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leaven's original or s'avent

A CALL TO REPANTANCE.

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 He'll comfort and save. To old and yel

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.

From the American and Foreign Christian Union. The Beginning and End of the Pa-

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

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 have begun his career at two different periods, Is published every Saturday, at 46 1-2 Kneeland st. (up her with joy through an apprehension of viz. in A. p. 533 and A. p. 715, (the difference stairs), Boston, Mass., by the close proximity of the time when her suffer- being 182 years,) we must confess goes quite beings at the hand of this ancient foe (the Papacy) youd our arithmetic. We can only account for to her purity, peace, and happiness, would be ended for ever.

manism shall be overthrown, the " man of sin" be destroyed, and nothing of the Papacy shall re- horn' of Dan. 7 made his first appearance upon main to offend God or to grieve any of his peo- the prophetical platform in A. D. 533, and from ple, 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 edict of Justinian in A. v. 533, constituting The events of Providence, the success of Popish John II., the then bishop of Rome, the supreme movements in Protestant countries, as well as head over all the churches; and to the Pope's the numerous conversions of Romanists to Christ ratification of the imperial edict, etc. 100 mg 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 sub- the most holy Archbishop of the venerable city ject ourseves. We design rather to submit a of Rome, and Patriarch. 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 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

Mr. Shimeall says:

Synchronic with the first of these—the 1260 days, Dan. 7:25, and 12:7—are the 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 prophetical 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 ignifying 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: teristics, 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 prophetical dates; in reference to which, as of the preadopt the year-day theory of interpretation."

jections to it, Mr. Shimeall proceeds:

" Now, how this ' little horn' can be made to cree righteousness," etc. . . Accordingly, I have

this discrepancy in the premises on the part of Mr. Faber, on the ground of the overwhelming That the precise time when the system of Ro- weight of evidence now lying before us (and on which he himself relies) in proof that the ' little 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

"Victorious Justinian, pious, fortunate, renowned, always triumphant Augustus, to John,

" '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 respects from those to whom the public have inform your holiness of all things connected with been accustomed of late to look as to standard the state of the churches; for it has always been authorities on chronological matters, and that he 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. Is to too may

"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 "The next prophetic numbers in order are thought it necessary that your holiness should the 1260, 1290, and 1335 days of Daniel. 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 prines, it shines like some star of purer light, that in love of the faith, that in pursuit of brotherly prophetical expositors differ as to their charac- 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 ceding, there are differences of opinion, even on the statutes of the princes show and the much tothe part of several distinguished writers, who be-honored expressions of your piety attest, to be truly the head of all the churches. It is mani-Having stated Mr. Faber's theory, and his ob- fest then that in you is fulfilled what the Scriptures say, " By me kings reign, and princes de

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 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 Batylon, 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 bands, the means of her destruction and final des-

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 Instory. 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 fortytwo months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostacy in Christendom within the ten kingdoms, and at the running out of these 1260 years, that apostacy 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 regenesis 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 apostacy. 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 worldthat 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 likelikehood 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 crisisa testing crisis-interseted by the various lines of prophetic dates.

It appears from all this, that these writers on prophesy 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- Penny Magazine.

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 Hungerians 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

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 sin-

"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 buryport. The poem concludes with the followwinds and whitened surf, nerved by the words of ing : 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

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 t e 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 theors 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 shall not be cut off. This must one day be;

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, New-

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 risking their lives for others. But how will each 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 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, second y, 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."—1b.

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 And his enquiry being, first, whether Daniel 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 and said, The secret which the king hath demand his prayer. He however succeeded, although with trembling hands, and found to his comfort and maketh known to the king Nebuchadnezzar that all was well. But no sooner had he finish- what shall be in the latter days. Thy dream, back over the heavens, and it began again to driz- these :" zle 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

"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. to TIBY THE EDITOR.

in diaddae no ochapter 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." and miner

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 Danie! 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. Litau area sham of

"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 ance: make known unto the king the interpretation."

