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MORE LIKE TO THEE.

More like, my Lord, to Thee,
More like to Thee,
Ev'n though it be a cross
Comformeth me;
Still all my prayer shall be,
More like my Lord to Thee,
More like to Thee.
In love to God like Thee
I long to be,
Devoted and resigned,
With loving mind,
In joy or sorrow still
Delighted in his will,
More like to Thee.
In love to man like Thee
I fain would be;
Patient, forgiving, mild,
And undefiled;
Thy footsteps I would trace,
Serving our fallen race,
More like to Thee.
In everything make me,
Jesus, like Thee;
Until this body even
Like thine shall be;
Then I thy face shall see,
More like my Lord to Thee,
More like to Thee

N. Y. Observer.

Mr. Baxter's Pamphlet on the “End of the World.”

(Concluded.)

[We have given in the Herald, at the request of Mr. Baxter, two tables from this pamphlet, showing his view of the year day and literal day fulfillment of the Prophetic Periods. As some of the readers of the Herald, doubtless, would like an opportunity to see what he has advanced in support of his view, and as it is purposed to give in these columns whatever may bear specifically on the times in which we live,—that our readers may be able to judge for themselves of the merit of that which is advanced,—we give below the remaining portion of the pamphlet, excepting unimportant foot notes. And as, from what we have seen of the author's spirit, we judge that he will be pleased to see the reasons of our dissent from some of his statements, we append an occasional note.]

(II) 2520 years. This period is spoken of in Lev xxvi. 18, 19 24, 28, and Dan. iv. 16, as “seven times.” A “time” means 360 days literally, or 360 years symbolically, as in Dan. xii. 7, etc. Therefore, “seven times” denotes 7 multiplied

into 360 years, which gives 2520 years. This length of time was to measure the duration of the chastisement of the Jews for their disobedience, and it has two fulfilments, (1) from 726 B. C., when the ten tribes of Israel under Hoshea went into captivity (2 Kings xvii.) until 1794, when the French Revolution began to prepare the way for the Restoration to Palestine of Israel and Judah may be expected. Nebuchadnezzar's maniacy during the literal seven times typified the heathen aberration from God of the four Gentile monarchies during the mystical seven times, or 2520 years. The fact of Nebuchadnezzar's birth being held on sufficient grounds, to have been about 651 B.C., is another reason for commencing the 2520 years in that year, for it was expressly declared to the Chaldaean monarch, “Thou art the head of Gold.” Thus the Roman Empire, the last of the four monarchies, will be completely overthrown under its 8th Head (Napoleon) about 1869; and then the fifth universal monarchy, or Christ's Millennial Kingdom will be established. [Note 11.]

(III.) The 2500 years is a period of 50 times 50 years, ending with the Jubilee of Jubilees, the last Jubilee that was observed appears to have been at the time of the great passover that was kept in Josiah's 18th year (2 Chron. xxxv.), from which period there is just 2500 years to 1869, when the great Jubilee Trumpet will be blown, all fetters will be broken, Christ's people will enter upon their promised inheritance, and an era of universal freedom and happiness will be ushered in. [Note 12.]

Note 11. We never regarded this as a period, after learning that nothing corresponding to the word “time” is in the original of Lev. 26th, which evidently has respect to a repetition and intensity of punishments, and not to duration. The Period in Daniel 4th being interpreted as seven years of the king's madness, we do not dare extend it. In placing Nebuchadnezzar's birth in B. C. 651, Mr. Baxter, according to his own figures, would make him in his 45th year when he began to reign; B. C. 651 is also the year when Mr. B's estimate ends the reign of Manasseh; whereas it is universally admitted that Manasseh's captivity was in his 22d year. After the captivity he was restored to his kingdom—(2 Ch. 33: 12, 13); so that his captivity could not have been at the end of the 55 years' reign.

Note 12. The 18th year of Josiah is placed by Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, Prideaux, &c. &c. in B. C. 622. When we get down to that date there is no difference of opinion among reliable chronologists—however widely they may differ as to previous dates. To make this period begin and end as stated, it is necessary to interpolate ten years, against the united testimony of all standard chronologists. But while doing so, we see no warrant for positively affirming that “there are just 2500 years to 1869.” Mr. Shimeall, by twice counting 19 years, and then omitting three after the 7th of Artaxerxes, places the 18th of Josiah in B. C. 638,—reckoning from which that period would extend only to 1863. But he and Mr. Baxter stand alone in making more than 621 years between the 18th year of Josiah and the Christian era. Ed.

(IV.) 2300 years [Dan. viii. 14]. Two events are referred to in this date: the period of the re-establishment of the daily sacrifice, and the succeeding time of desolation. The period during which the daily sacrifice should be re-established was predicted to be 70 weeks, which was to be determined or rather cut off [Dan. ix. 24] from the 2300 years, and which extended from 457 B. C. to A. D. 33, the accomplishment of the perfect sacrifice of Christ. Thus the primary fulfilment of the 2300 years is from 457 B. C., the date of the renewal of the sacrifice under Ezra [Ex. vii. 8], until 1843—4; the first part of this period consisting of the seventy weeks from 457 B. C. to A. D. 33, during which the renewed sacrifice continued; and the remaining part consisting of the time of desolation, from A. D. 33 when the veil of the temple was rent in twain, until 1843—4; the beginning of the renewal of the sacrifice, the cleansing of the sanctuary of the Holy Land, and the partial restoration of the Jews. It is most remarkable that on March 21, 1844, as the event proved, this period of 2300 years actually did end, in accordance with the predictions of Biekersteth and other interpreters, made several years previously. On that day the Sultan of Turkey, yielding to the expostulations of the five great Powers of Europe, signed a celebrated edict, or Hatti Sheriff, revoking and annulling a long-established Mahometan law, by which Moslems who adopted another religion were condemned to be executed. Thus the national opposition of the Turkish government to Christianity and other creeds ceased; and liberty for religious worship was granted, constituting the initial cleansing of the sanctuary; and, consequently, since 1844 the Jews have returned in increasing numbers to Jerusalem.

Two other important dates likewise ended in 1843—4: the 1260th Mahomedan year terminated then, according to the reckoning of the Turks, who calculated by lunar instead of solar years, and commence their calendar at the Hira in A. D. 622; and also the concluding 390 years of the sixth trumpet [Rev. ix. 15], dated from the fall of Constantinople in 1063, ended in 1843—4, when the Turkish Woe introduced by that trumpet passed away by the enactment of the Hatti Sheriff above referred to, and Turkey then ceased as a nation to be any longer a scourge and a woe to Christendom. The secondary fulfilment of this period of 2300 years commences at Nehemiah's complete renewal of the sacrifices in 431—2 B. C., [the decree of Artaxerxes giving this commission to Nehemiah was in 446 B. C.), and reached to 1868—9, as the time of the Jews. The 2300 years were mentioned in connexion with the Grecian goat [Dan. viii.], and refer chiefly to the territory of the Macedonian Empire, which consisted in a great measure of Turkey; therefore “the cleansing of the sanctuary” must have relation principally to Turkey and the Holy Land. [Note 13.]

(V. and VI.) The 1335 and 1290 years. These dates are mentioned in Daniel xii. together

Note 13. We do not perceive that any question of chronology is involved in this, or the following periods; and no man can say, if the Lord does not come previous to the epoch referred to, that he will not come then. We think in view of past errors, that we should be modest in giving opinions for or against any specific dates.

er with the 1260 years of which they are universally allowed to be merely prolongations; all the three periods having a commencement, and being essentially the same. They begin in A. D. 533—4, when popery was established, and thus the papal abomination of desolation was set up in the church, and true Christian worship taken away. The 1290 years extended from 533—4 to 1823—4, at which time the 6th vial was poured out, the independence of Greece was established, and the Euphrates, or Ottoman Empire, began to dry up, preparing the way for the return of the Jews [the kings of the East] and the overthrow of Babylon. The 1335 years, at the end of which, Daniel, having been raised up with the other saints, will stand in his lot [Dan. xii. 14], reaches from 533—4 to 1860—9 as the commencement of the era of millennial blessedness.

This year-day fulfilment of the 1260, 1290, and 1335 days in connection with the papal Anti-Christ, foreshadows their ultimate literal-day fulfilment during the great tribulation when the infidel Anti-Christ's image will stand for 1260 literal days in the Jewish temple from 1865 to 1869.

(VII.) The 1260 years. This period is mentioned twice in Daniel, and five times in Revelation, under three different expressions. It is spoken of as a time, times and half-time [Dan. vii. 25; xii. 7; Rev. xii. 14], signifying 360 days, and twice 360 days, and half 360 days, which amount to 1260 days. It is also called forty-two months (Rev. xi. 2; xiii. 5); and again, a thousand two hundred and threescore days (Rev. xii. 6.) It is universally admitted to represent the length of the papal supremacy during which the saints should be delivered into the hands of the little horn of popery (Dan. vii. 25), which arose at the time of the subdivision of the Western Roman Empire into ten horns or kingdoms. Days prophetically mean years [Num. xiv. 34; Ezek. iv. 6].

The principal commencement of the 1260 years was in A. D. 533—4, when the Roman Emperor Justinian, by his famous code, or Pandects, gave political power to the Pope; by this act delivering the saints into his hand. In 1793—4, the date of the French Revolution, popery received its first great stroke of judgment, and has been gradually declining in Europe ever since; thus the 1260 years first ended in 1793—4 leaving an additional 75 years [Daniel xii. 12] as the interval to elapse before the consummation in 1868—9; the four events that were to occur [Rev. xi. 7—13] at the end of the 1260 years, all took place in 1793—4; these events were, the slaughter and resurrection of the two witnesses [the two Testaments], the great earthquake [the French Revolution], the fall of the tenth part of the city [France], and the execution of 7000 men of names [the nobility]. It is noticeable that these three last-named occurrences were predicted to occur in fulfilment of Rev. xi. 13, by Brightman and Goodwin as early as 1793, by Vitranga in 1719, and Dr. Gill in 1748. The secondary commencement of the 1260 years or 42 months, was in 606—9, the date of Phocas' decree, when the Pope's power actually obtained over the ten kingdoms. From his complete establishment in 606—9 until his complete destruction about 1868—9, there will thus be 1260 years. [For full evidence regarding this date,

Cummings' Apocalyptic Lectures, Shimeall's Bible Chronology, etc., should be read.]

