the 'twelve hundred and sixty days,' Rev. 11:3-6; and 'the time, times, and half a time,' Rev. 12:14.

"In regard to these important prophetic dates in the great 'calendar' of mystical time, we observe, in the first place, that, so far as we know, all expositors, except Mr. Faber, whether they have understood the 'days' literally, or as signifying years, are united in considering them as three divisions of one and the same period, the last two being merely elongations of the first, and hence that they have a common commencement; the 1290 days being an addition of 30 years to the 1260, and the 1335 a further term of 45 years to the 1290.

"But as with the preceding numbers, so here: prophetic expositors differ as to their characteristics, the objects to which they relate and the time of their commencement and termination. . .

"We now pass to a view of what is 'noted in the Scriptures of truth,' and verified by history, of the commencement and end of these prophetic dates; in reference to which, as of the preceding, there are differences of opinion, even on the part of several distinguished writers, who adopt the year-day theory of interpretation."

Having stated Mr. Faber's theory, and his objections to it, Mr. Shimeall proceeds:

"Now, how this 'little horn' can be made to

have begun his career at two different periods, viz. in A. D. 533 and A. D. 715, (the difference being 182 years,) we must confess goes quite beyond our arithmetic. We can only account for this discrepancy in the premises on the part of Mr. Faber, on the ground of the overwhelming weight of evidence now lying before us (and on which he himself relies) in proof that the 'little horn' of Dan. 7. made his first appearance upon the prophetic platform in A. D. 533, and from which, as we contend, commenced the mystical period of the 'time, times, and dividing of time,' or 1260 years of Dan. 7:25. We here refer to the edict of Justinian in A. D. 533, constituting John II., the then bishop of Rome, the supreme head over all the churches; and to the Pope's ratification of the imperial edict, etc. . . .

"Victorious Justinian, pious, fortunate, renowned, always triumphant Augustus, to John, the most holy Archbishop of the venerable city of Rome, and Patriarch.

"Reddentes, etc. We rendering, as has always been our wish, honor to the apostolic See and to your holiness, and honoring your blessedness, as it becomes us to honor a father, hasten to inform your holiness of all things connected with the state of the churches; for it has always been our earnest desire to preserve the unity of your apostolic See, and the state of the holy churches of God, which up to this time has invariably obtained, and subsists undisturbedly.

"Hence we have hastened both to bring into subjection, and to unite to the See of your holiness, all the priests of the whole eastern tract. Of those things, then, which have been at present agitated (though they have been clear and indubitable, and have been firmly held and taught by all priests at all times,) we have thought it necessary that your holiness should be informed. For we suffer not anything which is agitated connected with the state of the churches, clear and indubitable though it be, to go on without your holiness, also, who are the head of all the holy churches, being apprised of it. For, by all means, as has been said, we are eager that the honor and authority of your See may increase.

"We, therefore, acquaint your holiness," etc.

"The letter concludes thus:—

"We request your blessedness to pray for us, and to procure the watchful care of God over us."

"The following extract is from the Pope's Ratification of the Imperial Edict:

"To his most glorious and indulgent Son, Justinian Augustus, John the Bishop of the city of Rome [sends greeting.]

"Inter clarus, etc. Among the illustrious praises of your mildness, most Christian of princes, it shines like some star of purer light, that in love of the faith, that in pursuit of brotherly love, being instructed in ecclesiastical learning you preserve the reverence of the Roman See, and are subjecting all things to it, and bringing them to union with it, to whose founder, that is, the first of the apostles, the charge was given with our Lord's own lips, "Feed my sheep." Which See, both the rules of the fathers, and the statutes of the princes show and the much-to-be-honored expressions of your piety attest, to be truly the head of all the churches. It is manifest then that in you is fulfilled what the Scriptures say, "By me kings reign, and princes decree righteousness," etc. . . Accordingly, I have

received with my habitual reverence, the letter of your Serenity. . . the consent of my brothers and fellow-bishops having been given to it in the interval: which edict, since it is conformable to Apostolic doctrine, I confirm with my authority."

Unfulfilled Prophecy.

A remarkable work has just appeared from the pen of the Rev. Dr. Cumming, on the subject of our blessed Lord's prophecy respecting the close of the present dispensation, or the time of his second advent. He notes, in detail, the various aspects of the times, and arrives at the conclusion that the world is on the eve of a great crisis in its history—in other words—the "great tribulation" which is to precede the immediate coming of the Lord. It is well known that Dr. Cumming is a pre-millenarian, and the tendency of his arguments may easily be anticipated. We have no sympathy whatever with his views on this subject, but we are quite prepared to admit that a crisis of no ordinary magnitude may be at hand; nay, even at our doors. We are distinctly told by our Lord that one sign of "the end" will be the preaching of the gospel to all the world, "for a witness unto all nations." He does not say that all nations would embrace the gospel, and thereby be converted; but he affirms that all nations would, to some extent, hear the preaching of the gospel. The heralds of the gospel would stand upon every shore. Now one remarkable evidence that the period of the end cannot be far distant, is found in the consideration that there is scarcely a single portion of the globe upon which the message of the gospel has not been preached. So far as this sign is concerned, we have ground to expect the speedy advent of Christ; seeing that what He affirmed must take place preparatory to the end has already taken place, and is manifest before our eyes at the present day.

Again, another token of the approach of a great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny and superstition under which the world, and Europe especially, has so long groaned—we mean the Papal apostacy. It is certainly true that "the Pope trembles in the Vatican." He has a presentiment of the nearness of his doom. What office in Europe would insure his pontifical life for five years? Now reflect what this power was in ancient days—a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snow in the trenches around the Imperial City, till the Pope gave him absolution; the great power that could reign over the kings of the earth. How are the mighty fallen! Is this the name that shook kingdoms—that made the earth to tremble? And do not recent events indicate the decadence of the system to the very verge of destruction? In her blind infatuation, Rome may exult with joy, and be flushed with hope, and be elated with triumph; her princes, and prelates, and advocates may vaunt her power, and make new aggressions, and display new corruptions, and be entranced in a dream of security, when her awful doom is nigh. There is great reason, indeed, to believe, as Dr. Wordsworth remarks, that as the great river, the river

Euphrates, the glory and bulwark of ancient Babylon, became a road for the conqueror of the city; so the swelling stream of Rome's temporal and spiritual supremacy, which has now flowed on so proudly for so many centuries, and has served for her aggrandizement, may be, in God's hands, the means of her destruction and final desolation.

On another occasion we shall probably notice all the signs indicated by Dr. Cumming, as marking the approach of the era of "the Great Tribulation." Every human being is concerned in this truly great event, and it cannot be treated with indifference. It is a remarkable circumstance, that the London Times devotes its columns to a consideration of the subject. In a late number it says:

"In a chapter in 'The Great Tribulation,' headed, '1867,' it is attempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that 1867—if their views be correct—must prove a great determining crisis in the world's history. There are certain dates, in the books of Daniel and the Apocalypse, expressed in various formulas. One is, 'time, times, and half a time'—that is, a prophetic year, two prophetic years, and a half a prophet year, or 1260 literal years. Another form of the same period is forty-two months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostasy in Christendom within the ten kingdoms, and at the running out of these 1260 years, that apostasy is steadily to begin its decay. The author of the 'Horæ Apocalypticæ,' and 'The Great Tribulation,' incline to date the beginning at this period, in A. D. 532, when Justinian gave his vast prerogatives to the Bishop of Rome. On this hypothesis the 1260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof is the following; Sixty years ago there were 5000 priests in Paris. The actual number now is 800.

To this period of 1260, ending, as we assume, in 1792, Daniel adds a period of thirty years. This would bring us down to 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, "the drying up of Euphrates," or progressive decay of Mohammedanism at its fountain. What goes far to confirm this, is the fact that another period given by Daniel, called 2300 years, at the end of which the "cleansing of the sanctuary," i. e., the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period Daniel adds another of forty-five years. This brings us down to 1867. Daniel says he is especially "blessed" who arrives at 1867. Supposing this correct, 1867 would be, in the words of Lord Carlisle, "the close of this dispensation," and, according to others, the restoration of all things, the baptism of the earth, and the regeneration of nature.

Another class of interpreters date the 1260 years at the decree of Phocas, in 607, which they think was the real transformation of the Western Church into a corporate apostasy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews, began before Christ 433, and ends, therefore, in A. D. 1867, and that then as they believe, the crescent in the east, and the crucifix in the west, will both disappear, and Christianity, the light of a few, be then the glory and gladness of all mankind.