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 tound a man" &c. The confidence of Arioch in Daniel is evident from the assurance he gives the king that his dream will be in-

"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?"

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 announce-

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. 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, could scarcely take advantage of the answer to ed cannot the wise men, the astrologers, the mayers, shew unto the king; but ed taking the observation, than the mist rolled and the visions of thy head upon thy bed, are vs. 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,-ac-

et 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 govthe 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 comencement of the inspired utter-

"As for thee, O king, thy thoughts came into ass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass."

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."

Daniel had, in the previous verse, made the tion of the king—then the most mighty of all the liath's, "There is none like that, give it ession of any wisdom above others, to entitle Mrs. Sigourney,

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 proknowledging him, not only as the revealer of the ceeds to declare to the king his dream.

Leaves from my Note Book.

uke 19:11:27, in the after Thursday, 15th. At 7 o'clock P. M. Lattended 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 followernments, and bringing to view and ushering in ing "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:

Some, however same its mouth was syswed some

There was an old decan-

gaping wide; the rosy wine had be bedd away of the and left its crysit was in the case wind the wind some reck when some went humming, humming, up and oa bas : girle ed; basi of size Ila Lidown, the Monday, 19th the will with the will walnut children of the Deriosil beer Sabbath School-t hollow neek
the wildest notes it 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—puny conquerors! the
Plague has slain his ten, and War his hundred
thousands of the best of men; but I'—'twas
thus the bottle spake—"tbut 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 gbolwous y blew. I placed it in the document the innocent the brought in the Christian speed his life in Conduct Sum of the olding and still I breathenesses out in the upon them, and they shrink before my breath; and year by year my thousands tread the dismal road of Death."

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. 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 meditations of the king respecting the future, the acquainted with sword exercise. "The sword of reason why God had condescended to favor him the spirit is the word of God," and we may say with his wonderful dream; which was a recogni- of it as Great-heart did of the pilgrim's, " It is a tion of the dignity and importance of the posi- real Jerusalem blade;"-or, as David did of Go-

sovereigns of earth. And though the king was Saturday, 17th. Went five miles and preachthus honored, because of his position, yet when ed in the evening from 1 Sam. 2:3, "The Lord Daniel comes to speak of himself, his piety is full is a God of knowledge, and by him actions are ly equaled by his modesty. He disclaims the weighed,"-a truth well expressed in the lines of

him to the distinction of an inspired interpreter.

"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

the pounds (Luke 19:11,27), in the afternoon use His name only with the most profound honor, on the parable of the talents (Matt. 25:14-30); and in the Pond school house in the evening on God, so is thy praise unto the ends of the earth. some of the characteristics of God's ancient peoThyright hand is full of righteousness," Psa. 48:10. ple. Men may devise various plans of salvation, " Praise ye the Lord. Praise, O ye servants of the but God has never had but one way of saving a Lord, praise the name of the Lord from this time soul from death, as Jesus said, "I am the Way forth and for evermore. From the rising of the sun the Truth and the Life; no man cometh unto the unto the going down of the same the Lord's name is 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 has said that, "From the rising of the sun, even unfuture state will not be endangered. How all to the going down of the same, My Name shall be will be saved, they are not able fully to explain, great among the Gentiles; and in every place inbut that all will be finally happy is as certain as cense shall be offered unto My Name, and a pure 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 ever." 1 Ch. 17:24. "Thy name, O Lord, endureth of Scripture was laid in the Sunday School, I consider my self deeply indebted to such an institution, and would do what I could to encourage such a noble, responsible, and God-like enterprize. The simile of Shakspeare might well be applied to the organization of such an institution anywhere,

"How far you 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

oldiel edt to M.J. M. ORROCK!