(VIII.) The 666 years [Rev. xiii. 18]. The Lutheran expositors held that this was not only the number of the Beast, but likewise a date. Bickersteth, viewing it thus, says: "If taken as a period of both rise and fall. In its rise from 533, 666 brings us to 1198—9, the time of Innocent III. Popery was then at its height; the Inquisition was established; there was a crusade against the Albigenses, and the number was applied by that Pope to Mohammedanism, as expected to be then near its end from the time of its rise. From 1198—9, 666 brings us to 1864—5; just before Daniel's time of blessedness, leaving us only a period of half a week mentioned in Dan. ix. 27, for the infidel persecution from which the Philadelphian church was saved [Rev. iii. 10], but the Laodicean part left in it to be purified and to be the last gathering of the church to the marriage supper." Taken as the number of the Beast, [whether the secular or ecclesiastical Beast], it has been noticed by many writers to be contained in the following Greek and Latin words: *Lateinos* the king who gave name to the Latin Empire; *Apostates*, the character of the power ruling it; *Helatine Basileia*, the only Greek name of the empire among two or three thousand that has the number; 666 Vicarius filii Dei, Latin title of the Pope; Ludovicus, the Latin of Louis. It is also remarkable that the word Napoleon when written in the Greek, in the dative case, *Napoleoniti* contains the number 666.

(IX.) The 390 years [Rev. ix. 15]. According to the best authorities, the verse in which this date occurs should be translated: "The four angels prepared against the hour and the day [the hour of judgment and the day of wrath] were loosed for a month and a year, for to slay the third part of men." This period of 390 prophetic days or years has a double commencement, in the same manner as the five months or 150 years of the Saracen Woe under the fifth trumpet, which measured the rise of the Saracen power from 636 to 786, and its decline from 786 to 936. Taken from 1063, when Alp Arslan, at the head of the Turkish armies, first crossed the Euphrates, the 390 years reach to the taking of Constantinople in 1453, when the power of the Turks was at its height. Carried on from 1453, 390 years end in 1843—4 as the termination of the Turkish woe. It is noteworthy that Bickersteth, in 1839, predicted on these grounds that the Ottoman Empire would cease to be a woe to Christendom after 1843; and his prediction was verified by the Turkish Sultan, on March 21 1844, abolishing the law by which Mahometans embracing Christianity were condemned to death.

(X.) The 260 years (Rev. x. 6). It is generally admitted that Rev. x. describes the Reformation in 1517, from which period, therefore, we must date the Angel's statement, that "There shall be a (Gr.) time no longer before the mystery is finished," which means that 360 years (a time) will not elapse from 1517 before the end of this dispensation, which must therefore occur before 1877. Bickersteth, Birks, and the Rev. S. Fletcher in his letter to Wesley, thus interpreted it.

In addition to the evidence from these dates as thus interpreted by numerous expositors, we have as general Signs of the Times, the wide preaching of the Gospel, the return of the Jews, which began in 1844, the many runnings to and fro, the decay of Popery and of the Turkish Empire, and the extensive revivals of religion, also the fact that we are approaching the seventh Seal, the seventh Trumpet, the seventh Vial, as shown in the introductory diagrams.

It is a most serious error to suppose that we can neglect to discern the signs of the times, and yet be prepared to meet Christ at his advent. The remark is often heard from ignorant persons who "despise prophesyings," that "death is the end of the world to us, and as it may come at any time, it is well to be ready." Such persons require to be reminded that readiness for death is not readiness for Christ's Advent. Those who are once truly converted are sure to be saved, and are always prepared for death, but not necessarily prepared for the Second Advent, unless

they are really expecting it to happen at any other time. The Word of Prophecy intimates that there will only be 144,000 wise virgins (Rev. 7. and 14.) caught up to meet Christ at his coming in the air about 1864; although there are probably about ten million truly converted persons now upon the earth, nearly all of whom, however, will be foolish virgins, left behind to be chastized in the 3 1-2 years' great tribulation, and [if still living] then caught up at the Second Translation, about 1869. Many truly converted persons, now upon the earth, are resting in the unscriptural belief that the personal coming of Christ will not be until the end of the millennial 1000 years, and therefore are evidently not among those who "love the Lord's appearing," [2 Tim. 4. 8.] or "look for him." (Heb. 9. 28.) or have the oil of true watchfulness, unto whom alone he will appear at his advent. Such persons will be left behind in 1864-5, and compelled, by the chastisement they will receive, to wish for the Second Advent, which previously they could not endure to hear of. Although they will certainly be saved, if once born again, yet they will not have near so exalted a position in the Coming Kingdom as the wise virgins. As after Elijah's rapture, a double portion of the Spirit rested upon Elisha, and after Christ's ascension the pentecostal effusion was sent down upon the primitive church, so after the rapture and ascension of the 144,000 wise virgins about 1864, there will be a great outpouring of the Holy Spirit upon the Laodicean saints, or foolish virgins that are left behind. This was also typified by Elijah at the end of 1260 days' drought sending the messenger of faith 7 times, who saw no symptom of rain until the seventh time, which signifies that at the end of the 1260 years' spiritual drought, the church earnestly prays for the Holy Spirit during the six vials, from 1793-4 to 1864, but her desire will not be realized until the seventh vial, from 1864-9. St. James (v. 17-20) distinctly thus applies this figure of Elias. The first ingathering to the marriage-supper, [Luke 14. 21, 22.] about 1864, will only be "the first fruits," [Rev. 14. 7.] as compared with the second ingathering [Luke 14. 23] about 1869, which is "harvest," (Rev. 14. 15). "The great multitude" (Rev. 7. 9) all come out of the [Gr.] great tribulation, being the living saints, who are caught up about 1869. That there will be two such translations at the Advent, is fully held by Bickersteth, Cunningham, Hooper, Pardon, etc. While there will be a great work of grace in the interval between these two translations, there will also be terrible persecutions and tribulations, so that except "those days were shortened, no flesh should be saved."—(Mat. 24. 22.) [Note 14.]

In view of the tremendous judgments that are about to descend on the earth, all persons should examine themselves as to whether they have been really born again, or converted; for without this change of heart (John 3. 3) no one can be saved from "everlasting fire." This truth is denied by Unitarian, Universalist, Popish, and Spiritualist doctrines, but those who promulgate and entertain such "doctrines of devils," (1 Tim. 4. 1.) will soon be damned in the eternal flames of hell-fire, unless they become converted. The change of being born again is obtained by persevering prayer to God in the name of Jesus, and those who have obtained it, have a peculiar inward consciousness of the fact, and feel certain that their sins are pardoned, and also delight in prayer and in reading the Scriptures. The fol-

Note 14. It is truly a great error to suppose we can be prepared for and yet totally indifferent to our Lord's return. The one in whose breast joy would not be excited by the advent of the coming One, has no assurance of being then, or ever, ready for the Lord's return,—or of being ready for death even. Indifference, therefore, to the fact, or to the nearness of the advent, is indicative of an alarming condition of mind which should be speedily repented of. For as we read the Scriptures, all who will ever be among the saved, will be either among the changed living or the raised dead at that epoch. But is it not a dangerous doctrine to predict "a great work of grace" subsequent to the ascent of the saints!

lowing excellent remarks are from Bickersteth's Signs of the Times.

"The enjoyment of God himself and our resemblance to him, this, this only, is the true rest and happiness of his creature man. There is an aching void in every soul, which God alone can fill. He himself, in his covenant of love, has said, I have satiated the weary soul, and I have replenished every sorrowful soul. The gospel of our Lord Jesus Christ shews how we may come to the enjoyment of this inestimable blessing. The gospel, in the voice of love to every human being, cries, Be ye reconciled to God; and so we also joy in God, through our Lord Jesus Christ by whom we have now received the atonement. How vast is this grace! Consider who bestows it: the Lord, emphatically the Lord. It is the undeserved favor and mercy of the Lord of heaven and earth, the eternal and only-begotten Son of the Most High. How extensive is his grace! It is offered to all: Whosoever will let him take of the water freely. Oh, how delightful it is to sound this out. Whosoever will! The grace of God that bringeth salvation hath appeared unto all men. It is not mere ordinary kindness, but most wonderful grace; not a mere gift out of his fulness, costing little. For this the incarnate God lived a life of sorrow, and died a death of shame; endured the curse, the cross, and the grave,—all for us! See him in the garden, his soul exceeding sorrowful, even unto death,—in his agony sweating, as it were, great drops of blood. Hear his earnest prayer,—Oh, my Father, if it be possible, let this cup pass from me. See him on the cross, nailed to the accursed tree. Listen to his agonizing cry, My God, my God, why hast thou forsaken me? What a price was paid for our redemption! The communion of his body and blood, at his table, witnesses the cost by which this grace has been procured. Let us feel the tremendous reality! On the day of crucifixion the sun felt it,—there was darkness at mid-day over all the land. The earth felt it, for the veil of the Temple was rent in twain from the top to the bottom; and the earth itself was moved and did quake, and the very rocks were rent, and the graves were opened. And oh, shall all nature feel, and we be insensible of this wondrous love? Oh, may the love of Jesus move our hearts also to their inward depths! Do your continual sins make you suspect his love? It is the depth of that love which makes him wait for your salvation; account his long suffering salvation. With the Lord there is forgiveness. He is long-suffering, and of tender mercy, not willing that any should perish, but that all should come to repentance. He waits to be gracious. He declares with a solemn oath, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. But we have one proof which should silence every doubt. Look at the Lord Jesus Christ hanging on the cross; God's only beloved Son hanging there. "He put him to grief." And why? Because he loves us, loves even his sinful and rebellious children. Oh realize the love of God to our souls. He loved us before we were born; he loved us before the world was. He loved us so, that not all our sins can quench his love, and he sheds this love abroad in our hearts "by the Holy Ghost which is given unto us." Every spiritual grace is imparted by the Holy Ghost, who converts, and quickens the dead, and makes them living children of their heavenly Father. He is their Sanctifier, making them pure and holy. He is their comforter, giving them joy in the midst of tribulation. O Christians,—confess Christ before men—maintain the truth as it is in Jesus—worship God in the Spirit—praise him with grateful hearts—delight in God—weep for sin—trust in Christ, and love him, and labor to spread the knowledge of him to others—be conformed to the image of God, in his likeness, to bear his beautiful image forever in his heavenly kingdom. [Note 15.]