What casts some light on this subject, is the ancient, and, as Bishop Russel has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is, that the six working days of the Creation week correspond to the 6000 working years of the world, and that, as the former ended in the Sabbath-day rest, the latter will culminate in the Sabbath of 6000 years—what St. Paul calls "the rest that remaineth for the people of God." Now, the question occurs—have these 6000 years nearly run out? According to the vulgar chronology they are short of their end by at least

140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi 4132. This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867, as the close of the world's long working week, and the eve of its magnificent and long predicted Millennial Rest. Rev. Dr. Cumming quotes, in his chapter of "The Great Tribulation," headed 1867, an array of names who concur with him in looking forward to 1867 (not, as ignorantly charged, prophesying the end of the world) as a great crisis—a testing crisis—intersected by the various lines of prophetic dates.

It appears from all this, that these writers on prophecy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but Divinely commended to our study. We do not discover any fanaticism in the works on prophecy referred to. The writers constantly guard themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The "Horæ" of Mr. Elliot does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers, to confound the sober, even if mistaken, students of a grand text, with fanatics and enthusiasts.

But whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly—it may be accidentally—corresponds with their deductions from prophecy.—*Church Witness.*

Persecution in Hungary.

The London Daily News of Jan. 6th, says: The latest news from Hungary shows, in painful distinctness, that the reign of terror has set in, and that all hope of concession from the government is over. The Emperor has replied to the candid remonstrances of his Protestant subjects by an act of signal revenge. Instead of patiently listening to their complaints, he has struck them a vicious and relentless blow in the person of their foremost spokesman and representative, M. Edward von Zsedenyi. This distinguished Protestant gentleman has just been sentenced by the Criminal Court of Kaschau to four years' penal servitude in irons, "for having incited to contempt of and resistance to the laws." It is difficult for any one in a free country to imagine how even the most arbitrary and servile judicial instrument of despotism could have construed M. Zsedenyi's recent conduct into a crime of this magnitude, or that any government with the least regard to its character and influence, should have determined to visit it with such a penalty. The sentence is one of the severest that could be pronounced short of death itself; while Zsedenyi's only crime is, that three months ago, in an able speech at a public meeting at Kassmark, he proposed that "a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the Order in Council respecting the organization of Protestant churches, until a legally elected Synod should be called together."

That the Government of Vienna should have proceeded to this extremity, proves conclusively not only that its moral influence is justly and hopelessly gone in Hungary, but that it knows this fatal truth. This cruel and arbitrary act is, in fact, a most striking proof of conscious guilt. It is the practical confession of a selfish despotism that it has gone too far in violence to retrace its steps. Dark omens threaten the House of Hapsburg. Its empire is already divided, bankruptcy stares it in the face, and disaffection is rising in almost every province beneath its rule. But instead of inciting it to better courses, these ominous warnings only confirm it in its evil and desperate way. Francis Joseph has resolv-

ed to abandon all considerations either of justice or mercy in dealing with the Hungarians.

In defence of their rights they appeal to the fundamental laws of the empire, to the treaties that have guaranteed them, to the Emperor's own voluntary engagements to respect them. But the appeal was vain, being addressed to one who is ready to sacrifice everything, humanity, the welfare of his people, the peace of his empire, to gratify his own imperial will. This brutal policy is tersely summed up in the reply which the Emperor is reported to have made to Count Bissengen, the Governor of Venice, in urging him to adopt conciliatory measures towards the Venetians:—"What do I care whether the Venetians or Hungarians love me or not, if they only fear me? I never will agree to make concessions. My sword and my army will uphold the integrity of my monarchy, and if they cannot, let the whole concern go to the dogs."

God Rules and Overrules.

Few things delight the child of God more than to see His hand and power so clearly that there can be no mistake. And, thanks be to God! to those who look for it, they seldom fail of that joy. How sweet to know that our poor, feeble prayers wing their way to God quick as thought, and as swiftly, at times, bring an answer down! Being lately at Lowestoft, on our eastern coast of Suffolk, I gathered the following instance of answered prayer from one who well knew the facts.

On Thursday the 7th of October, there was a heavy storm of wind, and many were the vessels passing from the north of England (from Newcastle), bound to various parts of the world. During this storm, one was seen tossing about in a manner which at once told the sailors of Pakefield she was in danger of running on the sand bank, called the Newcombe. They hastened home, and manned the life-boat. The bark, called Lemira, had, in the meanwhile, struck, and was fast disappearing. Shortly all was gone.—Those in the life-boat had got near the sand-bank, when the helmsman said, "Is it prudent to risk our lives, which are dear to us, across these dangerous sands, without the hope of saving a single life?"

"Yes, let's go," said a young man on board; "for, as I came running along hither, I saw two ladies behind a hedge kneeling and praying for us. There's work for us to do, and we shall be safe."

Not another word passed, but onwards, boldly and silently, they pulled through the blowing winds and whitened surf, nerved by the words of the young man to courage. They cleared the sands, and the next minute a poor creature was seen, almost lifeless, clinging to a piece of the wreck. He was quickly drawn into the boat. Shortly another, and another—some so spent as to be unable to help themselves—no fewer than eight souls were thus saved from a watery grave. One had floated nearly two miles before he was rescued. They were poor Italians, and their vessel bound to Leghorn; five were lost—thirteen composing the crew.

The worldly man may praise the bravery of the men, and they deserve praise for thus nobly risking their lives for others. But how will each Christian view it—that ladies should have been kneeling behind a hedge in prayer—that the young man should have come up at the moment, his eye should have rested upon them, that this should have been the turning-point just at the moment when the prudence and courage of the men began to waver? What shall we say? It was God who bowed the hearts and the knees of the ladies. It was God who caused it to be seen. They had honored God, and God honored their prayer. It was in secret, but the answer was made plain.

Oh! to be more earnest in prayer! We never shall know, till in another world, how we move God to help us by prayer. We shall never know till then how we help others when we come upon our bended knees, and with bowed hearts, before God through Christ. The Lord make us men of prayer! and then, wherever our lot may be, we shall not fail to be blessings.—*Churchman's Penny Magazine.*

The Name of Names.

Father, thy Son hath died
The sinner's death of woe;
Stooping in love from heaven to earth,
Our curse to undergo;
Our curse to undergo,
Upon the hateful tree
Give glory to thy Son, O Lord,
Put honor on thy name of names
By blessing me!

Father, thy Son hath borne
The sinner's doom of shame;
Bearing his cross without the gate
He met the law's full claim;
He met the law's full claim,
Sin's righteous penalty.
Give glory to thy Son, O Lord,
Put honor on that name of names
By pardoning me!

Father, thy Son hath poured
His life-blood on this earth,
To cleanse away our guilt and stains,
To give us second birth;
To give us second birth:
From sin to set us free.

Give glory to thy Son, O Lord,
Put honor on thy name of names
By cleansing me!

Father, thy Son hath risen,
O'ercoming hell's dark powers;
His surety-death was all for us,
His surety-life is ours;
His surety-life is ours,
Ours, ours eternally.
Give glory to thy Son, O Lord,
Put honor on that name of names
By quickening me!

Father, thy Son to thee
Is now gone up on high,
Enthroned in heaven at thy right hand,
He reigns eternally;
He reigns eternally,
In might and majesty.
Give glory to thy Son, O Lord,
Put honor on thy name of names
By owning me!

Father, thy Son is King,
Heaven's crown and earth's is his,
For us, for us he bought the crown,
For us he earned the bliss;
For us he earned the bliss.
Amen, so let it be!
Give glory to thy Son, O Lord,
Put honor on that name of names
By crowning me!

Rev. Dr. Bonar.

Whittier on Whitefield.

J. G. Whittier publishes in the Independent, under the title of "A Preacher," a vivid poem on Whitefield, whose remains are interred under the Presbyterian Church, in Federal street, Newburyport. The poem concludes with the following:

Under the church of Federal street,
Under the tread of its Sabbath feet,
Walled about by its basement stones,
Lie the marvelous preacher's bones.
No saintly honors to them are shown,
No sign or miracle have they known,
But he who passes the ancient church
Stops in the shade of its belfry porch,
And ponders the wonderful life of him
Who lies at rest in that charnel dim.
Long shall the traveler strain his eye
From the railroad car as it plunges by,
And the vanishing town behind him search.
For the slender spire of the Whitefield church;
And feel for one moment the ghosts of trade
And fashion and folly and pleasure laid
By the thought of that life of pure intent,
That voice of warning yet eloquent,
Of one on the errands of angels sent:
And, if where he labored the flood of sin,
Like a tide from the harbor bar sets in,
And over a life of time and sense
The church spires lift their vain defense,
As if to scatter the bolts of God
With the points of Calvin's thunder rod—
Still as the gems of its civic crown,
Precious beyond the world's renown,
His memory hallows the ancient town!