Stanstead, C. E. itas retai as bed bas



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 too great for thee." Jer. 32:17. as large an addition, as the generosity of donors beavens can be compared unto the Lord? Who shall open their hearts to give, towards the comple- among the sons of the mighty can be likened unto tion of the payment of the purchase of the office the Lord? God is greatly to be feared and to be had by the A.M.A.; and to make the Association an in reverence of all them that are round about him." efficient instrumentality for good.

OUR LORD'S PRAYER.

" 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 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

Glind's Corner in the morning on the parable of reverence Him, to treat Him most circumspectly, to and to praise and magnify Him for all his greatness, glory and majesty. " According to thy name, O 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 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 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," Ib. 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

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 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 Three Days-The Third Day.

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. Jany. 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.

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.

"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, twelve 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

"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 theredays, 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 agone I fell sick;" or as the Heb. is, according to Dr. Scott, he " fell sick on the third day" before David found him. Jere-boam 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;" the Jews to fast "and neither eat nor drink three of the sons of Emmor, the father of Sychem." day, she went into the king's presence, lb. 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 from the pockets that are located near the benevowhatsoever 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 Bro. Bliss, Dear Sir: In Matthew 12:40 we read day," "after three days," and "three days and 'For as Jonas was three days and three nights in 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. Maistenihan appropriational

Tartarus.

What is the meaning of Tartarus-its classical and Biblical use?

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 hales,—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 ower 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 abvss. 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. fore an idiom precisely equivalent either to our three 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

> 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 but he "said unto them the third day, This do and Abraham bought for a sum of money [of Ephron live." Gen. 42:17,18. Queen Esther commanded the Hittite; and they in the field that Jacob bought]

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.

The above, and a few other cheering epistles of the same kind, are an earnest of a continued supply lent 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.

since, of a lost boy of Bro. Craig's, attracted the not sustain it, it will have to be abandoned, as the attention of a brother who had seen the boy. He Association cannot do it, without their aid. Do what 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 triends 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. Hav n'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 blessinga 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.

about 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.

the Association. Such do labor under a mistake. 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 an alliance to defend the legitimate rights of monfive cents per week. Then we take up a collection in the church once or twice a year besides.

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.

you have to do with your might; for life is the time to serve the Lord, and to do what we can for his 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

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 ne 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

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

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 emodied, very early in the spring.

Paris, Saturday. The Pays this evening says, hould our information be correct, the state of affairs s 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 accordng full civil and political rights.

The Diet of Denmark has decided, by a large maiority, 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 advisibility 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 forgation to assist in sustaining him, as he is paid by eign powers, pointed out the impossibility of pledging the nation, without the consent of Parliament, The object of employing him was for him to assist 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 so 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

The Manchester Chamber of Commerce have me-It is to be hoped, that the churches generally will morialized Lord Palmerston to bring the subject of international maritime law before the European

At the latest accounts, the Spanish army was

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 Nepaul all over, the rebels having all surrendered except the Begum. It is said that the Chinese have addressed a de-

mand 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 sufficated. 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

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 com-municated 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 flue 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

THE LOST BOY. The notice we gave a few weeks to a considerable extent, devolves on them. If they do | near Tetuan, the position of affairs being unchanged. | 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 sirup 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 Carharl, 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 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 empannel 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

CORRESPONDENCE.



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

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." 1.

Syria was neither due north of Egypt, nor in the extreme north of Alexander's empire, any more than Paris is of Western Europe. 2.

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. 3.

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 Aargan (or Argoric) in Switzerland:" while the original capitol of the Franks, was almost due north, at Treves, and their possess ions extended from east of the Rhine through the north of France to the ocean.

But the following is my position : 10 101101

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,

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. 4.