Note 15. This is an admirable paragraph which all can endorse. O that it might speedily be the sentiment of every professed follower of Jesus.

Ed.
For the Herald.

Curious Phenomena.

Bro. Bliss:—I cut the following letter from

our village paper—the Stanstead (C. E.) Journal. I suppose the statements to be reliable. They remind one of what is said to have transpired before the destruction of Jerusalem: Josephus affirms that "on the one and twentieth day of the month Artemisius [May,] a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable were it not related by those who saw it, and were not the events which followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities." And Tacitus, the Roman historian, relates that "armies were seen fighting in the air with brandished weapons."

Whatever may have been the cause, nature and design of the "sights" mentioned below, there is obviously a disposition on the part of some to be "looking after those things which are coming on the earth;" and to view passing events, whether in heaven or on earth, in the light of an overruling Providence and not of chance. This is right. I remain, in haste,

Your as ever, J. M. O.
Barnston, Jan. 20, 1862.

Mr. Editor,—You requested some one to enlighten the public in regard to the curious phenomena seen one day last week.—I will endeavor to do so, although there are others better prepared to enlighten the public, perhaps on this singular circumstance than I am. It was a curiosity to me, altho' some may call it no curiosity at all, and some may say it was the clouds, or others perhaps will claim it was the fog rising from the lake and settling around the mountains, but I claim to say that it was not. If so, why have we not seen it in the years prior to this? I will say this much before going further, that I am no spiritualist, nor do I believe in spiritualism, but I believe that there is a Supreme Being who hath power over all things. You will find where Christ says when he commendeth the poor, that there will be earthquakes in divers places, and famines, and pestilence, and fearful sights, and great signs shall there be from Heaven. Luke, 21 chap., 11th verse.

Two weeks ago to-day in the morning, I discovered that the mountains on the west side of the lake looked very different from that what they usually do. It came to my mind what I had heard had been seen a few days before this in the same place, I stopped and saw, apparently, a train of cars, four in number; presently they changed their position and came together, forming into one body, one side of which was perpendicular to a great height; and then another similar form made its appearance at a short distance. I then saw as it looked to me, an army of men advance towards each other from these large forms. They came within a short distance of each other and then disappeared; it then passed away into some different position. I then saw a ship come in sight, turn broadside to the apparent army of men, and thus they appeared and disappeared for six hours, passing before my eyes like a splendid panorama.

There were no clouds to be seen in the sky that day in that direction, or any fog.—This is no idle dream, or fancy, and I can substantiate it with the testimony of a very good number of people who were with me in the morning and saw the same sight.

Yours respectfully,
G. W. KINNEY.

Letter from Bro. R. Hutchinson.

My Dear Bro. Bliss:—I employ a leisure moment to pen you a few words. My friend Bro. Orrock on writing me inquires, "Why don't you write something for the Herald?" The reason is I am endeavoring to secure as much mental quiet as is consistent with my present amount of public labour, and other duties.

At our last Canada East and Northern Vermont Conference my brethren requested me to labor as an evangelist, and since I wrote you last, which was October 24th, I have been endeavoring to act in that capacity, having preached the word of the kingdom, in Shefford, Mel-bourne Ridge, Durham, Odelltown, Roxham, and

Champlain. The majority of these places, are destitute or nearly so of Advent preaching, except what I am able to give. Some have manifested their appreciation of the word by walking five and even eight miles to meeting. I notice a growing interest. A remnant of those who constituted the first fruits of Adventism are steadfast, and are being strengthened in their faith and hope. Some who had wandered away are coming back; and new ones are beginning to inquire, "Are these things so?" "Is the Lord about to come?"

I long to do more in the precious cause of the Coming One; but my "often infirmities" prevent me doing what I could. During the past five or six years I have frequently labored in extreme weakness, and sometimes almost in the jaws of death, beside having a full measure of conflict and trial. But "an unseen hand from a heart of love" has kindly sustained; and therefore I am among the living to praise my God, and to do something for the honor of his name, and for the spread of his truth.

"In a rapture of joy
My life I employ,
The God of my life to proclaim;
'Tis worth living for this,
To administer bliss,
And salvation in Jesus's name."

"My remnant of days
I spend in his praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to him."

I need not say that I am still interested in the Herald. Last night it was the subject of my dream. I thought I looked over its pages with great care. I not only noticed the blank on the last page, and other indications of pecuniary embarrassment, but examined all its articles, and came to the conclusion that the Editor is obliged to select from his "Exchanges," instead of having fresh matter on the Advent, from the minds and hearts of those among us who have health and talent for writing.

I am now awake, and my thoughts are unchanged. While all should give according to their means, let those who can write improve their leisure moments, and thus make the Herald more welcome to us all; otherwise those who are anxiously waiting for its death, and are aiding it in that direction, may too soon be gratified.

I remain yours, as ever,

R. HUTCHINSON.

Rocham, C. E. Feb. 12, 1862.

From our London Agent.

My Christian Brother:—In transmitting herewith, the annual Statement of Monies received by me, to the 31 Ultimo, on account of the American Millennial Association, together with the usual Letter of Credit, for payment to you. I deeply regret, not being enabled to refresh you, under your onerous Christian labours, with more liberal aid by an increased number of subscribers; but these perilous times of the last days in which nominal Christians repudiate sound doctrine, the doctrine of Christ—concerning his glorious kingdom, are, undoubtedly, not the times of refreshing. Nevertheless, the fruitful season is hastening on, when "He shall come down like rain upon the mown grass, as showers that water the earth," even "as the latter, and former rain;" and then, my Christian Brother, our present mortal languishing bodies shall be made to flourish, amidst an abundance of peace.

Strong, and evil temptations, will, no doubt, present themselves, in this eventful crisis, to the faithful christian traveler, to allure him from the "narrow," into the "broad" way, amongst the broken potsherd of earth, who are fiercely contending for the vain-glory, and honors, of this present evil world. "From whence come wars, and fightings among you? come they not hence of your lusts; ye lust, and have not, ye kill and desire to have, and cannot obtain." But, although we, my fellow pilgrim, "walk in the flesh, we do not war after the flesh, the weapons of our warfare not being carnal." The sordid political Journalist, the wily Politician, the imperious Statesman, and other "men of corrupt minds, being reprobate concerning the faith," may, nay,

will lend their influence to stir up the teeming multitudes to deadly strife, under plea of vindicating national rights, and honor, alias national pride; but the Christian disciple cannot touch, taste, nor handle such things, and remain "unspotted from the world." Of him, it is commanded, that he stand forth in defence of the rights, and honor, due to "the King of kings," only; his citizenship is not of this vain world; he is seeking the holy city, and an everlasting kingdom yet to come, and therefore pleads, "I am doing a great work, so that I cannot come; why should the work cease, whilst I leave it, and come amongst you?" Is he urged to care for property, home, or friends, he replies, "Let the dead bury the dead." My concern is, faithfully to proclaim the Kingdom of God. And is it further demanded of him, to arbitrate on the vexed question of the international laws of the world, he steadily declines, on the ground, that he will "judge nothing before the time, until the Lord come." Let, oh let, the pride of men, smarting under the pride of judicial correction, vent its malevolence against the iniquitous rulers of this world, and menace them with righteous retribution for grievous wrongs, accounting it laudable to incite ruthless hosts to sanguinary warfare in vindication of their honor, and thus condemn "the honor that cometh from God, only." As children of the light, we cannot, dare not sympathize with such children of darkness. Our feelings, and our desires, are towards him, who, ere long, shall "rule the world in righteousness, and the people with equity."

Meanwhile I fervently pray, that it may be your happy privilege, to continue steadfast unto the end, and that, "your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Yours, very faithfully, in the "blessed hope" of Immortality,

R. ROBERTSON.

89 Grange Road, Bermondsey, London, 23d Jan. 1862.

From the London Quarterly Journal of Prophecy.

The Retrospect.

Let us, in closing, make a personal and solemn application of this subject. Time past is a chronicle for us to read and view in connexion with truth, an oracle to which we should listen. It is written full of the most important events, and is intended to give answer to the most important questions. We have looked into the chronicle, let us ask some questions at the oracle. Days that are past, is sin profitable? is there a single instance of one registered in your hoary chronicles, who ever found it so? Hark! the answer is prompt and unequivocal. "Not one." "The wages of sin is death." "Days that are past, is the world a suited portion of the heart of man? Have you the history of one of the votaries of fashion, or the slaves of Mammon, or the worshippers of fame, which proves that something beneath the throne of God can produce true and lasting happiness?" The oracle replies, "Millions have tried, but all have failed. Happiness apart from God is a delusive shade, luring the soul down to eternal misery." "Days that are past, is God faithful? He hath said he is. Is there aught written in your archives to contradict him? Can you shew a penitent repulsed—a mourner uncomfited—a praying soul rejected—a bruised reed broken—or a trusting believer forsaken?" Quick as the thunder-peal succeeds the lightning-flash, and loud as its glorious tones, yet harmonious as the seraph's harp, a million voices shout, "God is faithful!" The days that are past all become vocal with the praises of a faithful God; all say to the pilgrim through time, "Trust ye in the Lord for ever; for the Lord Jehovah is everlasting strength." "Be of good courage all ye who hope in the Lord." Let each one ask, "What saith the past of my own history?" "Whatsoever a man soweth, that shall he also reap." This and similar texts intimate that our past should be considered as prophetic of our future. If in our past there is faith in and union to Jesus; then in our future there will be eternal life in all its fulness. If behind us, in our soul's history there is spiritual regeneration, then before us, in our destiny, there is a

glorious resurrection. If the past has, through rich grace, been one of sincere service, though very imperfect; then the future shall be one of sinless, tearless service, without failure or fault, for ever and ever. Still, though the most devoted saint will ever find in his own past, much to mourn over and to be ashamed of—much that will lead him to say, "Enter not into judgment with thy servant, O Lord," therefore he must be ever going back, beyond all that relates to himself, to the finished work of Jesus. There is the only rest as regards peace, and the mainspring of holiness. His past sorrows, and the ever-present virtue of his sacrifice, can swallow up all our past of sin and unworthiness, and make our present a blessed and devoted life, and our future an eternal association with him in joy and glory. To him who is the "same yesterday, to-day, and for ever," be praise everlasting!