The Day of Hope.

Truth shall follow truth, and joy shall multiply upon joy, as star flashes upon star on a clear frosty evening, until the whole heavens are telling forth the glory and the praise of God. For, for the brier shall come up the myrtle-tree, and for the thorn shall come up the fir-tree; and it shall be to the Lord for an everlasting sign, that shall not be cut off. This must one day be;

when it shall be, I am no prophet, and cannot predict; but that the signs of the approaching era are thick and multiplied around us is what a reflecting mind cannot deny. But why should we be sorry when it comes? Can you be sorry that you shall be happy; sorry that there shall be no more head-aches, nor heart aches, nor tears, nor crying? Sorry that all the devil's triumphs shall be expunged, sin's havoc put an end to; and that glorious morning dawn when the whole earth shall be covered with the glory of the Lord, as the waters cover the channels of the great deep?

From the Great Tribulation, by Dr. Cumming.

Dying Rich.

I should not like to die worth two or three hundred thousand pounds. What an awful thought, to have had so much wealth in a world where so many mouths want bread, and so much poverty and misery are festering at your very threshold! In vain have we renounced the Pope, in vain have we beaten the Czar, if we are now the victims of Pope Mammon, and the serfs of a Czar more terrible than the Autocrat of all the Russias—imperious and insatiable Self. Iniquity abounds in social life. Avarice grows strong beside pining hunger, and man, apparently thinking that the chief end of man is not, as our good old-fashioned Catechism says, "to glorify God and to enjoy him forever," but to make a fortune, secondly, to make a will, and leave your money to heirs, however remote. That man is not most to be admired who comes into the world born to riches, or to rank, or to greatness; but he who goes out of the world over whose grave thousands shall stand and say, "He made many a heart happier by his munificence, his liberality, and goodness."—*ll.*

The Power of Prayer.

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to the cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to him; and so accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed that if he would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick and drizzling, the men looked at him with amazement. He went down again to his cabin, prayed, and came up. There still seemed no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on deck waiting upon the Lord, when in a few minutes, the mist seemed to be folded up and rolled away by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so 'dreadful' was that place, that he could scarcely take advantage of the answer to his prayer. He however succeeded, although with trembling hands, and found to his comfort that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens, and it began again to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

Let us be taught by this striking incident, that we ought to expect God to hear us when we pray, and that we should put ourselves in readiness for taking immediate advantage of the answer to our prayers. Let us learn, in effect, to wait upon the Hearer of prayer, "with the quadrant in our hand!"

"Prayer makes the darkened cloud withdraw; Prayer climbs the ladder Jacob saw; Gives exercise to faith and love; Brings every blessing from above."

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"Then Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation." v. 24.

Had Daniel free access at this time to the king's presence, he would not have requested Arioch to bring him in before the king; which confirms the view taken respecting v. 16, that he did not then have a personal interview. As the captain of the king's guard would have free access to his presence, and as he was entrusted with the execution of the king's decree, had sought Daniel to slay him, and was waiting the result of the time granted to Daniel, the Hebrew captive would naturally first make known to him the success of his prayer, and solicit through him an audience of the king.

"Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation." v. 25.

The "haste" manifested by Arioch, denotes in the original violent and excited action. He must have greatly exulted at the discovery of the king's secret; for it would not only stay the effusion of blood, but would give great pleasure to his sovereign; and it was no small privilege to be the one who should announce the discovery to the king. He was therefore in haste to bring Daniel into the royal presence; and he takes to himself some of the credit of the discovery; for he says to the king "I have found a man" &c. The confidence of Arioch in Daniel is evident from the assurance he gives the king that his dream will be interpreted.

"The king answered and said to Daniel whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" v. 26.

The reference here to Daniel's name, Belteshazzar, seems to imply that the king recognized him as the one on whom he had formerly bestowed that name, as a token of favor; which may account for the kind manner in which he addresses Daniel, in response to Arioch's announcement.

The king speaks of his dream which he had "seen." It was not a mere succession of thoughts nor spoken words to which he had listened, and which had escaped his memory; but something wonderfully impressive, had been presented to his vision,—though he could not recall it to mind. And his enquiry being, first, whether Daniel could tell him the dream, shows that his ability to do so, was the point to be first determined; for if he could not recall the dream, there was nothing for him to interpret.

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:" v. 27, 8.

Did Daniel in affirming that the various orders of magi were unable to show the king his dream, design to express his contempt for them? or, did he mean to apologize for their inability to do it? Probably not the former; for they had not claimed such power. Daniel designed, then, to affirm that no human skill or wisdom could have shown it, and that God alone was able to reveal it.

The conceptions of the king must have been as dim respecting the existence of "the God in heaven," as they were respecting his forgotten dream. Daniel did not therefore merely recall and interpret the dream, but he made known to the heathen monarch the existence of the One living and true God,—acknowledging him, not only as the revealer of the

secret to himself, but as the One who had made a revelation to Nebuchadnezzar.

By the "latter days," here, is to be understood future time, the after days, hereafter, time to come. The dream covers all the future, beginning with the time of Nebuchadnezzar, continuing down through all the phases of earthly governments, and bringing to view and ushering in the endless kingdom.

"The visions of thy head," is a phrase, recognizing the brain as the seat of intellect; and it also shows that the symbolization of the king's vision, was an operation of the mind and not any outward manifestation.

As Daniel proceeded to announce to the king,—“Thy dream, and the visions of thy head upon thy bed, are these,”—how attentive must have the king been to every word uttered. Daniel had sought the king's presence, claiming to be endowed with power to reveal what all the wise men of the realm had declared man unable to do, and for not doing which they had been all disgraced and sentenced to die. How indignant would the king have been, had there been any failure on the part of Daniel! But he anticipates none; and Daniel stands in his presence, the very impersonation of confidence in the God of heaven. How majestic is the commencement of the inspired utterance:

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." v. 29.

The thoughts of the king, to which Daniel refers, are evidently those of his waking moments, after his retirement to rest, before sleep overpowered him; and they served as a prelude to his dream. As the absolute sovereign of the most renowned monarchy that had then ever existed, which had been greatly enlarged, and strengthened by his own victories and statesmanship, he could not be indifferent to the events that should transpire subsequent to his day. And as Daniel was able to remind the king of his thoughts that preceded his dream, he could not have failed to inspire confidence, that he could also recall the dream.

The word "hereafter," has the same significance as the phrase, "latter days," in the previous text. The making known what should come to pass, Daniel ascribes solely to God; and he is very careful to disavow that he is himself, entitled to any merit on account of its revelation. "For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought. . . . treadeth upon the high places of the earth, The Lord, The God of hosts, is his name," Amos, 4:13.

Daniel modestly says:

"But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." v. 30.

Daniel had, in the previous verse, made the meditations of the king respecting the future, the reason why God had condescended to favor him with his wonderful dream; which was a recognition of the dignity and importance of the position of the king—then the most mighty of all the sovereigns of earth. And though the king was thus honored, because of his position, yet when Daniel comes to speak of himself, his piety is fully equaled by his modesty. He disclaims the possession of any wisdom above others, to entitle him to the distinction of an inspired interpreter.

The phrase, for "their sakes that shall make known the interpretation," is more correctly rendered in the margin, for "the intent that the interpretation may be made known." He ascribed his ability to interpret entirely to the will of God that there should be a revelation of the future; which was doubtless very unlike the Chaldeans and other magi, who would naturally ascribe to their own skill and wisdom the interpretations they pretended to unfold. Also, to give the king the information he desired, is recognized as a reason why the interpretation was given. But no merit is taken by Daniel to himself, as he proceeds to declare to the king his dream.

Leaves from my Note Book.

Thursday, 15th. At 7 o'clock P. M. I attended a temperance meeting and took part in the exercises. The Rev. Cyril Pearl of Maine gave a good lecture; his address was pleasing, and his arguments powerful and convincing. The following "Song of the Decanter" will describe in few words the giant evil with which we have to contend. Read it and let every friend of humanity rise to the rescue:—

There was an old decanter, and its mouth was gaping wide; the rosy wine had ebbed away and left its crystal side; and the wind went humming, humming, up and down the sides it flew, and through the reed like hollow neck the wildest notes it blew. I placed it in the window where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me. "They tell me—punny conquerors! the Plague has slain his ten, and War his hundred thousands of the best of men; but I"—'twas thus the bottle spake—"but I have conquered more than all your famous conquerors, so feared and famed of yore. Then come, ye youth and maidens all, come drink from out my cup, the beverage that dulls the brain and burns the spirit up; that puts to shame the conquerors that slay their scores below; for this has deluged millions with the lava tide of wo. Though in the path of battle darkest waves of blood may roll; yet while I killed the body, I have damned the very soul. The cholera, the sword, such ruin never wrought as I, in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath; and year by year my thousands tread the dismal road of Death."