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 was to the east of Babylon; and in marching to former, "His dominion shall be a great dominion."

one of which the "south," or Roman empire is per- ture by coming from the north.

man emperor as was Cæsar himself-by conquest, of the two countries were respectively north and by the voice of the people, by the coronation of the south to each other. Pope and by the consent of the emperor Niephorus. 3. This is a supposition. But were they thus So of Otho the Great and his successors. Says Pot- called, it would be not because of their capitals, but ter (Constitution of Germany, p. 477, v. 2): "The of the relative position of the two territories, which conquest of Lombardy by Charlemagne, laid the would be absolutely north and south to each other. basis which exists even now [1790] between the German empire and Italy.

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. Egypt only. . . . 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 right of the king of Rome, once legally elected in ed fig leaves,' &c.'

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, fin 18581 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." 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."

Louisville, Ky.

1. A people coming from the north, and their being located in the north, are different conditions. Then follows an empire which becomes strong 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 that city, they would not unlikely strike the Euphra-2. After his dominion two monarchies appear, in tes above Babylon, and so literally fulfill the scrip-

2. The Syrian kingdom embraced the provinces Charlemagne was as really, and as rightfully Ro- that were due north of Egypt; so that the territories

5. This should read, kingdoms of the north and "The dignity of the Roman empire, extinct at 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

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 gen-Christian kingdoms and countries in a similar rela- erously supplied to them." And you answer, that tion to the Roman empire, as every Christian church "doubtless it is to be found in the fact that man is stood to the Roman church." "Conrad II. pre- not in the condition in which he was created. It served the connection between Germany and Italy was not till Adam and Eve had sinned that 'they which has continued to the present day." "A knew they were naked,' and then it was ' they sew-

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,"

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 house of Israel and with the house of Judah." 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 repre sented; 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,

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.

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 mediam 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 a ence. 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

"And you have seen," said Mr. P., "the regive 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 If ye can break my covenant of the day, and my covgentleman understands his own question. For the satisfaction of the audience, will be please inform and night in their season; then also may my cove-

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. vinu al il

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

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

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

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 greetest." 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 ? 2.

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 voke 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 sult. Ladies and gentlemen, pardon me while I 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:

enant of the night, and that there should not be day

nant be broken with David my servant, that he and with the teaching and spirit of the Bible, that should not have a son to reign upon his throne and it is so much the more dear to me. You will please with the Levites the priests my ministers." 3.

CASTLE CHURCHILL.

New Hartford, Iowa.

1. Paul does not speak this as being future in his day; but quotes what God had spoken by Jeremiah. He says of the Jews, under the old covenant, that, "Finding fault with them, he saith, Behold the days come," &c.; which prophecy Paul quotes in support of "the better covenant" of which Christ is the Mediator. This quoting Jeremiah's words, no more makes it then future, than our quoting it in support of the past makes us authority for its being now future. But its full consummation will undoubtedly be in the resurrection, which is its com-

2. Because, were their sins unforgiven, they would not attain to the first resurrection. They are not forgiven after they are changed, but that they may

3. To get the true meaning of the Scriptures here quoted, they need to be examined in their connection; which we have not space here to do.

From sister Alvira Morey.

Bro. Bliss :-- I feel that I cannot do without my paper. I read it, and then give it to a poor woman who has been trying to get money to subscribe, but

Sound Doctrine.

"A Newburyport sister," in sending money to forward the Herald to "an aged minister," writes: " One who has ministered to others, should be min-

Another sister writes:

" It is a part of our blessed religion to do justly I have a heart to write to you in the language of almost the whole of the first epistle of Paul to the Thessalonians; but will only say, 'The grace of our Lord Jesus Christ be with you. Amen.'"

From Bro. C. N. Ford.

Brother Bliss :- I esteem the Herald the best paper we have. It has always been a welcome visitor to me. It is the only preacher we have in this region and land of bondage, and I hope and pray that it may be sustained. Therefore I wish to cast in my mite. Please find enclosed \$2, which apply to assist in paying off your office debt.

La Belle, Mo.

From Bro. Ezra Smith.

Dear Bro. Bliss: I am alone with my family here, in the belief of the soon coming Saviour. The Herald is all the preacher I have. It is welcome to live with me, and have the place next to the Bible.