France and the United States.

The relations of the French Government with the United States are thus referred to in the report on the "General Situation of the Empire," laid before the Legislative Body:

"The serious internal complications which have taken place in the United States have not disturbed (alere) the cordiality of our relations with that country. It was impossible, however, that the conflict, the outbreak of which we beheld with pain, should not interfere, when it assumed so large proportions, with our ordinary transactions with the United States, and that it should not affect, to a certain extent, the security of our commerce. The Government of the Emperor has, therefore, had to take into serious consideration, from the very first, these inevitable consequences of the American crisis. It could not hesitate as to the attitude which circumstances made imperative.

"Having on the one hand, the duty of seeing that the interest placed under its protection should suffer as little as possible from the struggle which was going on; desirous, on the other hand, to show its respect for the internal rights and independence of another country, it could only pursue one line of policy to attain the double object it had in view—the strict observance of neutrality. Consequently, while maintaining wishes for the maintenance of the American Union on those conditions which had until very recently appeared best calculated to secure its prosperity; while being disposed, if it were solicited to do so, to contribute by its good offices to put an end to a deplorable struggle, it has hastened, on the one hand, to remind its subjects of the duties imposed upon them by that neutrality, the benefit of which it (the Imperial Government) claims in their behalf; and on the other, to lay down the principles which it expects the belligerents to respect.

"We have obtained in this latter respect satisfactory declarations, and, if it did not rest with the Emperor's government to do away with all the embarrassments which a state of war on any part of the globe always involves, the principles the application of which the belligerents have admitted will at least have the effect of preventing those injuries which must otherwise have aggravated the sufferings inevitably caused by the present state of things."

"In the Last Days Perilous Times shall Come."

It is a favorite theory with some, that the world is growing better as it grows older; that, in the constitution of man, there are inherent forces, which, by a law of progress, are steadily and surely working out a glorious destiny; leading the various races, one after another, out of barbarism and on to the millennium of universal brotherhood and national prosperity. This is a very pleasing theory, both in the results which it contemplates, and in the flattering compliment which it bestows upon human nature. The fact that it addresses itself to the pride and loftiness of the natural heart, may well account for its origin and the numbers rallied to its support. But this theory meets with the very serious objection that it is not true, whether examined in the light of history or brought to the test of scripture.

It supposes the first man of the race to have

been, as to knowledge, an infant; as to civilization, a barbarian; and as to manners, a savage.

This is not merely fanciful, it is false. For, as we learn from the first chapters of Genesis, Adam had skill to till the ground, language, and such knowledge and understanding as was necessary to give appropriate names to all animals. His judgment, memory, and all the powers of his mind, must have been very perfect. And then too, he was made in the image of God. According to some, this consisted in his dominion over the creatures; but we are warranted in applying it to these three elements, viz: 1. Knowledge: "The new man which is renewed in knowledge after the image of him that created him"—(Eph. 1: 17, and Col. 3: 10.) 2. Righteousness. 3. True holiness: "The new man, which after God is created in righteousness and true holiness."—(Eph. 4: 24.) If the theory under consideration was true, we should expect to find, in the histories of individuals and nations, a steady and marked advance from the first ages on to the present time. But there are no facts in history which warrant such conclusions. There have, indeed, been some illustrious advances of nations towards a higher civilization; but these were followed by disgraceful retrogressions. The stars of empire have arisen from age to age and glittered in the firmament of power, and then vanished, or sunk back into the unbroken night of barbarism. Take for example, the five universal empires, viz: the Babylonian, followed in turn by the Median, the Persian, the Macedonian, and the Roman.

It is true, these were Pagan nations; but the Jews, with all their advantages, saw their national existence terminate in a way equally bitter and disgraceful. And what do we, of the present age, behold, we who are standing where the accumulated light of so many past ages is gathered into one blazing focus? Where is national stability? Where is calm, steady, irrepresible growth? Certainly not in Europe, where thrones totter, and crowns tumble. Not in despotic Asia, where existing races are madly tearing off the thread-bare, gray-grown garments of ancient dynasties, and struggling into new relations. And if in the days of our prosperity, we ever fondly imagined that our government was destined to realize the visions of the philosophers who wrote, and the poets who sang, of the "good time coming," that illusion is now dissipated. But it may be said that agitation is a part of this system, of this inherent law of progress. Agitation, I will grant, is sometimes an element of growth, an agent of reform. The tempest strengthens the oak. The plant dies, and its roots send up many clusters instead of the one stalk. But change is not always progress. Where shall we find any productive power in the nature of man? It is true, God has always had a seed which has survived, and will survive the shock of ages. Christianity, when it takes hold of the individual conscience, and leavens the lump of society, will secure the stability of wholesome laws and institutions. But theorists are not permitted to make use of this fact to prop up their semi-infidel notions respecting human ability.

Poor, fallen, depraved human nature possesses no such inherent power, no such law of progress, as insures the permanent elevation of the race. There are no data in his history which warrant such an assumption. But this theory is opposed by a still more formidable obstacle, viz., the word of God, "which liveth and abideth forever." The Bible nowhere exalts the creature by any such promises or prospects of greatness through its own power and energy, but everywhere strains the pride of man, by teaching him his weakness and inability; plainly setting forth God's design to convince a world of rebels that all efforts at self-exaltation will end in abasement; "for promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge; he putteth down one and setteth up another." But the Bible speaks to this point still more definitely. The world, so far from gliding gradually and surely into a state of millennial glory, is to encounter, as it draws near its close, the whirlwinds of divine fury, the just judgments of God, for its giant wrongs and evils hoary with

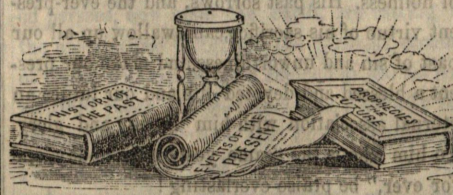
age. The world is ripening for ruin. The number of converts to Christianity will undoubtedly be greatly increased, and the knowledge of the Gospel become generally prevalent throughout the world. But this increase will but make those of the opposite character more hostile and furious; more rebellious and persistent in their evil courses. A few days often, near the close of the harvest, ripens the grain more than weeks during its earlier stages. So with the world. Men never sin so fast, and with such terrible certainty of ruin, as when their dry and fruitless branches are spread out under the scorching and unrestricted rays of the Gospel's meridian sun. Such are the signs of "the last days." This term is used in Scripture to represent the whole period from the time of Christ's first coming, to his second. "Hath spoken in these last days by his Son."—Heb. 1: 2. "Little children, it is the last time."—1 John 2: 18. Peter, on the day of Pentecost, remarks the fulfillment of Joel's prophecy, in these words: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." This was a pregnant prophecy, and had therefore only an incipient fulfillment on the day of Pentecost. Its meaning was not then and there exhausted. Its fulfillment is progressive, and will extend through the whole Christian dispensation. The declarations respecting the last time, relate then to this whole period, though sometimes used more particularly with reference to the beginning or closing part of it. The "perilous times" spoken of by Paul, (2 Tim. 3: 1) were experienced by the first propagators of the gospel, especially in the Ten Persecutions which began under Nero. "Perilous times" had they who led on the Reformation in the sixteenth century. And still more "perilous," if possible, will be the time, hopefully near at hand, when the Christian world, made "willing in the day of God's power," shall go forth to the conquest of the whole Pagan world to Christianity. * But Christian activity will be met by anti-Christian activity. "The devil is come down unto you, having great wrath, knowing that his time is short."—Rev. 12: 12. Of the "perilous times in the last days," John the Revelator saw a "sign in the heaven, great and marvelous; seven angels having the seven last plagues; for in them is filled up the wrath of God." And the last plague of the seven was to be "exceeding great."

Much might be brought forward in support of this view from the Old Testament. But enough has already been said to give it a foothold in our minds. It will be well to consider what it is that is to make "the last days" "perilous." The Apostle tells us, "for men shall be lovers of their own selves."—2 Tim. 3: 2. This is not true self-love, but self-seeking, covetousness, selfishness; and the fruits of it are in like manner enumerated by the Apostle, (2 Tim. 3: 2-5.) It produces parsimoniousness; leads to immoderate and unlawful attempts to gain fame, power, pleasure, and money, which to such persons becomes the root of all evil, since, more than any other means, it ministers to their selfish appetites. In social and domestic life, it makes men "boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection." In political and civil life, it makes men "truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded." In morals and religion, it makes men "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

How like the present era, in this prophetic description! The fact ought to lead to close self-examination. It ought to lead to individual and national humiliation; to a purification of our churches; to a more united and vigorous effort to encourage and support Christian enterprises at home and abroad. The world is on the eve of great events—events which bear directly upon the spread and triumph of Messiah's kingdom. The threatened and dire judgment of God upon

* A dream of some theologians, but no where affirmed in the letter of Inspiration. At the last angels will gather out of the kingdom all things that offend, and consign them to the flame—See Mat. 13: 40—50. This looks little like their conversion. Ed.

a world now "travailing and groaning in pain," are casting their long, dark shadows down upon us, whose penumbra we seem already to have entered. But "the day of vengeance of our God" is also "the acceptable year of the Lord," "the year of his redeemed," "the set time to favor Zion," when he anoints his servants to "preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61: 1, 2.—*Sab. Recorder.*



ADVENT HERALD.