Alarm Bell.

Friday, 16th. Met the Bible class at Bro. Libbey's and had an interesting time. The truth of God may not affect every person alike, but every christian loves it; to quote D'Aubigne—"Scripture," said Melancthon, 'imparts to the soul a holy and marvelous delight: it is the heavenly ambrosia.'—'The word of God,' exclaimed Luther, is a sword, a war, a destruction; it falls upon the children of Ephraim like a lioness in the forest.' Thus one saw in the Scriptures a power to console, and the other a violent opposition against the corruptions of the world. But both esteemed it the greatest thing on earth; and hence they agreed in perfect harmony." Would not that Book, which was such a powerful weapon in the hands of the Reformers, be with us mighty through God to the pulling down of the strongholds of Satan, if we made ourselves better acquainted with sword exercise. "The sword of the spirit is the word of God," and we may say of it as Great-heart did of the pilgrim's, "It is a real Jerusalem blade;"—or, as David did of Goliath's, "There is none like that, give it me."

Saturday, 17th. Went five miles and preached in the evening from 1 Sam. 2:3, "The Lord is a God of knowledge, and by him actions are weighed,"—a truth well expressed in the lines of Mrs. Sigourney,

"Man weigheth gold; each fragment slight, Each atom of its glittering dust He in the well-poised balance lays, And marks with unforgetful trust. Man weigheth words; the fleeting breath That's coined within this mortal frame May waken anger unto death, Or kindle love's exulting flame. God weighs the spirit; Oh, beware, Ye who in guile your sins would shroud: There is an Eye ye cannot 'scape; A sun-ray reads the darkest cloud; And when the gold the rust shall eat, The tongue be silent in the tomb, The motives of the secret soul Give verdict in the day of doom."

Sunday, Dec. 18th. Preached thrice; at

Glind's Corner in the morning on the parable of the pounds (Luke 19:11,27), in the afternoon on the parable of the talents (Matt. 25:14-30); and in the Pond school house in the evening on some of the characteristics of God's ancient people. Men may devise various plans of salvation, but God has never had but one way of saving a soul from death,—as Jesus said, "I am the Way the Truth and the Life; no man cometh unto the Father but by me." This way is ancient and easily discovered, those who remain in it are safe, and the place to which it leads is glorious. Some, however, are so deceived as to imagine that we may live as we list, yet our happiness in a future state will not be endangered. How all will be saved, they are not able fully to explain, but that all will be finally happy is as certain as it was in the case of Paul's shipwreck when some swam to shore, "and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land!"

Monday, 19th. Met in the evening with the children of the Derby Line Sabbath School—to catechise them preparatory to a more public examination. As the foundation of my knowledge of Scripture was laid in the Sunday School, I consider myself deeply indebted to such an institution, and would do what I could to encourage such a noble, responsible, and God-like enterprise. The simile of Shakspeare might well be applied to the organization of such an institution anywhere,

"How far yon little candle throws its beams!
So shines a good deed in a naughty world."

Tuesday, Dec. 20th. A few friends being convened in my "own hired house" to search the scriptures, I endeavored to expound to them the way of God more perfectly, teaching those things which concern the Lord Jesus Christ. I have read of one anciently who said that the sun was such a glorious orb that life might well be spent in contemplating its dazzling splendor. With how much greater propriety might the Christian spend his life in contemplating the glorious Sun of righteousness. If I know but little of the stars which bedeck the firmament of heaven, I am determined to know Christ, the Morning Star. The Bible will be my study in time, and Christ in eternity.

J. M. ORRÖCK.

Stanstead, C. E.



ADVENT HERALD.

BOSTON, FEBRUARY 11, 1860.

SYLVESTER BLISS, EDITOR.

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

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

OUR LORD'S PRAYER.

I. ADORATION.

"Hallowed be thy name," Matt. 6:9.

In drawing nigh unto God, it should be with most devout reverence. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," (Ex. 20:7) is a prohibition that was audibly uttered by God himself, amid the fire and smoke and thunders of Sinai. He elsewhere said, "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel," Lev. 22:32.

To hallow, means to sanctify, to make holy; and "name," by a metonymy, is put for the Lord himself. To hallow his name, then, is to venerate and

reverence Him, to treat Him most circumspectly, to use His name only with the most profound honor, and to praise and magnify Him for all his greatness, glory and majesty. "According to thy name, O God, so is thy praise unto the ends of the earth. Thy right hand is full of righteousness," Psa. 48:10. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high," Psa. 113:1-5. His is "this glorious and fearful name, The Jehovah thy Eloem," Deut. 28:58. And he has said that, "From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of hosts. For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen," Mal. 1:11-14. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits," Psa. 103:1,2. "Let it even be established that thy name may be magnified for ever," 1 Ch. 17:24. "Thy name, O Lord, endureth forever; and thy memorial, O Lord throughout all generations," Psa. 135:13. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered," Job. 4:5. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy," Rev. 15:4.

Isaiah says of Jehovah's glorious majesty: "I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts," Isaiah 6:1-5.

When Moses turned aside to see the great sight,—when "the bush burned with fire, and the bush was not consumed"—the Lord said to him, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

And Moses hid his face; for he was afraid to look upon God," Ex. 3:4-6. When the Angel of the Lord departed out of Gideon's sight, he said, "Alas, O Lord God! for because I have seen an Angel of the Lord face to face," Jud. 6:22. When Daniel beheld him whose body "was like the beryl, and his face as the appearance of lightning," there remained no strength in him, his comeliness was turned into corruption, and he retained no strength, Dan. 10:8. And when John saw the same, he "fell at his feet as dead," Rev. 1:17. But the live coal from off the altar, touching the lips of the prophet, revived him; the gracious words, "Peace be unto thee, fear not," reassured Gideon; "O Daniel a man greatly beloved," spoken to the captive Seer, re-animated him; and that "right hand," which was so gently laid on John, and the words of comfort that were spoken, enabled him to contemplate with composure the wonderful visions about to be unfolded.

Thus "the Lord most high is terrible; he is a great King over all the earth," Psa. 47:2. "Thou hast made the heaven and the earth, by thy great power and stretched out arm, and there is nothing too great for thee," Jer. 32:17. "Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared and to be had in reverence of all them that are round about him," Psa. 89:6,7. He is also to be greatly loved, and may be approached with humble trust and confidence: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. . . The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him," Psa. 103:3-13. And therefore, in our Savior's name we may come to God in prayer, fearing, loving, reverencing and adoring him. Even so, "our Father which art in heaven," may we hallow thy great and holy name.

Three Days—The Third Day.

Bro. Bliss, Dear Sir:—In Matthew 12:40 we read "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." How was this prophecy fulfilled, if Jesus was crucified on Friday afternoon, and rose on Sabbath morning? Yours with respect,

M. P. WALLACE.

Cabot, Vt. Jan. 16, 1860.

Our Savior repeatedly affirmed that he must "be killed and be raised again the third day," Matt. 16:21. "They shall kill him, and the third day he shall be raised again," Ib. 17:23;—"shall crucify him; and the third day he shall rise again," Ib. 20:19. "They shall kill him; and after that he is killed he shall rise the third day," Mark 9:31.—"And after three days rise again," Ib. 8:31. "And the third day he shall rise again," Ib. 10:34. He must "be slain, and be raised the third day," Luke 9:22. "They shall scourge him and put him to death: and the third day he shall rise again," Ib. 18:33.

Because of the crucifixion, the Pharisees, remembering that Christ had said, "After three days I will rise again," requested Pilate to command "that the sepulchre be made sure until the third day," Matt. 27:63,4.

"Upon the first day of the week, very early in the morning" when the women from Galilee visited the sepulchre, and found not our Lord's body, celestial visitants said to them, "Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words," Luke 24:6-8. As the two disciples walked to Emmaus, on that first day of the week, they said to the mysterious Stranger who joined their company, after speaking of the crucifixion, and "We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done," Ib. v. 21.

He said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day," Ib. 46.

And Paul taught that Christ "was buried, and that he rose again the third day according to the Scriptures" 1 Cor. 15:4.

Thus, twice times, it is recorded in the scriptures that our Savior should rise on "the third day;" whilst it is twice said that he should rise "after three days," and once, that he should "be three days and three nights in the heart of the earth."—The question then, is, How may these statements be reconciled?