Depeyster, N. Y.

From Bro. I. C. Wellcome.

Bro. Bliss :- I am very unwilling to be without the Herald. It has been my weekly visitor for sixteen years—a very welcome one. I am not able to say that all its contents have been welcome; still I am deeply interested in the general matter it contains, and the object it aims at, and wish it to live until Jesus comes.

Richmond, Me., Jan. 28, 1860.

From Bro. M. Batchelor.

Bro. Bliss :- I am still looking for the same Lord Jesus that was seen to go up into heaven. I hope the time is near, when we shall see him come. Then the waiting ones will rejoice, that they have waited in days of suspense. The evidences of his coming are the joy of my heart. I love it more than my daily bread. I think I should rejoice to see his sign in the heavens. Salvation will then be completed, and all the saints will rejoice as one united family. I can truly say, Let thy kingdom come.

Rutland, Vt., Jan. 31, 1860.

From Bro. F. Gale.

rejoice with them. We are going home, brotherno bound ones. I think of Bro. Miller, and Bro. to sleep in death no more. I hope to be with them

conductor has not abated. . . . col yeledows M. D. Kingston, N. H.

From sister Henrietta Watkins.

Dear Bro. Bliss:—I send you a few lines with a small donation to the cause I love. I thought I would give the Herald up, but I now feel that I could not do without it. The nearer the time comes for me to be deprived of it, the more I seem to value it, and the better I seem to love it. I have taken it editorials are excellent; and your views on the state dom. of the dead are so much in accordance with my own,

accept ____ for the cause we love.

Toronto, C. W., Jan. 31, 1860.

From Bro. I. Carpenter.

Bro. Bliss :- Please give your views on the baptism of the Holy Ghost. A few weeks ago two Baptist ministers stated in a meeting, that it was a sin for any one to ask God to baptize them with the Holy Ghost. They said such a prayer was offered through ignorance; for such a prayer had not been answered since the apostles' days, and never would I. CARPENTER.

Spring Valley, Wis., Jan. 26, 1860.

What we understand by the baptism of the Holy Ghost, is to be endowed with the character and spirit which that communicates, which renovates the heart, changes the affections, and makes of the sinner a new man in Christ Jesus. In addition to this. the apostles were supernaturally endowed by such baptism, and miraculously empowered.

May Wisdom be thy friend,
And Virtue thy companion;
Reflection thy mind attend,
In hours of thy devotion;
Ever prayerful and faithful
To the houself Exten. To thy heavenly Father;
Then thy life will be peaceful,
Even, pure as a river.

S.E.G. Shrewsbury, Vt.

Lines for the blank leaf of a Young Lady's Bible. When the vigor of youth shall have wasted away,

And the roseate bloom of thy cheek shall decay; When life's waning taper burns dim o'er the grave, From the doom that awaits you no mortal can save, O then may the precepts these pages impart Serve to strengthen thy hope, and to cheer up thy

heart;
The blest Star of life gild mortality's even,
And thy pathway illume to the portals of heaven.

An infidel, who had been attempting to prove that men have no souls, asked a lady, with an air of triumph, what she thought of his philosophy. "It appears to me," she replied, "that you have been employing a good deal of talent to prove yourself a

OBITUARY.

DIED, at Lawrence, Mass., Nov. 5, 1859, REBEC-CA ANN, wife of Richard Savory, and daughter of Larkin and Rebecca Moore, aged 30 years.

Mrs. Savory, in early youth, gave her heart to Christ, and was a firm and consistent believer in the speedy return of the Redeemer, to immortalize the saints, restore all things, and personally reign as King over all the earth. After a most distressing illness, she breathed out her mortal existence in the arms of her Saviour, triumphantly anticipating a glorious resurrection to life everlasting.

While her departure down the dark valley of death is deeply deplored, the remembrance of her is sweet and pleasant to her friends. It is not too much to say, that she was a true friend, a dutiful child, an affectionate and faithful wife, and a reliable and devoted Christian.