BOSTON, MARCH 1, 1862.

SYLVESTER BLISS, EDITOR.

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

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

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

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the Herald; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

Exposition of Daniel's Prophecy.

CHAPTER VIII.

(Continued from our last.)

12. "And he shall prosper and practice." The prosperity of the Roman state was for a long time proverbial; and Plutarch wrote an entire treatise on their good fortune. They also performed great exploits in peace as well as in war—their public works, both in the east and west, having elicited the admiration of the last fifteen centuries.

13. "And through this policy also he shall cause craft to prosper in his hand." This is in harmony with the words of Rome's greatest orator, Cicero: "All people mourn, all kingdoms expostulate with us for our avarice and injuries. There is no place within the ocean so distant or so concealed, as that the lust and iniquity of our countrymen have not overrun in these times."—*In Verr. Zouch i. p. 125.*

Dr. Zouch, in copying the above, remarks:

"The depredations of the provincial governors in

Achaia, Lycia, Pisidia, Phrygia, Cilicia, and the islands of the Aegean sea, rendered the Roman name justly odious throughout the East. Houses, cities, and temples were pillaged; the inhabitants were stripped of their wealth, and the most exquisite works of art; their gold and silver vases of inestimable value, their statues, their gods, and the very monuments of the dead were not spared. At one single time, five hundred statues were brought to Rome from the temple of Apollo at Delphi. If fraud and rapine ever reigned on earth, and were made to prosper, it was under the auspices of such men as Verres and Dolabella. The remark of Cicero is abundantly confirmed by history."

14. "And he shall magnify himself in his heart." The Romans were the most pompous, arrogant and vain glorious mortals of whom history makes mention. Roman citizens considered themselves the equals of kings and princes. On their sovereigns they conferred the most arrogant titles. They confounded their dominions, with the boundaries of the earth; and their capital they spoke of as destined to be the abode of the gods. The gorgeousness and ostentation of their triumphal processions could not be surpassed. And Roman poets, orators, and historians, omitted no opportunity of exulting in their national greatness.

15. "And by peace shall destroy many." By a show of friendship the Romans put many a state off its guard, until a favorable opportunity presented for its subjection. Antiochus' expulsion from Greece, was owing to the negligent security and indolence with which he had spent the perilous winter. And it was owing to such causes, that the most of the Roman victories in the East were so easily gained.

16. "And shall destroy the mighty and the holy people." In the margin, this reads, "people of the holy ones." "The mighty," Stuart says, "here refers to greatness of numbers, and means many;" so that he renders the phrase, "he will destroy many, even the people of the saints." And Jerome renders it, according to Willet, "the people of holy things."

This phrase is the angel's interpretation of the passage, "And it waxed great, even to the host of heaven; and it cast down some of the stars to the ground, and stamped upon them." Those denoted "the host of heaven," and "the stars," in the vision, are thus explained to be "the mighty and holy people," in the interpretation.

The word here rendered "holy," is frequently rendered "saints,"—as in Ps. 106: 16, "Aaron, the saint of the Lord;" and Zech. 14: 5 "And all the saints with thee." It is the word used by Moses when he said, "ye shall be unto me a kingdom of priests, and a holy nation," Ex. 19: 6. It also occurs in Deut. 7: 6, "For thou art a holy people unto the Lord thy God;" in Deut. 28: 9, "The Lord shall establish thee an holy people unto himself;" and in 2 Ch. 35: 3, "The Levites were holy unto the Lord." &c. &c. It is also frequently applied to individuals made legally holy, by their conforming to the Levitical observances for removing any defilement or legal uncleanness.

The angel's interpretation, therefore, is clearly applicable to the Jewish nation—not in respect to their moral character, but to their position as a nation dedicated to God's service, and observing rites and ceremonies, sincere conformity to which caused them to be recognized as holy.

It would be more satisfactory perhaps, to suppose only the pious are thus denominated—those who shall yet "shine as the brightness of the firmament," and "as the stars for ever and ever;" but whether it mean the Jewish nation, or Christians, it was equally fulfilled by the Romans; who destroyed Jerusalem, overran Judea, slew more than one million of the Jews and removed the nation into hopeless bondage; and who also put to death some three millions of Christians in their ten persecutions before the time of Constantine, irrespective of the millions since martyred.

17. "Yea he magnified himself even to the Prince of the host," v. 11; the interpretation of which is "He shall also stand up against the Prince of princes," v. 25.

The "Prince of the host," or "Prince of princes," is clearly identical with "the blessed and only Potentate, the King of kings and Lord of lords," 1 Tim. 6: 15; and who is affirmed, in Rev. 17: 14, to be the Lamb: "And the Lamb shall overcome them; for he is Lord of lords and King of kings." Also in Rev. 19: 13—16, He, whose "name is called The Word of God," hath "on his vesture and on his thigh a name written, King of kings, and Lord of lords." Says Whiting of the phrase in v. 11, "This is the identical phrase which occurs in Joshua 5: 14, 15, where it is rendered in our common version, "Captain of the host." *Shield*, p. 176. Prof. Stuart understands that God himself is here meant; which he says is shown by the sequel. But this conclusion results from his application of the symbol to Antiochus, rather than from any significance

of the term itself. Willet, and others, apply it in like manner; and some there are who suppose the Prince of princes to be the Jewish high priest. But these guesses weigh little against the clear Scriptural application of the term to the Lamb of God; who by Roman hands was crucified, on a charge that identifies Him as the One against whom this horn was to magnify itself.

(To be continued.)

The Jews.

Any thing in respect to the Jews is of interest, because of the large space they have ever occupied in the expectations of Christendom. We therefore copy the following from the "Liverpool Courier,"—without finding in it anything particularly indicative of a national restoration of the Jews to Palestine. For such an event does not depend on the expectations of Jews, or of others, however vivid such expectations may be, but on the correct interpretations of Prophecy. The Courier says:

"The London correspondent of the Dublin Evening Mail gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether eligible quarters, from which an insight was accidentally gained into these remarkable workings of Jewish enterprise and opulence. Conscious that, during their long expulsion from a land of their own, the habits they have acquired totally unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instruction in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step, they assign the following reason: 'The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strange influence in a direction entirely contrary to our desires. The only argument which we have ever found that church unable to answer is the New Testament. Let us, therefore, spread it over her own peculiar soil.' Among the many dangers which now threaten the political influence of the See of Rome, it is indeed remarkable if we have to reckon the distribution of the New Testament in its immediate vicinity by Jewish hands."

"Cure for Rheumatism especially for the Sciatic.

"Two drachms Iodine of Potassium; and Four ounces of Cinnamon Water, mixed.

"Of the above take One teaspoonful thrice daily before eating. Perhaps its efficacy may be more doubtful in Inflammatory Rheumatism. It is also excellent for the relief or cure of Dyspepsia, and for many humors of the Blood."

The above was given us by a gentleman of our acquaintance who was cured of Sciatic Rheumatism by it; and he knows of many other like cures.

Brother Bliss:—In a critical review of Rev. 4th and 5th, I find a somewhat difficult problem to solve. Viz. John had a vision of the upper world. He saw four-and-twenty seats, and on them sat four and twenty elders. Who are those elders? They appear to be in bodily form: from whence came they? and how came they there then in bodily form? Is it only a mere representation of what it will be after the resurrection? No no, it was a reality. He saw 24 elders sitting, and in the midst was the Son of God. The question returns: how came they there in their glorified state? They say also that they are made kings and priests unto God, and they shall reign on the earth. If the seven seals were all to be opened after the first resurrection it would appear plain; but, can that be admitted?

Please give us your views on the subject.

And while I write, another difficulty occurs to me. Jesus announced to Nicodemus "That no man hath ascended up to heaven but he who came down from heaven, even the Son of Man who is in heaven." Where did Enoch and Elijah go to when they left this world? But after Christ's resurrection we are informed by St. Matthew that many of the saints arose from their graves. Query. Could these have been the four and twenty that John the revelator saw?

The Lord hasten the day of redemption.

Z. W. HOYT.

Griggsville Ill. Feb. 12th, 1862.

REMARKS. In the vision of the Evangelist and Seer, the heaven in which he saw a throne set we

regard as the firmament, the concave above the earth, which was called heaven in Gen. 1:8. As the elders united in the song, "Thou wast slain, and hast redeemed us by thy blood out of every kindred and tongue and people and nation, and hast made us kings and priests, and we shall reign on the earth;" it follows that they were representative of the redeemed of our race who will have a part in that glorious inheritance—the epoch of the vision being anterior to the resurrection and kingdom. Thus we do not suppose he saw those intelligences, but a symbolization or representation of them.

We have no reason to suppose that the souls of disembodied men, or their spirits, have other than the same form as the body, and therefore no difficulty in the personal appearance of those described.

We suppose, and it is only our supposition, that Enoch and Elijah went to paradise, not to heaven, where our Saviour promised to be with the penitent thief on the day of crucifixion.

We think the "elders" could not be specifically those raised after Christ's resurrection; for such were Jews, and were not redeemed out of "every kindred," &c. as these were.

Contrabands.

A correspondent of the Boston Journal, writing from Kansas, says,

"I am surprised at the extent of the emancipation work along this line. We have had chronicled with tolerable accuracy the progress of the work at Fort Monroe and Beaufort, but I was not prepared to learn that quite as many, probably, have found their way to freedom here as at those points. The rivers for many weeks have been firmly bridged with ice, and no obstruction presented to a free navigation, and our sable brothers have not been slow to improve it. They come in troops, and in all conceivable ways. I am told by one who knows that two separate companies of a hundred each have passed here within a few weeks, and small squads are continually arriving. Nor do they come empty; but with their masters' teams and carriages, in wagons, on horseback, with ample stores of provisions and clothing.