"After three days," and "on the third day," are easily shown by Jewish usage to be alike expressive of any part of three days. It is also admitted by all who are familiar with Jewish idioms, that the original of that rendered "day and night," is simply equivalent to the term day and is also expressive of any part of that period. The text quoted is therefore an idiom precisely equivalent either to our three days, or to our third day.

Thus in 1 Sam. 30:12, 13 David found an Egyptian slave in a field, of whom it is said, "he had eaten no bread, nor drunk any water, three days and three nights;" and yet he says to David, "My master left me, because three days ago I fell sick;" or as the Heb. is, according to Dr. Scott, he "fell sick on the third day" before David found him. Jeroboam said to Israel, "Come again to me after three days," 2 Ch. 10:5; but in v. 13, it is affirmed that he said, "Come again to me on the third day."—Joseph put his brethren "into ward three days;" but he "said unto them the third day, This do and live," Gen. 42:17,18. Queen Esther commanded the Jews to fast "and neither eat nor drink three days, night or day," Esth. 4:16; but on the third day, she went into the king's presence, Ib. 5:1. When Israel and the Syrians fought "they pitched one over against the other seven days; and so it was that in the seventh day the battle was joined," 1 K. 20:29. See also Luke 2:21, "When eight days were accomplished for the circumcision of the child;" and yet invariably "on the eighth day they came to circumcise the child," Luke 1:59. This illustrates what Dr. Whitby says in commenting on this passage, that "It is a received rule among the Jews, that a part of a day is put for the whole; so that whatsoever is done in any part of the day, is properly said to be done that day."

Now it is certain that our Savior was crucified on Friday; because it was the preparation, that is, the day before the Sabbath, Mark 15:42. (The reason the women did not embalm him on the day of his burial, was because the sundown preceding the Sabbath intervened, and they "rested the Sabbath day according to the commandment," Luke 23:56, and when the Sabbath was past, at the earliest moment they could perform that service, they hastened to the sepulchre and found Christ had risen.

Were there any discrepancy between "the third day," "after three days," and "three days and three nights," the unbelieving Jews would have detected it; but they never base any objection on that ground, to Christ's Messiahship. Had our Savior been dead three whole days and three whole nights, he could not have risen before the fourth day; which could never have been reconciled with his oft repeated prediction that he should rise on the third day; whilst to the fact of his resurrection on the third day, those idiomatic expressions interpose no contradiction. Now as those expressions are not in conflict with the fact of his resurrection on the third day; as the declaration of his resurrection on that day, could not be reconciled with a resurrection on the fourth; and as the historical record cannot be interpreted so as to admit of more than the interval of the Sabbath, between the day of the crucifixion,—which was "the preparation, that is, the day before the Sabbath,"—and the day of the resurrection,—which was early on the morning of the "first day of the week," that is the day after the Sabbath—it follows that the harmony of language and fact both require us to believe our Savior to have been dead only parts of three days; a part of Friday, the whole of Saturday, and a part of Sunday; which was three day-nights, or "three days and nights," according to Jewish usage.

Tartarus.

What is the meaning of Tartarus—its classical and Biblical use?
INQUIRER.

Its only place in the Bible is in 2 Pet. 2:4, where its verb, *tartaroo*, is rendered "cast (them) down to hell." Tartarus, the noun, is defined by Donnegan to be "the lowest and darkest part of the infernal regions"—i. e. of the inferior, lower, or underworld; for which *hades* was used. In classical usage, it denoted the lowest and darkest part of *hades*,—the place where the rich man was—in distinction from its light and upper portion, where Lazarus was in Abraham's bosom.

Robinson says, it, "in Greek mythology, was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented." In Jewish usage, according to Robinson, it signified the same as Gehenna: "Beneath was the abyss, or Gehenna, Tartarus, in which the souls of the wicked were subject to punishment;"—the "region of the blessed during this interval"—between death and the resurrection, being by the Jews "supposed to be in the upper part of this receptacle."

North Attleboro', Jan. 29, 1860.

Dear Bro. Bliss:—Can you reconcile Acts 7:16 with Josh. 24:32? Yours, &c.

Member of a Bible Class.

It is historically true that when "Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram and pitched his tent before the city," that "he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money," Gen. 33:18, 19. It appears from Josh. 24:32, that there the bones of Joseph found their last resting place; and it is thought probable that all the twelve patriarchs were there buried.

Jacob, on the contrary, who also went down into Egypt, was buried in Canaan, but in the cave of Machpelah, which Abraham bought of Ephron the Hittite. Compare Gen. 23, and 50:13.

In Acts, these two purchases are mixed up in such a manner as to indicate that some transcriber has made an error at some time in transcribing. The facts seem to be these: "And were carried over into Sychem, and laid [he, Jacob] in the sepulchre that Abraham bought for a sum of money [of Ephron the Hittite; and they in the field that Jacob bought] of the sons of Emmor, the father of Sychem."

The Stream still Flowing.

Bro. Bliss—I am sorry to see the current into your treasury run so low as it has done for a week or two past. I therefore inclose three dollars to raise the stream, and hope it will prove to be but the precursor of a plentiful shower.

Yours, most truly,

SCHUYLER L. CARROLL.

Providence, Feb. 6, 1860.

The above, and a few other cheering epistles of the same kind, are an earnest of a continued supply from the pockets that are located near the benevolent hearts of our brethren, and of sisters who are equally determined, that the needed sum shall be speedily met. The last week has been a more encouraging one than were the two previous weeks. When a few more dollars are received we shall make payment of the second hundred on the Note. And shall not the next week be even more encouraging than this? Each one who gives, encourages each other. If the giving should now stop, we should have no hope of the note's being paid hereafter.—We have several in our mind, from whom we are expecting to hear.

THE LOST BOY. The notice we gave a few weeks since, of a lost boy of Bro. Craig's, attracted the attention of a brother who had seen the boy. He wrote to the father, and the boy has been recovered. It seems that he ran away—causing his father much anxiety, and distress of mind, and putting him to much needless expense. Boys, do you never think how much pain is sometimes caused by children to their parents, which might be avoided?

Eld. Edwin Burnham commenced a series of meetings in the Chapel, on Sunday last, with encouraging prospects of good resulting from the effort.

Precept and Example.

It is universally conceded, that precept without example has but little practical effect.

When I penned the words for the Herald, and to meet the eye of the friends of the cause generally (perhaps without mature consideration in reference to sitting over the treasury,—words which are only appropriate to the Infinite), I expected, that the friends in this place would give their proportion of means to take up those two notes, and I find by observing that I did not reckon without my host.— Making the number of subscribers to the Herald the basis of my calculation, allowing an average fifty cents' donation from each subscriber, the Association would soon be entirely out of debt.

Providence has paid sixty dollars. There are eighty copies of the Herald taken here. On an average that would be seventy-five cents for each subscriber.* Should the stream continue to flow, and reach this point,—which I hope may be the case,—we should have the means to pay the \$240 balance due on the last note, and a surplus of \$700, to extend our operations in enlightening and blessing others. Let there be a little sacrifice on the part of some, if need be, to bring about so desirable a result. I think you will agree with me that Providence has done her part.

Let me here relate a remark, which I heard made at a meeting of the Young Men's Christian Association, sometime since. They were then talking about raising means for the support of Mission Sunday Schools, in different parts of the city. "Why," said a young man, "the expense of cigars smoked by members of the Association would more than pay all that is needed to support these schools."

The friends of this Association may not be guilty of such a pernicious practice; but should there be one, I trust a word of advice, kindly administered, will not give offence. My advice, in such case, is, that you save your cigar money to help along the Lord's cause.

The sisters, as a matter of course, are always good-natured, and they have done nobly for us in aid of the Association. But there may be some that have not responded to the call for help, that need a word of advice. Haven't you put on an extra ribbon, or some useless ornament, that does not honor God, nor speak well for religion? If so, let us have a little of the surplus money that goes for these extras, and in this way be a double blessing—a blessing to yourself and a blessing to others.

Brethren and sisters, let the stream flow right on, so that there will be enough in the reservoir, in the summer months, when hot weather comes. There are many interested, and watching, with myself.

Awaiting the flow of the stream, I am yours, in Christian bonds,

ANTHONY PEARCE.

Our Missionary.

Bro. Bliss.—I fear the item in the report of the A. M. Association with reference to our employing brother G. W. Burnham, as Missionary and agent for the Herald and the Association at a stipulated salary, may be misunderstood by some—especially those among whom he labors.