Thus are our beloved friends, one after another, stricken down by the unrelenting foe of our race: "yet in the midst of death and grief," the blessed promises of the gospel subdue the mourner's bitterest sigh, with the assurance,-

" That the Redeemer lives ; And, from the bending skies, Still watches o'er the sleeping dust Till he shall bid it rise.''

M. M. R.

DIED, in Philadelphia, Jan. 11th, in the 89th yr.

The subject of this notice was the oldest member I love my dear brethren; I love to serve them. I of our church in this city. He was never a man of love to weep, and pray, and sing, and suffer, and many words, and hence was little known in the church except as a faithful and constant attendant I am glad; for there are no poor there, no sick ones, on the house of God, whenever it was possible consistently with his advanced years and growing in-Fitch, and the once suffering Pinney, and a host of firmities to do so; and even beyond his strength .other sleeping ones, all coming forth in a few days For the last few years, however, our meetings have been so far removed as to render it impossible to attend. But this deprivation has never abated his I would say that my love for the Herald and its interest in the cause of Christ, his love of truth, or communion with the Lord. But I have observed in each successive visit, a growing attachment to the Saviour and ripening for the harvest, so that at last he was prepared to be gathered into the heavenly garner, as a shock of corn fully ripe. His end was not merely peace, but glorious triumph, in prospect of departing to be with Christ, which he said he believed would be far better than to remain longer in the flesh. He lived and died in the blessed hope since '42, and find that I can't do without it. The of the soon coming of the King of kings, to bring with him those who sleep in Jesus, to share his king-J. LITCH.

ADVERTISEMENTS.

Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsa-parilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints.

ing complaints:

Scropula and Scropulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Syphilis and Syphilitic Affections, Mercurial Disease, Dropsy, Neuralgia or Tic Douloureux, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPE-LAS, Rose on St. Anthony's Fire, and indeed the whole class of complaints arising from IMPURITY

OF THE BLOOD.

whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, cruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputa-

wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled.

During late years the public have been misled by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these tract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Eox; Six Boxes for \$1.00. FOR THE CURE OF

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

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Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be reflected as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

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

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

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"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

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

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

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

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Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859. It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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CHILDREN'S DEPARTMENT

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

ROSTON, FEBRUARY 11, 1860.

The Snow Storm.

Janet Ray lived with her mother in a lonely cottage on the mountain-side. It was far away from the rest of the world, but they had not always lived alone there. Mrs. Ray's two sons went away from their mother, to go to sea, and Mrs. Ray intended to leave her solitary cottage, and before winter find a home among the little cottages at the foot of the mountain. But she was so much attached to her own pleasant home where she had lived many years, that she delayed leaving it as long as possible. All through the lingering autumn there was more freedom for Janet, who was enterprising, and fond of mounting some of the greatest heights in search of flowers. She would go, too, every day down to the glen, where their friends lived, who would fill her basket with some delicacy to take to her mother, and every day ask ed when she was coming down to live among them.

One day, as Janet left her mother's house for one of these daily visits, both she and her mother saw how threateningly the

clouds were gathering. "I fear there is going to be a storm," said Mrs. Ray; "I am almost afraid to let you go down through the glen. It it should surprise you, and delay you in coming

home, it would give me great anxiety."
"Oh, do not be afraid," said Janet; "if there is going to be a storm, there is more need we should have something to eat in the house, and I shall be back before you have time to be anxious.'

Janet set forth; but among the mountains it began to snow before she had been long gone. She, meanwhile, had passed through the glen, and had reached the little huts in the valley.

"I'm surprised to see you," said her mo-ther's friend, At.n Ross, "or rather, I wish your mother had come with you. Donald was saying this morning your mother ought to be safely housed among us. And to-day it looks quite threatening.