Some, though, come in tribulation. Two came in irons, with wrists galled and swollen by their manacles. One, a few days since came faint and weary to a gentleman here, and told him that his master, a Christian minister, sold all his slaves down South but him; and he assured his master that he would be faithful, and serve him, as long as he lived; but he became jealous of him, and put in jail and traded him off, but he contrived to escape.

The beautiful fiction that the slaves are so in love with their masters and satisfied with their position that they would not accept of freedom, has been exploded. The hospital steward of the Fourth Kansas told me that when Lane and Jennison advanced into Missouri they left no slavery behind them. He visited one of the wealthiest planters in the region, and seeing no negroes, he inquired, "Where are your servants?" "Oh," said the happy master, "they heard that you were coming, and have taken my teams and gone off into the woods about a dozen miles, for fear you would take them away from me." The next morning he came into the camp with a dolorous countenance, and said to the steward: "That was a grand lie I told you yesterday; I did not know it, but as soon as they got out of sight they every one took to your camp, and are here now. And that is not all. They have taken every horse I had, and I've come to see if I can recover a few of the horses." He was most as modest in his request as Dives, and about as successful; for he had come to a camp, if not to a State that never gave up a fugitive, or crippled him, by dismounting him.

So, when the steward soon after returned to Kansas with some ambulances of sick soldiers for the hospital, he was accompanied by a train of two hundred contrabands, all mounted; one party in a carriage that cost \$1200. Others in every variety of vehicle and on horse and mule back, to the envy of the infantry soldiers detailed to accompany the ambulances. Thus it is estimated that some three thousand bondmen have found their way to freedom, most of them well supplied for the winter, on this Western frontier: and when you remember that the Mississippi, on the East, is bridged as well as Missouri and Kansas and that it needs no bridge on the North side, and that five are sold down South for fear to every one that escapes, you may well believe the declaration made by slaveholders generally in Missouri, "Slavery is dead. Its extinction is only a question of time. We may as well accommodate ourselves to a system of free labor at once."

Union Sentiment in the South.

In the official report of the flotilla that went up the Tennessee river after the capture of Fort Henry, Captain Phelps says that he met with the most gratifying proofs of loyalty everywhere across Tennessee and in the portions of Mississippi and Alabama visited by him. Most affecting incidents greeted

him hourly. Men, women and children several times gathered in crowds of hundreds, shouting his welcome, and hailed the national flag with an enthusiasm not to be mistaken. It was genuine and heartfelt. The loyal people braved everything to get to the river bank to see the flag once more. Their tales of persecution and suffering were heart-rending. Tears flowed freely down the cheeks of men as well as women, as they spoke of the fondly-cherished hope of again living under the Stars and Stripes.

At Savannah, Tennessee, Captain Phelps was assured that of the several hundred troops near that place, more than one-half would have hailed their capture by our men as a deliverance from bondage. In Mississippi the people spoke with less freedom about the Union cause. They said they were actually afraid of their own shadows, so great was the reign of terror in their midst.

Important Speech of Minister Faulkner

One of the most significant indications that the spirit of rebellion is broken, and that Southern men would be glad to return to their allegiance, is found in the speech made by Hon. Charles J. Faulkner, Minister to France during the Buchanan administration, at a dinner given at Martinsburg, Virginia, last Saturday night. The telegraphic report says: "Mr. Faulkner said in effect that the policy of secession as it had been carried out was a failure. It had been accompanied with an unnecessary waste of life, the best blood of the South, and an immense sacrifice of property.

If this course was continued in it would pile ruin on ruin. The public sentiment of Western Virginia was opposed to it. He also intimated that he had no affiliation with those who wished the present war to continue. His remarks were acquiesced in by the large audience present; there is no doubt but they reflect the true sentiments of nine-tenths of the people of the upper counties of the Potomac."

THE SECRETARY OF WAR AND RECENT VICTORIES. It seems that Mr. Stanton, the Secretary of war, does not relish the encomiums which have been bestowed on him as the direct medium, under Providence, of organizing the means of our recent victories, but nobly rebukes the flattery which strives to elevate him through a depreciation of the just claims of others. The following letter, addressed to the editor of the New York Tribune, explains Mr. Stanton's views of this indiscreet and ungenerous process:

Sir: I cannot suffer undue merit to be ascribed to my official action. The glory of our recent victories belongs to the gallant officers and soldiers that fought the battles. No share of it belongs to me.

Much has recently been said of military combinations and organizing victory. I hear such phrases with apprehension. They commenced in infidel France with the Italian campaign, and resulted in Waterloo. Who can combine the elements of success on the battle-field? We owe our recent victories to the Spirit of the Lord, that moved our soldiers to rush into battle, and fill the hearts of our enemies with terror and dismay. The inspiration that conquered in battle was in the hearts of the soldiers and from on high; and wherever there is the same inspiration there will be the same result. Patriotic spirit, with resolute courage in officers and men, is a military combination that never failed.

We may well rejoice at the recent victories, for they teach us that battles are to be won now and by us in the same and only manner that they were ever won by any people, or in any age, since the days of Joshua, by boldly pursuing and striking the foe. What, under, the blessing of Providence, I conceive to be the true organization of victory and military combination to end this war, was declared in a few words by Gen. Grant's message to Gen. Buckner, "I propose to move immediately on your works!"

Yours truly,
EDWIN M. STANTON.

THE FRUITS OF THE LATE VICTORIES. The Chicago Tribune thus sums up the advantages accruing from the late victories in the southwest:

"The Tennessee river, now open to the Muscle Shoals, will enable our Generals to throw a column in northern Alabama, where it is believed that a considerable portion of the people will gladly take shelter under the folds of the dear old flag.

"The fall of Donelson opens the Cumberland to our gunboats to the capital of Tennessee, and indeed clear up that river to Mill Springs, the late camp of Zollicoffer's force. It is not likely that any serious resistance will be offered to the advance of our victorious legions either at Clarksville or Nashville. The threat of the rebel leaders that they would burn the latter city on the approach of the Federals, will hardly be carried into execution. Such an act of vandalism would not retard the progress of our conquering cohorts, and would tend to madden and arouse the Union men of that State to wage a war of extermination against the rebel oppressors and incendiaries. There is nothing but the bad state of

the roads to prevent Buell from throwing a strong column into loyal Knoxville within a week, and rallying about the Stars and Stripes the loyal and sorely persecuted mountaineers of the Switzerland of America. It is believed that 10,000 of the non-slaveholding neighbors and friends of Andy Johnson will turn out and help expel the secessionists from East Tennessee. This country, once in our hands, all communication between Richmond and the Southwest is cut off. It is like tapping the jugular vein to seize that great artery of rebel communication.

"From Knoxville the road is open and inviting into North Carolina. The western portion of that State contains a population cursed with the presence of but few slaves, and consequently comparatively loyal in sentiment. A column of Buell's army moving eastwardly would not have far to march to form a junction with Burnside's troops advancing into the interior of the 'Old North State;' thereby isolating the rebel Virginians from other parts of Secessia, and obliging them to submit to the National authority, however reluctantly. The force on the Potomac ought to make short work of the resistance the Virginia rebels could offer.

"Columbus, if not evacuated, soon will be; the panic-stricken and demoralized garrison cannot be brought up to the scratch. The first glimpse they get at Commodore Foote's gunboats will be their signal for precipitate flight. Once in possession of that position, and the way is clear to Memphis. That city is wholly indefensible against a combined land and water assault, and we do not believe that the rebels will make a stand there. They will surrender it without a struggle. A few days hence will find a national emblem waving over it. Then we get into the cotton region. The flocculent fibre is produced in prolific abundance in the surrounding country. Large shipments of cotton, purchased and confiscated, will shortly be seen pressing northward on the Illinois Central road, and eastward up the Ohio, making its way to our cotton factories in New England.

"Thus, with the capture of Fort Donelson by our brave Western soldiers, Tennessee falls like a ripe pear into the lap of the Union.

"But the fruits of this important victory are not all gathered when Tennessee is restored to the Union. The 'father of waters' stops not in his course at Memphis, but flows with increasing volume to the Gulf. That great national highway can be traversed by the gunboat fleet to New Orleans. There are no forts on his banks that can impede the descent of Foote's fleet. The big mortars can easily silence any batteries the rebels have planted between Memphis and the Balize. A land force of 50,000 men may be spared from our Western armies to accompany the grand expedition and take possession of the fields plowed by the mortars, and clear away any remaining obstructions."

A PROFANE SWearer REBUKED. The correspondent of the Daily Courier (Syracuse) writing from Albany, says:

"The greatest rebuke I ever heard given for profane swearing was administered to a New Yorker, by a little candy boy, at the Delavan House, yesterday.

As several of us Syracusans were in conversation together at the Delavan, an Albany boy about seven years of age came up to vend his candies. His intelligence and remarkable precociousness of manner attracted our attention, when a prominent New Yorker came up and said, 'Bub, by —, if you will come home with me, I'll educate you.' The child looked up in the New Yorker's face with extreme contempt, and replied, 'Sir, I would not go to live with any gentleman who uses profane language.' The cutting rebuke drove the New Yorker from the room with a crimson face, when the little Christian received a profusion of quarters from the astonished spectators who had heard with satisfaction the moral retort from the lips of an innocent child."

GALEITY, AND DEATH.—A few days since the Presidential mansion was illumined with the gaiety and frivolity of a magnificent ball—given by the wife of the President, and two of her children being sick at the time. The nation was shocked at such an exhibition of frivolity, in high quarters, in the midst of a national crisis like the present. On the 20 Inst. one of those children was no more, and that same mansion was shrouded in gloom. There may be "a time to dance;" but that time is not the present.

WHAT THE FOREIGN MINISTERS THINK OF THE REBELLION. The New York Post of last evening says: "We have it from good authority that Mr. Hulsemann, the minister from Austria to this country, has stated that every one of the foreign representatives at Washington had come to the conclusion that the days of the rebellion were numbered, and that the power of the federal government would be soon fully re-established in all the now seceded States; and, moreover, that the foreign ministers had sent dis-

patches to their respective governments to this effect."