They may think they are released from any obligation to assist in sustaining him, as he is paid by the Association. Such do labor under a mistake. The object of employing him was for him to assist the Association by obtaining new subscribers for the Herald and advocating the cause of the Association in connection with his missionary labors, and thus avoid the expense of an agent in soliciting and collecting for it. The Association have obligated themselves to pay his salary, but it is expected, as heretofore, that he will receive his pay in part from those among whom he labors, (when they are not able to pay the whole) and the balance be made up by collections and penny subscriptions from the churches. We have a regular organized system of collecting for this object. We have two male and two female collectors, who collect from individual subscribers from one to five cents per week. Then we take up a collection in the church once or twice a year besides.

It is to be hoped, that the churches generally will take hold of this matter, as the success of the mission

* Donations from Providence this week, bring it up to more than a dollar a subscriber. Ed.

to a considerable extent, devolves on them. If they do not sustain it, it will have to be abandoned, as the Association cannot do it, without their aid. Do what you have to do with your might; for life is the time to serve the Lord, and to do what we can for his cause.

ANTHONY PEARCE.

Providence, R. I., Feb., 1860.

Note from Bro. Erastus Parker.

Dear Bro. Bliss.—I think the effort to pay the other \$400 note at this time, is decidedly the wisest course to pursue. The money will be more cheerfully contributed while the brethren and sisters are enjoying a kind of social conference around the Lord's treasury, with Bro. Pearce in the chair, than after they have all retired and the interesting communications have ceased. I have enjoyed the conference much. Yours for the cause of Jesus,

E. PARKER.

Waitsfield, Vt., Jan. 26, 1860.

This social interchange of thoughts, feelings, hopes, and wishes, has been mutually agreeable to all interested. Let the conference continue, and the stream of assistance flow on, until the needed amount is raised.

Foreign News.

Halifax, Feb. 2. The Cunard steamship America, which left Liverpool, Jan. 14, arrived at this port to-day. She encountered a very stormy passage.

M. Villemaire is publishing a pamphlet in which he advocates the territorial rights of the Pope.

It is rumored that a majority of the French bishops have expressed themselves ready to launch into public opposition, but Rome hesitates to give the signal.

At Vienna it is fully believed that the government intends openly and actively to interfere in Central Italy, in favor of the exiled Dukes and the Papal government. The Pastoral of the Arch-Bishop, published in the Weimar Zeitung of the 11th, confirms this fear.

The Univers announces that the Bishop of Perignan is about to publish a pamphlet in answer to the "Pope and the Congress."

The United Service Gazette says that a rumor gains credit in military circles that it is the intention of the government to disband the militia embodied, very early in the spring.

Paris, Saturday. The Pays this evening says, should our information be correct, the state of affairs is daily improving, not only as regards the relations of the French government with the Holy See, but also in reference to those of England, which are continually becoming more intimate.

The Vienna Gazette has published an imperial decree, enacting that the testimony of Jews shall be regarded as of the same value as that of Christians. This measure is considered as preliminary to accord-ing full civil and political rights.

The Diet of Denmark has decided, by a large majority, that the bill for the separation of Church and State be read the second time.

The Independence Belge retracts the statement that Prince Metternich had left for Vienna.

Renter's telegrams state that the object of Lord Cowley's mission to London was to resume negotiations between England and France, which were indicated by the former, but interrupted by the opposition of Count Walewski. The basis of those negotiations was the principle of non-intervention in the affairs of Central Italy. France, adopting the same basis, is desirous that the whole of Europe should give its formal adhesion to that principle. With this view Lord Cowley was solicited to sound the feelings of the British Cabinet, as to the advisability of addressing a collective note to the European Cabinets. In this note an infraction of the principle of non-intervention was to be treated as a casus belli.

The British Cabinet, while expressing its readiness to support the principle of non-intervention either at the Congress or in its communications with foreign powers, pointed out the impossibility of pledging the nation, without the consent of Parliament, to a course of policy which might probably involve hostility. The feeling of the Northern Courts gave rise to some fear that Europe would not tacitly submit to some threatening an information, and which also implied the adoption of principles opposed to the independence of every State which possesses the right of forming such alliances as it may think proper, and at its own risk and peril. The British Cabinet having thus declined to enter into engagements having such an important bearing, the question of an early meeting of the Congress is again revived.

It is rumored, but is doubtful, that the Emperor of Austria has invited Russia and Prussia to form an alliance to defend the legitimate rights of monarchs.

The Manchester Chamber of Commerce have memorialized Lord Palmerston to bring the subject of international maritime law before the European Congress.

At the latest accounts, the Spanish army was

near Tetuan, the position of affairs being unchanged.

The Paris correspondent of the London Morning Post reports that the Papal Nuncio has said that the Pope will give up the Romagna, provided that the rest of his dominions shall be secured to him.

A submarine telegraph cable had been successfully laid between the Channel Islands and France.

The government dispatch from Oude confirms the report of the complete overthrow and dispersion of the remainder of the rebel army. All the leading rebels had been taken prisoners except the Begum, and she could not hold out alone.

At Japan, trade progressed favorably.

A Bombay telegram of Dec. 27, via Aden, reports the campaign against the rebels in Nepal all over, the rebels having all surrendered except the Begum.

It is said that the Chinese have addressed a demand to Russia that she shall evacuate all the country of the Amoor.

The Times, in a leader on the Italian question, says that it is now announced, almost in official language, that England and France have fully agreed to recognize and protect Central Italian States, and it rejoices at the liberal course pursued by Napoleon.

Calamity in New York.

A tenement building in Elm St. occupied by about twenty families, was burned on Thursday night of last week, and some twenty or more persons were burned to death.

The Tribune says:

"One of those immense human packing-boxes, called tenement houses, six stories high above the sidewalk, 100 feet deep, and 50 feet front and made to hive 22 families, took fire, and before the unfortunate inmates could escape, a great many of them were suffocated. The building was No. 142 Elm street. The first floor was divided into stores—a baker occupying that on one side, and a grocer the other—the entrance to the tenements being between the stores.

A narrow staircase led to the upper part of the building from the street, and another stair-way descending from the second story to the yard in the rear. The upper stories were reached by the staircase in the centre of the building—a narrow, ill lighted and dangerous passage. Each floor was arranged for four families, the doors of the apartments opening upon a narrow hall. There were at the time of the fire nineteen families in the house, exclusive of those who occupied the stores. The back apartments on the sixth story were set apart for washrooms for the use of the various families, and the roof was arranged for drying purposes.

About 7 1-2 o'clock in the evening, a little girl in the bakery, while filling a fluid lamp, set the fluid on fire, and, dropping the burning vessel upon the floor, its blazing contents spread over the floor, and communicated with a pile of shavings under the staircase. In an instant the store was enveloped in flames and almost before the alarm could be sounded, or the people up stairs warned of their terrible danger, the blaze had burst through the stairway, and leaping upward, cut off their escape."

The flames ran up the stairways, from story to story, with almost incredible swiftness, cutting off the only means of egress to the wretched occupants of the building. Those who lived in the lower stories escaped in comparative safety, but those in the upper stories, it is feared, mostly perished in the flames. The windows in nearly all the upper stories were seen to be filled with human beings, imploring those in the street for aid, but no ladders of sufficient length were to be had, and the poor creatures either precipitated themselves to the ground, to be picked up badly injured, or fell back to perish by fire. The weather was intensely cold, so that the hand engines were almost useless, but the steamers worked with their usual force and power.

ANOTHER CALAMITY.—"Disasters never come singly." Scarcely had the news of the great fire in Elm street been received, when it was followed by the report that a hat factory in East Brooklyn had blown up. It was Ames' and Moulton's; and some of the workmen were buried in the ruins. The building was an immense structure, and usually contained about 220 employees, including 100 females. Very few of the operatives were on the premises, the catastrophe having happened before the hour for commencing work.

The building was of brick, three stories high, about 30 feet wide, and 250 to 300 feet long. About 50 to 60 feet is left standing. The rest is a heap of ruins. The factory was but just started—this week being the first time the machinery has been put in motion. The engine was driven by two fine boilers with a steam dome in front.

The engine was started this morning at 6 1-2; at 20 minutes to 8 the boilers exploded, throwing one of them through the centre of the building to the other side, and making a wreck of the building.

The fire alarm was sounded, and the firemen in-

stantly commenced removing the ruins in search of workmen. Fortunately it was so early that but few were at their work—an hour later the consequences would have been much more disastrous. At it is, six dead bodies have been taken out, and some ten or twelve are more or less injured.

ITEMS AND NEWS.