Janet promised that she would urge her mother's moving away directly, and she did not linger long, but exchanged some of her own and her mother's work, for the little supplies they should need, and set out homeward.

Her path led up the glen, and she could not help stopping to admire how the swol-len stream dashed over the rocks. Presently, her way was impeded by the rushing current, and she soon met the storm of snow that was fast increasing. She hurried on through the blinding flakes, and by the rising stream, and then she had to leave the water-course, and climb up the hill-side. She found the snow had been fast increasing for some hours, and it was difficult to keep her footing in the midst of the deepening drifts. She kept courageously on, till at last her strength failed her.

"My mother, how frightened she will be for me!" she thought, "and am I quite without help?"

Then she remembered how, in stormy nights, when she and her mother had fan-Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of as well as here. They are in His hands cied her two brothers were struggling as well as here. They are in His hands, and I could not ask a better protection, even were they close by my side."

"And so she is praying for me now," said Janet to herself. "God is here as well as there, and His arms will uphold me, even in death," she added; for the snow was folding about her chillingly.

Then she began to sing with a lond

"The Lord my refuge is!"

For she was beginning to be benumbed with the cold; and she thought if her mother should come out to find her, she would send out her voice to meet her.

Meantime, Donald Ross had returned home toward evening, and when he found that Janet had been down into the glen, and had set out to return, he was very much alarmed.

"You should not have let her go back," he said to his wife: "the snow is gatherling fast among the mountains, and I do

net. With difficulty they made their way up the glen; the drifting snow clouded in still more the dying light, and they could not decide at what point Janet would have left the glen. The men took different paths and Donald followed one path, which his dog, who seemed to understand the object of their search, eagerly led him upon .-Yet even the dog seemed uncertain, for Janet had lost her usual course, and had been wandering blindly through the snow.

At length, Donald himself reached the cottage, and found that Janet had not been there. The poor mother was almost disin every direction, and herself having searched in vain among the drifts, Donald went back upon the search again, with his dog, and just as the faithful animal had stated forward as if he had come. tracted, and had been calling Janet's name started forward, as if he had come upon the scent, Donald heard a voice in the distance. He hastened on, and found Janet Albany, N. sinking in the snow, her breath almost gone, but still singing out the words of her hymn. She was hardly conscious when Donald took her in his arms. He carried her to the cottage, and by the warmth from the fire, she opened her eyes and said
—"Ah, mother, God was there as well as here. I had no fear in His arms, and I trusted that you, too, felt Him near."—Girl's Treasury.

APPOINTMENTS.

Elder Himes will preach in the Seminary in West Townsend, Saturday evening, 11th; and on the Sabbath, 12th, in the Brick Chapel there, day and evening.

Elder E. Burnham preached with us Sabbath last, as per previous appointment, and will preach every evening this week, over the Sabbath, and longer, if God shall prosper us. The beginning is auspicious, and we ask the prayers of our brethren all abroad that this series of meetings may result in an ingathering of souls.

J. V. Himes.

The Lord willing, I shall comply with request of the brethren, to preach to them in South Waterford, an Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try visit them in March.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p. m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. Robinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Adamson. We can get it for you. The price will be

\$1, and postage about 16 cents.

W. H. Eastman. We received \$2 from you on the 5th ult. for C. L. Aldrich, which paid his Herald from 945 to 997. We had received nothing for M. Sawyer, but have now entered her name and sent Her. from Jan. 1, cr. her

S. Swingle. Sent you book and tracts by mail the 2nd. L. Hooper. Sent you books by Ex. the 2d. H. Baldwin, 29 cts.—balanced acc't.

S. S. Garvin. Sent books the 4th.

L. Scott. Wrote you Feb. 4th.

Charles N. Ford, of Boscawen, N. H. You are cr. on our books to 1023. It was C. N. Ford of Mo. who was cr.

R. Harley. Bro. S. Nutt has been paid for to No.1023, by "a Newburyport sister," and to 1075 by two sisters in Pennsylvania.