The War.

The Times' Washington dispatch says a considerable number of rebels, about forty, it is said, have come within our lines and surrendered their arms. They say they are sick of war, worn out and disappointed, and that they are but the type of the whole rebel army in Virginia.

St. Louis, Feb. 19. A Union scout who has been operating up the Tennessee and Cumberland rivers reached here this morning. He reports one of the spans of the Memphis and Charleston Railroad bridge, crossing the Tennessee river at Decatur, Ala., was destroyed on Saturday by the Union men in that vicinity. It is reported that the bridge at Bridgeport, 70 miles above, was also disabled, but this is not confirmed.

The Republican's Cairo dispatch says the latest advices from Fort Donelson report the gunboat St. Louis, Capt. Paulding, proceeded up the Cumberland river to Clarksville, and found the enemy abandoning the place in a panic. Two large flat boats, with munitions of war, were captured at the Rolling Mill just below Clarksville. Everything was being moved to Nashville as fast as possible, where the next rebel stand will be made.

Everything at Fort Donelson is progressing satisfactorily. Our army are encamped and living comfortably in the log huts and tents of the rebels. They were enthusiastically anxious to march on Nashville. With the exception of severe colds the army is in good health. The actual number of prisoners taken were 13,390. Among them Gen. West not previously mentioned.

Washington, Feb. 20. Secretary Stanton, in the course of his remarks at the National Railroad Convention, with upraised hands implored Almighty God to aid them and himself and all occupying positions under the government, in crushing out this unholy rebellion.

St. Louis, Feb. 21. A special dispatch from Cairo to the Republican and Democrat says that on Tuesday two rebel regiments from Clarksville came to Fort Donelson and gave themselves up, saying that they had been deceived, and were tired of fighting against the old flag.

It is declared that strong objection will be raised by the Tennesseans, against the Bowling Green force offering battle at Nashville.

The Provost Marshal at Clarksville has sent word to Gen. Grant to come up and occupy the town at once. The officers of the gunboats now lying there represent the Union feeling as very strong. The people state that they had been made to believe that the Union army was entirely composed of Germans and negroes for abolition purposes, but now that they see it is not, they are anxious to return to their allegiance. Prominent citizens says that a similar feeling will prevail in the whole State within a week.

Governor Harris has called the Tennessee Legislature to meet on Monday for the purpose, it is affirmed, of having all the unconstitutional acts passed by them immediately annulled, and Tennessee officers and citizens declare that the State will soon be back in the Union.

The important successes of our government during the last two weeks, has compelled us to devote considerable space to such intelligence during the present No. At this latest moment before going to press the rumor is believed that Nashville, Tenn., is virtually in possession of the Federal forces.

The Richmond Whig of Feb. 21 says: "Judging by results, so far, it [the administration of Davis] is a most lamentable failure in history, and the most signal service it can now render is the surrender of the helm to abler and better hands. In view of the past, present and probable future, the pageant of to-morrow is a bitter mockery, and a miserable compensation for the ruin of a free people."

Jeff. Davis has appointed Feb. 28 as a day of fasting, humiliation and prayer.

The Czar's Empire.

The Russian Bear is out foraging. The Empire of Alexander now covers a territory well-nigh as large as fifty Empires of Louis Napoleon. It compasses an unbroken stretch of land from the Baltic to the Yellow Sea. The Czar reaches out his fingertips touching East and West. When he changed his capital from Moscow to St. Petersburg, he was thought to menace progress toward Western Europe. But the progress has been toward the rising sun. During the last three years five acquisitions have been made:—first, all Asia north of the Amoor; second, frontier posts in Central Asia, pushed out as pickets toward the Indus; third the coast region of East Asia from the Amoor southward, and nearer to Peking than Cincinnati to New York; fourth, the island of Saghalien, as large as Pennsylvania, and having equal coal mines; fifth, the Island of Yesso, as large as New England.—N. Y. Independent.

CORRESPONDENCE.



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

From Bro. G. W. Gregory.

Bro. Bliss:—I wish to say a few words through the Herald to the brethren and sisters interested in the proclamation of the gospel of the kingdom. I am glad to-day, to be associated with a people who have contended against the powers of darkness for twenty years to warn a guilty world and slumbering church of the near approach of the Son of man; and after we have struggled so long, shall we give up our hope? No, never. I suppose we feel alike in this matter. For the promise is, "He that endures to the end shall be saved." How shall we fulfil our mission? What instruments do we need with which to prosecute our work successfully? No doubt we shall all agree that we need a medium through which we can reach each other. What shall that organ be? The Advent Herald has been a faithful servant to us a good many years, and has been ably sustained. But of late sufficient means have not been furnished to meet the expense of publication. We have the same rich Father that we had twenty years ago, and does he frown upon that paper for unfaithfulness, or is he chastening us members of the household for disobedience? That remains yet to be proved. But I believe the fault is ours, brethren and sisters. We may ask what is duty in regard to the matter? We all have different views of duty and different modes of doing it. Perhaps one brother would say, Raise a permanent fund, so that the income of it, in addition to the money received from paying subscribers will be sufficient to meet expenses, and avoid the necessity of begging. Another will say, Pledge ourselves to give so much yearly. Another will say, Give as the Lord prospers. And we all, if we believe the Herald a true messenger will unite in saying, Give it as wide a circulation as possible and get as many new subscribers as we can. Now, brethren and sisters, I think we have a right to exercise our honest judgment in these matters; but we must act, in order to live out our faith, and have a lively hope.

When we covenanted for the treasure hid in the field, or the pearl of great price, we pledged ourselves to give all that we had in exchange, because we could obtain it nothing short. If we have property in our hands beyond the amount required to meet the just claims of our creditors, and God's cause demands aid, that call is to us, without our making any new pledges, and we have got to obey, or we violate the contract, deny our faith, and the light in us will become darkness. It may be asked, Is it our duty to give all we have in one direction? I would say, Do as we think the Lord would have us, according to the best light we have. Brethren and sisters, I entertain no fears but what the Herald will be sustained. The Lord is only waiting for us to contribute of our substance. He wants to give us a chance to exercise our faith and do our duty. When we have done it, if anything lacks he will furnish it. We must recollect there had to be a cake baked first for good old Elijah, before the barrel of meal was replenished. And now, brethren and sisters, I cannot feel free until I have enclosed three dollars and sent in aid of the A.M. Association, and perhaps you who have been blessed with more abundant means will feel compelled to send in your fives, tens, twenties and fifties. And those of less means will send in your twos, ones, halves and quarters, and if you have but a sixpence don't withhold it. If that is your all you will feel just as free as those that give their hundreds. But in such cases it will be best to put our mites together so as to save postage. If we are standing on the last sands of time we will use economy, that nothing be wasted.

Yours truly,

G. W. GREGORY.

Winchendon, Feb. 17, 1862.

PS. There is an omission in my letter of Jan. 3, which destroys the sense.

We are glad to see a re-awakening, or a new interest in the welfare of the Herald. Let the friends generally feel as Bro. Gregory does, and there will be no lack of means, or of subscribers. Ed.

From Bro. Artemas Brown.

Bro. Bliss:—I have no disposition to urge you over a bridge until you get to it; but thinking that mayhap some of your readers may be up and ready to cross, I suggest the following thoughts, and kindly ask that they read the passages of scripture referred to, as they examine this article.

1. The eleventh chapter of Daniel is inspired.
2. It is introduced with far more solemn and grand display than any other chapter in the book.
3. It relates especially to the "latter day," 10:14. See ch. 10.
4. It is more minute than any other, and plainer, because it is not symbolic.
5. It relates especially to what shall "befall the saints" in the latter days, 10:14, and therefore ch. 11:30-5 embraces the gist of the prophecy; for there only are the saints' trials alluded to.

This passage, then, must relate to the "latter days," which is still more evident, because the characters and events of vs. 27 and 35 are associated with "the time of the end."

This passage 30-5 all relates to one class of agents and events; for there is no break or indication of change or transition in it, nor between it and several previous verses. We read, v. 23, that the northern king's heart is against the holy covenant, and, v. 30, he has indignation against the covenant;—then, v. 31, that he and his confederates overthrow the daily, which pertains to the covenant, and v. 32 of such as do wickedly against the covenant. (By the way, as these are contrasted with the people who know their God, ib., the covenant must be God's covenant, and as all this relates to the latter days, the covenant and daily must pertain to the Christian dispensation, and the antitype of the ancient daily sacrifices.)

To return. The 1290 days are positively dated at the taking away of the daily, v. 31 and 12:11, and of course the 1260 must begin within 30 days of that event, and the 1335 within 45 days of it—if indeed all do not begin together.

I suppose all your year-day readers agree in commencing the periods within one hundred years of A. D. 600, so that somewhere between A. D. 500—700, the daily sacrifices were taken away and the abomination that maketh desolate set up.

2. All this was done through the agency of a king who had indignation against the holy covenant, v. 30.

3. This king was of the north, and as he came towards the south to do these things, the seat of the sanctuary and daily must have been in the south.

4. This king had long previously been a great and powerful military monarch, and had executed a military expedition against the king of the south, v. 21-8.

Now what king did all this from A. D. 500-700? and what ships of Chittim attacked any, and caused his indignation against the covenant of that period? If it is said a power or kingdom and not a person is meant, then, 1, no such power or kingdom existed, nor did anything of the kind from A. D. 500-700. 2, the word king, in this chapter, up to verse 21, means an individual monarch. This one is called a "person," and is not a kingdom, but receives one, v. 21. Could a kingdom "speak lies at a table," and then "return into his own land?" vs. 27, 8.

It is said that from about this passage, 30-5, there is a great change in the meaning of the language; that a king means a person, as do the pronouns "he" and "him" anterior to this passage, but afterwards these words denote a power or system or kingdom, but I say it is not so, and I have the same right to "say" that others have. Again it is said the "north" and "south" about here slip out and the Pope or Turk slip in, with no hint most distant in the text itself to indicate it. Of course this is another result of a "theory in abstract." But if true the two last ones re-appear at v. 40 quite as unheralded as they quit.