A clergyman in Salem, N. J., says the Standard, recently announced from his pulpit that upon the next Sabbath evening he would preach a sermon to "moral men." Upon the occasion the house was crowded in every part, and a large proportion of the congregation was made up of those who had not "darkened a church door" for years.

A Winsted (Conn.) widow, whose dear departed left her the life use of \$1400 so long as she remained unmarried, but which was to go to a third party at her marriage, has, after some years' siege, succumbed. A compromise was effected between herself and ultimate legatees, by which they received the \$1400 by paying her \$650 to get married.

The excitement in North-western Pennsylvania, where valuable oil springs have been found within a few months, is constantly on the increase. New and inexhaustible springs are being constantly opened and the greatest trouble seems to be to get barrels to hold the oil which so freely flows out.

Iowa had a large sorghum crop last year, and sir-up of the value of over a million of dollars will be manufactured from it.

About the beginning of November last a little girl named Melissa Carhart, of Hickory Grove Township, Iowa, was bitten on the arm by a dog, and last week hydrophobia developed itself and she died of the dreadful disease.

On Friday night last the house of Mr. Luther Briggs, of Davenport Del., was consumed by fire, and five of his children perished in the flames. Mr. Briggs and his wife were away from home at the time. A sixth child, a lad of fifteen, saved himself by jumping out of the window. The fire broke out after the children retired to bed, and is supposed to have caught from the stove.

Providence, Feb. 2. Miss Rebecca Blodgett, a very estimable lady, was burned to death this morning. Her clothing accidentally caught fire, and before relief could be rendered she died in extreme agony. She is very respectably connected.

W. D. Ray, editor of the Vicksburg Southern sun, was murdered recently by Shippard, his defaulting clerk. He was shot through the heart.

Two white men, disguised as negroes, broke into the house of Mr. Steel, in Harrison county, Va., last Monday night, for the purpose of robbery, but were driven off by Mrs. Steel, who loaded a rifle and fired upon them bravely. Her husband was absent.

A London wine merchant, who has a large proprietary in the island of Madeira, says that the accounts from the Island respecting the vine disease are worse than ever, as the new vines are attacked in the same manner as the old vineyards. He has no Madeira wine to sell, and therefore his statement may be fully relied upon.

The Portland Advertiser reports the death of two worthy and respectable females in that city. They were Misses Penelope and Catherine Martin, sisters, and for many years they kept a high school for young ladies, where a thorough education was imparted. Their school attracted many scholars from abroad, and there are hundreds now living who received their finished education at this school. Penelope died on Thursday, aged 87, and Catherine died on Friday, aged 96.

A judge, after hearing a florid discourse from a young lawyer, advised him to pluck out some feathers from the wings of his imagination, and put them in the tail of his judgment.

A fanatical Hindoo cultivated for forty years the growth of a finger nail, and he found its measure to be thirteen inches and a half. The finger nails grow their whole length in a few months.

Last winter the Michigan Legislature enacted a law, which in fact, really abolished the grand jury system, having made it optional either to indict upon information or to empanel a jury, and the former is receiving the decided preference. Already Vermont has followed in her footsteps, and now the proper committee of the Wisconsin Senate has been instructed by a unanimous vote, to bring in a similar bill, which will without doubt pass into a law.

The house of Mr. Solomon Beals, of North Middleboro, was entered one night last week, and robbed of \$115, the proceeds of the late fair of the Baptist Society in that town.

The number of births in Springfield last year was 484; marriages, 177; deaths, 387. There was a decrease of 44 in the number of births, 12 in the number of marriages, and an increase of 43 in the number of deaths, as compared with 1858.

The Christian may be almost lost, yet saved at last.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends.

Geography of Dan. 11.

Why must north and south, in this chapter, be more exactly so than elsewhere?

The Medo-Persian seat of empire was almost due east of Babylon, and yet it is written of them, Jer. 50, "Behold a people shall come from the north . . . against thee, O daughter of Babylon."

Syria was neither due north of Egypt, nor in the extreme north of Alexander's empire, any more than Paris is of Western Europe.

But suppose our Union were to dissolve, and a free and slave monarchy result, and that after various changes the respective capitols should be located at Columbus, O., and Baltimore, Md., their respective monarchs could and would be denominated king of the north and king of the south.

Parallel. "In the year 414 two German tribes obtained settlements in the south of Gaul, while the northern parts were seized on by the Franks." Taylor's France.

These Germans, with others, soon possessed all southern Gaul; and the country "south of the Danube and west of the Ems became the nucleus of the Austrian empire." Colton.

The original seat of the House of Austria was in the "canton of Aargau (or Argovie) in Switzerland;" while the original capitol of the Franks, was almost due north, at Treves, and their possessions extended from east of the Rhine through the north of France to the ocean.

But the following is my position:

- 1. The "south" in Dan. 11:5, is Rome.
2. That the Roman empire was perpetuated in the German.

Now all of Daniel's latter-day scenery is laid in western Europe. Let any one deny this, and then locate the decem-regal prophecies anywhere. The vision of this 11th chapter, confined almost entirely to the kings of the north and south, is most positively located in "the latter days," (10-14) and connected with the "time of the end," 11:27, 35, 40; 12:1.

Again, the uniform course of empire in this book is from Greece to Rome; but in this chapter it is from Greece to the "south" (chs. 3-5), and therefore the "south" means Rome.

Then follows an empire which becomes strong above the south. (5.) The language applied to it is nearly as expressive of great imperial power as that applied to Greece. Of the latter it is said: "He shall rule with great dominion;" and of the former, "His dominion shall be a great dominion."

2. After his dominion two monarchies appear, in one of which the "south," or Roman empire is perpetuated.

Charlemagne was as really, and as rightfully Roman emperor as was Caesar himself—by conquest, by the voice of the people, by the coronation of the Pope and by the consent of the emperor Niephorus. So of Otho the Great and his successors. Says Potter (Constitution of Germany, p. 477, v. 2): "The conquest of Lombardy by Charlemagne, laid the basis which exists even now [1790] between the German empire and Italy."

"The dignity of the Roman empire, extinct at Rome since 476, and only continued at Constantinople, was revived in his person: an event which laid the basis of the imperial dignity being at present annexed to Germany." Vol. 1, p. 58.

"Otho and his successors claimed whatever at any time was claimed by the ancient Roman emperors. That as Roman emperors they could exercise certain sovereignty over foreign kings."

Page 129. "Other kingdoms, otherwise independent, were required to acknowledge a degree of sovereignty of the German emperors. . . Even Spain and France and England did not deny their superiority. In fact this gave rise to a particular law of the nations of the middle ages which placed all Christian kingdoms and countries in a similar relation to the Roman empire, as every Christian church stood to the Roman church." "Conrad II. preserved the connection between Germany and Italy which has continued to the present day." "A right of the king of Rome, once legally elected in

Germany, to the crowns of Rome and Lombardy, has never since been disputed." Ib. 150.

There were two codes of law, inculcating the doctrine of the universality of authority of civil and ecclesiastic Rome. The colleges of Italy and England made the knowledge of the law upon the principle of these two codes, one of the chief objects of education until it became generally conceded that these codes were the only source of law throughout the Roman empire, of which Germany was a part, and all other European territories subordinate dependencies." Ib. p. 203.

Says Duganne, "Austrian dominion is a continuation of the Roman or German empire."

Says Smucker, "The revolution of 1830 in France re-kindled the flames of popular discontent in Italy. The tyranny of Austria was then, as now, [in 1858] both a shame and a curse to the land of the conquerors of the world."

1. Then, that in Germany and Austria the Roman empire was continued, is shown in the name "Holy Roman Empire," by the custom of diplomacy, by the schools of the middle ages and by a special law of nations, &c. Besides every emperor was elected "king of the Romans;" and as Rome was in the south, he was most literally king of the South.

Constantine and Justinian and Phocas were kings or emperors of Rome, and resided farther from that city than did the German emperors. Valentinian and others resided at Milan, Theodoric at Ravenna, and Constans at Syracuse.

In conclusion. "The kings of the north and south are the divisions of Alex.'s empire. Ed." 5. Well, as the prophet don't say so—The kings of the north and south are not the divisions of Alexander's empire. Brown. A king is a man, and not a division of any empire. Try it—"the division of Alexander's empire's daughter," &c. v. 6. Again, "both these divisions or kingdoms' hearts shall be to do mischief, and they shall speak lies at one table,"—two fragments of an empire at lunch, and then one of them "returns to his own land" ! 27, 28.

Besides these divisions ceased when Rome became universal, but the subjects of this prophecy flourish in the latter days and at the time of the end.