L. Wiswell. You were cr. to end of the year. Have

L. Wiswell. You were cr. to end of the year. Have sent you bundle, and written.

Wm. S. Miller, \$7. Have cr. it to H. Phelps, to 945—the 1st of July last; Mrs. A. Harlow, to 978—\$1 each; N. Peck to 997, \$2, and D. E. Atwood, to 1023, \$3.

T. M. Preble. Sent books the 7th.

B. E., \$2. Bro. S. N. had been paid for 1860, and so we have cr. yours for 1861.

A. M. ASSOCIATION

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

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

Sylvester Briss, Treasurer.

But I have observed i

Total received towards remaining Note.....\$196.88 This makes ALMOST one-half of the note. How much

Note. The Herald to the "aged minister," before referred to, has been paid for by sisters in Newburyport and Pennsylvania, to the end of 1861.

Form of A Bequest.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be ap-

Agents of the Advent Herald.

ı	Albany, N. 1 wm. Nichols, 185 Lydius-street.
l	Burlington, IowaJames S. Brandeburg.
۱	Bascoe, Hancock County, Illinois Wm. S. Moore.
ı	Bristol, Vt D. Bosworth.
ı	Bristol, Vt
1	Cabot, (Lower Branch).) Vt Dr. M. P. Wallace.
1	Cordova, Rock Island Co., IllO. N. Whitford.
I	De Kalb Centre, Ill
i	De Kalb Centre, Ill
1	Dunham, C. E D. W. Sornberger.
1	Durham, C. EJ. M. Orrock.
1	Derby Line, VtS. Foster.
ı	Eddington, Me Thomas Smith.
	Fairhaven, Vt Robbins Miller.
8	Fairhaven, Vt
ı	Hartford, Ct
3	Homer, N. Y
ã	Homer, N. Y. J. L. Clapp. Haverhill, Mass Edmund E. Chase.
	Lockport, N. Y
	Johnson's Creek, N. Y
٩	Morrisville, Pa
ä	Newburyport, MassJohn L. Pearson.
	New York City Elder D. I. Rebinson. Philadelphia, Pa J. Litch, No. 127 North 11th st.
	Philadelphia, PaJ. Litch, No. 127 North 11th st.
	Portland, Me Alexander Edmund.
ä	Providence, R. I
3	Princess Anne, MdJohn V. Pinto.
ĕ	Rochester, N. Y
3	Salem, Mass
ø	Springwater, N. Y
U	Shabbonas Grove, De Kalb county, Ill N. W. Spencer.
K	Somonauk, De Kalb Co., Ill
9	St. Albans, Hancock Co., Ill Elder Larkin Scott.
1	Stanbridge, C. EJohn Gilbreth. Sheboygan Falls, WisWilliam Trowbridge.
7	Sheboygan Falls, Wis William Trowbridge.
	Toronto, C. W
5	Waterloo, Shefford, C. E R. Hutchinson, M.D.
	Waterloo, Shefford, C. E R. Hutchinson, M. D. Worcester, Mass
	the management of the same of the same of the same

MISSING FROM OUR LIBRARY, "Birks' Visions of Daniel." If any brother has borrowed these, will he be kind enough to inform us? We wish to refer to them in the preparation of our articles on Daniel.

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UP TO TUESDAY, FEBRUARY 7, 1860.

which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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

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

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Eld M Batchelor 1023, J Hays 997, D Nichols 971, A Emerson 997, A Spence 997, and 94 ets for books sent the 2d; H T Guellow 997, John Howe 997—from Jan. 1; F Gale 997, M S Whiting 997, W P Woodworth 997, Eld L W L Lennert 997, J Horner 997, C Elkins, jr. 997, Eld L S Thompson 1023, H Phelps 945, \$1 due; Mrs A Harlow 978, A Clapp 971, N Hale 976, Eld B Locke 1023—ench \$1