Cotemporary kingdoms are always named, as Babylon in chap. 2, and Medo-Persia and Greece in chaps. 8 and 11. Egypt is a familiar subject of prophecy throughout the Bible, and always named, unless for some unaccountable reason, and for the evident purpose of obscurity this is an exception.

But Egypt is here named, so as to forbid its being identical with the south. The king of the south goes into Egypt, and afterwards returns to his own country, 7, 8. —6.

Again, vs. 40-42. The king of the north first comes against the south, then also through the countries into Palestine, passing Edom and Moab, and "also the land of Egypt shall not escape."

A. BROWN. Louisville, Ky.

1. A people coming from the north, and their being located in the north, are different conditions. It was the king of the Medes who commenced the war with Babylon, calling in the king of the Persians to his aid. Ecbatana the capital of the Medes was 150 miles to the north, as far to the north as it was to the east of Babylon; and in marching to that city, they would not unlikely strike the Euphrates above Babylon, and so literally fulfill the scripture by coming from the north.

2. The Syrian kingdom embraced the provinces that were due north of Egypt; so that the territories of the two countries were respectively north and south to each other.

3. This is a supposition. But were they thus called, it would be not because of their capitals, but of the relative position of the two territories, which would be absolutely north and south to each other.

4. ! ! ! !

5. This should read, kingdoms of the north and south; or, the kings of the divisions of the north and south.

6. Nay, my dear sir. His carrying captives into Egypt, is shown by the context to be the king of the south coming into his kingdom, and returning into his own land—thus making the south Egypt, and Egypt only. Ed.

Robes of the Glorified.

Sir: In your issue of Nov. 26 is an article under the head of the Robes of the Glorified, which is in part, I think, a good deal visionary. You ask why it is "that man is an exception to other animals to need to be provided with a covering which is so generously supplied to them." And you answer, that "doubtless it is to be found in the fact that man is not in the condition in which he was created. It was not till Adam and Eve had sinned that 'they knew they were naked,' and then it was 'they sewed fig leaves,' &c."

All very true; but then you say: "The import of the record evidently is that in sinning they became naked—not from the loss of artificial clothing—but of some natural enrobement," &c.

Now when I read the Word, or any other writing, I wish to understand it according to the natural meaning and laws of language (as the Herald has very forcibly insisted upon from time to time); and when before that man had sinned the Word says that the man and his wife were both naked and were not ashamed, I do not wish to believe that man was clothed in any "halo of glory"—any "luminous enrobement," except that glorious innocence in which he was created. When Adam and his wife hid themselves from the presence of their Maker, and in their sin and shame made the excuse that they were naked, the reply of God, so to speak, was a forcible admission that they were really so,—only they did not know it, or in other words saw no reason of shame because of it, until eating of that forbidden fruit opened their eyes to a sense of nakedness, shame and disgrace. I hope you will examine this once more, and tell what makes you "assured of the appropriate vestment with which man, when first created, must have been enrobed."

As to the future robes of the glorified I doubt not they will be clothed. The redeemed are so represented; and while white garments may be symbolic of righteousness, still the numerous passages seem to imply something more; and the examples, such as the transfiguration, seem to vivify a reality of enrobement not to be mistaken. But I do not remember a single text of Scripture that seems to justify the expression, "the future robes of the glorified will be such as man lost by his fall." Yours truly, W. C. BORDEN.

Stanbridge, C. W., Dec. 18, 1859.

NOTE. There is point in the above. Man was "naked" before he fell. He was naked in respect to any artificial enrobement, and so are all animals now; but he may nevertheless, we think, have been enrobed with a halo of glory, analogous to the future enrobement of the glorified. Ed.

A Test Medium Tested.

Some time in the month of August last, I believe, there was in Philadelphia, a man professing to be a test medium, called Professor Bond, who publicly responded to mental or written questions known only to the writer or questioner. What is meant by test medium and test question, will be apparent as we proceed with the narrative.

At a meeting held in Phenix Hall, in Kensington, Philadelphia, on one occasion, Mr. C. Patterson, a believer in the Bible and in the power of Jesus' name to control demons, having previously confronted Spiritualism in its strongholds, and avowed his faith in Jesus and the resurrection, determined to test the medium or his familiar on the character of the spirits who communicate. Accordingly at the proper time he went forward to the platform with his written proposition in his pocket. After a brief explanation of his position on the subject of Spiritualism, by referring to his former remarks, he said he had written a question for his own satisfaction, but did not care to make it public unless it should be demanded. The medium then went into a state of trance, and took Mr. P. by the hand. He first led him down from the platform toward the audience; then held his hand awhile over the head of one of the audience. He then returned to the platform, and after several other movements, the medium, turning to the audience, put both his hands on his own head, pressing them down with great earnestness; and then let go of Mr. P.'s hand. Mr. P. then stated to the audience that he was perfectly satisfied. "You know," he said, "what my sentiments were on the subject; they remain unchanged." The question was then called for by the audience. He replied, that he did not care to read it, as it was only written for his own satisfaction; they would probably regret it if he should read it. But the demand for reading being continued and urged, he at length read the following proposition, which he took from his pocket.

"If the things which I see are done by the spirits of departed just and holy men, or if Christ be glorified by the same, then in his name I desire the medium to place my hand upon my head. But if they are done by clairvoyant agency, or by the spirits of demons, then in the name of Jesus Christ I command the spirit to place the medium's hands on his own head." "And you have seen," said Mr. P., "the result. Ladies and gentlemen, pardon me while I give expression to the sentiments of my heart. I thank God, who has this night given me the victory in the name of Jesus Christ."

While he was retiring from the platform, a gentleman in the audience said, "I doubt whether the gentleman understands his own question. For the satisfaction of the audience, will he please inform

us what is the meaning of the word demon?" Returning to the platform, he said, "If I am correctly informed, it means 'a knowing one,' and was applied by the ancient philosophers to the departed spirits of men. But Christ and the apostles only used the word to designate the spirits of wicked men."

To this no reply was made, and he sat down. So according to the acknowledgment of the test medium or his familiar, Christ is not glorified by such proceedings, and the familiar spirits are demons in the bad sense of that word. And such the word of God declares they are. J. LITCH, Oct. 25, 1859.

The New Covenant.

Heb. 8:8-12. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

Here we have a thus saith the Lord, some thirty years after Christ had suffered on the cross, of a new covenant to be made with the house of Israel and Judah, and still spoken of as yet in the future. 1. "When I will make a new covenant"—thus cutting off the argument that this new covenant was the gospel to the gentiles. See Dan. 9:27, "And he shall confirm the covenant with many for one week."

What covenant will he confirm? The only one that had been made, namely, the Abrahamic covenant! showing conclusively that no new one was then made.

Again, the apostle says, v. 6, "But now hath he obtained a more excellent ministry, by how much he is the mediator of a better covenant. . . Not according to the covenant that I made with their fathers. . . I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Mark who this covenant is to be made with,—the same people that the first was confirmed with, Israel and Judah.

V. 11. "And they shall not teach every man his neighbor, and every man his brother (as we are now doing) saying, Know the Lord; for all shall know me from the least to the greatest." Why shall all know the Lord? Because he will then be personally among them. V. 12. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." If this is after they are changed in a moment in the twinkling of an eye, what need of this covenant and this forgiveness; and why say, "They shall be to me a people?"

The apostle goes on with the argument, in the 10th chapter, 12-17 verses, speaking of Christ making an offering of himself to God. V. 14, "For by one offering he hath perfected for ever them that are sanctified," i. e. the gentile Christians.—V. 15. "Wherefore the Holy Ghost also is a witness to us: for after that (i. e., the perfecting of the gentile Christians; or in other words the fullness of the gentiles be come in) he had said before, v. 16, this is the covenant that I will make with them after those days, saith the Lord." Question, what days? The gospel days. See Jer. 30:3-11, "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land of their fathers, and they shall possess it. V. 7. Alas, for that day is great, so that there is none like it. It is even the time of Jacob's trouble, but he shall be saved out of it." The prophet then says, "I will break his yoke from off thy neck and burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them." And then, after confirming the promise to Jacob and his seed of their sure return. V. 11: "For I am with thee (in person) saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee (and show me the nation where they are not found) in chap. 46:27, 28, he declares he will make a full end of all nations; "yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." See verses 16-24: "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. . . and I will multiply them and they shall not be few. I will also glorify them and they shall not be small. And their children also shall be as aforetime." See also 31, 33:6-36. "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride." Jesus has told us that the children of the resurrection neither marry nor are given in marriage, but are like unto the angels. The prophet then adds, vs. 20, 21, "thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then also may my cove-