Finally, this vile person, 21, who assails the people of God, lives at the "time of the end," 27, 35, and comes to his end at the time of the resurrection, v. 45; 12:2, and as the daily is taken away in his reign and consequently the periods begin in it, if they are reckoned by the year-day system he must live to a great age. A. BROWN.

From Bro. H. Purdy.

Bro. Bliss:—Your views concerning the location of the new heavens I think are not altogether correct, and I wish to give you a few of my ideas upon the subject; which I think the Scriptures will support. The land that was given to Abraham, Isaac and Jacob will, I think, never be destroyed by fire at Christ's second coming. He will purge and cleanse that land, and all that are saved to come in the new creation will be gathered together on this land to escape the destruction when the earth will be refined by fire. I believe the Lord will remove the curse from the holy land, a remnant of the Jews

consisting of 144,000 and a remnant of the animal beasts. The city that is to come down from heaven is to be located on this land, and when that takes place the new heavens are to be set up. Then there will be after this a period of probably a year before the earth will be destroyed by fire, and in this period the resurrected saints will be gathered in the city, and then the 144,000 Jews will be gathered and encamped around about the city, and they are to arrive upon camels and dromedaries and swift beasts, and a remnant of the beasts will be gathered, the Jews above-mentioned will multiply, build houses and inhabit them, and plant vineyards and eat the fruit thereof. At the end of the 1000 years the devil is to be let loose in order to give them a trial. This great host that is to go there will be gathered upon the camp of the saints and the beloved city. Then the wicked dead will be raised and those that are destroyed that went up against the camp of the saints, they are to be cast into the lake of fire, and then Christ delivers all up to the Father.

I remain yours,

HOSEA PURDY.

Loughborough, C. W.

From Bro. D. W. Sornberger.

Having seen reference made to the fourteenth ch. of Zechariah by some of the writers of the Herald, and also the parable of the pearl of great price, I offer a few thoughts for the Herald.

1st. When I see the 14th of Zechariah applied to the coming of the Lord and connected events, I wonder how any person with any light could make such an application. I think if we should place it with the last chapter of Ezekiel at the close of the old covenant, we should get it in the right place, and there is no trouble in harmonizing. I see no reason for believing that Christ will set his feet upon the mount of Olives when he comes the second time; but he was on the mount of Olives when his solemn voice denounced the heavy woes upon that city and people, and informed them he would oft have gathered them, but they would not. Having previously sent out twelve and seventy to announce his kingdom and reign on the throne of David in the restored kingdom, if they received him then the Lord would upon the colt as prophesied have entered the capital Jerusalem with all his saints with him, and had the remainder of this chapter, in connection with the last chapters of Ezekiel and the 2d of Isaiah and eleventh and the latter part of the 65th fulfilled, without any serpent to eat dust in the new earth, as some have it by confounding the scriptures which refer to the close of the old covenant, with those referring to the close of the new, and without having horses to wear bells, or sacrifices and pots to boil or seethe them in on the new earth.

A few words on the parable, Matt. 13:45-6. The sinner is likened in the exposition in the Herald to the merchantman seeking goodly pearls. Christ is called the pearl; sold his all to buy it. Now let us reverse this, liken Christ to the merchantman who was seeking goodly pearls, then call the sinner or the church the pearl. He was rich—the sinner was poor. "For your sake Christ became poor." He found man in the field lost, yet he was of value, and Christ bought him thus. Paul says, "Ye are bought with a price." Thus you have a full, free salvation, provided without the sinner selling his filthy rags to buy a free gift, and we are not under necessity of singing,

"The pearl that worldlings covet
Is not the pearl for me," &c.

There is more where this came from; but no more at present. D. W. S.

Stanstead, Feb. 2, 1862.

From Bro. I. H. Shipman.

Dear Bro. Bliss:—My late visit to Canada and the meeting there at the time, was very agreeable to me, and I hope profitable to all. It was very refreshing to me to sit under the preaching of Bro. Orrock, and the profound attention with which his old congregation listened to his Scriptural discourses showed that I was not alone in appreciating his efforts. May God spare his precious life long for the benefit of his cause, and especially for that field of labor where he is the main pillar in the ministry to the Advent churches. I should have been very glad to have been with him at the Fitch Bay meeting, as requested in the Herald; but my appointments were out, and I could not well recall them. Bro. Orrock and the brethren there will accept this as my excuse, and be assured they have an interest in my prayers. As ever yours,

I. H. SHIPMAN.

Sugar Hill, Feb. 19, 1862.

From Bro. John A. Heagy.

Dear Bro. Bliss:—Our meeting, of which I spoke in my former letter, was concluded on Sabbath evening last, having been in progress seven weeks. It was truly a precious meeting—the great Master

manifesting his presence and power in the conviction of very many and conversion of 29 or 30 precious souls.

Nearly all of these have identified themselves with us in church fellowship; and I trust in the day of final account, which we believe is very near, each may be found ready, with lamp trimmed and burning, and be made an everlasting trophy of the Redeemer's grace. We rejoice and thank God that he is still mindful of us and that some are being made happy in his love, notwithstanding the hardness and the darkness that now prevail. The church engaged in the good work with a will, and are none the worse for it, being greatly revived and encouraged. During the meeting Bro. Daniels of Harlem N. Y. preached for us eight evenings, and Bro. Crowell and J. T. Laning each three or four evenings.—Their labors were well received by the community, and appreciated by the church, and especially by myself, this being my first pastoral charge, and fully realizing my own insufficiency for the labor to be performed. We did not forget to look to the hill from whence our help cometh, and the Father of mercies heard our prayers and helped us, and that right early.

I shall still be mindful of the wants of the Herald.

Your brother in Christ,

JOHN A. HEAGY.

Morrisville, Pa., Feb. 1, 1862.

From Bro. Samuel Prior.

Dear Bro. Bliss:—The Herald still cheers us with its weekly visits. Permit me to express my gratification and approval of your past and present course with regard to the publication of this truly valuable and indispensable periodical. I do hope the friends of the Herald will promptly respond to the necessary demands of the Association—that they will speedily lend a helping hand and give cheerfully as to the Lord. Times are hard, and will no doubt continue so. The troubles of our nation, as well as of the other nations of the earth, appear to be increasing; and though there may be a short respite, the clouds are gathering and the storm of Jehovah's wrath will soon burst upon a wicked and unregenerate world. Let us watch and pray, and walk in the light of God's word, expecting soon to "walk in the light of the Lord."

Enclosed please find \$5,—my annual donation,—hoping and praying the Herald may be supported, and continue to shed light upon and unfold the blessed truths of Revelation while time shall last.

I am, as ever, your brother,

SAMUEL PRIOR.

Yardleyville, Pa., Jan. 27, 1862.

We made our home with Bro. Prior, when in Yardleyville last June, and often call to mind the very pleasant week we there enjoyed. Ed.

From Sister Sarah Winchester.

Dear Bro. Bliss:—The hand that has renewed, from year to year, our subscription for the Herald, has been arrested in its labor of love, by the fell sergeant, death, and I am left to perform my duty to the cause of the heavenly Master alone. The cause to which belong our best efforts, our highest aims, the first-fruits of all we have, and the first offerings of all we possess. Instead of a poor pittance reluctantly doled out, after every selfish want has been gratified, every physical call answered, and earthly comfort provided. Why, why does the cause of the world's Redeemer suffer, and go a begging, as though the earth and its fulness belonged to man instead of God? It is simply that we may have the opportunity to prove whether or not we are worthy to be stewards of God's bounty, or whether we will say to ourselves,— "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" while the poor are perishing for the bread of life.

It is too true that the moral apathy of the Christian world, is like the portentous hush of nature before a tempest. God grant there may be a turning to the Lord before the Bridegroom cometh, and the door is shut.

And what are we, who believe the event is soon to take place, doing to attest our faith? Have we ministered to the saints?—fed the hungry?—clothed the naked?—visited the sick, in prison? Have we sought our own or others' good? Are we ashamed of the gospel of Christ? These are solemn questions: how shall we meet them before the Judge of all the earth, at the tribunal from which there is no appeal? Truly yours,

SARAH WINCHESTER.

Springfield, Vt., Jan. 29.

The Overcomer—His Encouragements.

Having glanced at the numerous foes which the overcomer has to combat with let us now notice some of the encouragements, which he has to excite him to diligence in his course; for though it requires desperate effort, unabated zeal, unceasing warfare,

we bless God that the race may and can be run, the victory sought and won: all sufficient weapons of warfare have been provided, and these says an Apostle "are not carnal, but mighty through God to the pulling down of strong holds."

through life's uneven journey without him; but he who has promised to be a friend to the widow, and a father to the fatherless, will guide them, if faithful to his trust, to a land where parted friends, who in Jesus sleep, will meet again. J.D.B.

DIED, in Yardleyville, Dec. 12, 1861, Sister ELIZABETH HOWELL, aged 49 years.

Her disease was inflammation of the lungs. She was confined to her bed but a few hours, and died in peace, trusting Christ. She became a member of Messiah's church three years ago, and was consistent until the day of her death.

"From which none ever wakes to weep."

J.D.B.

ADVERTISEMENTS.

Memoirs of William Miller.

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

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth;

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion.

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and West-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

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

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

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

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

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

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

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

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

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

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

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

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

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

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

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

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

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

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

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

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

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

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

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

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced.

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."

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

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

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

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have 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."

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

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was 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 broken 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.

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. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62 For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

Table with columns: BOOKS, PRICE, POSTAGE. Includes titles like Morning Hours in Patmos, Bliss' Sacred Chronology, The Time of the End, etc.

Table with columns: Works of Rev. John Cumming, D. D., PRICE. Includes titles like On Romanism, Exodus, Leviticus, etc.

TRACTS. The postage on a single tract is one cent, or by the quantity one cent an ounce.

Table with columns: Price. Includes titles like The Restitution, Osler's Prefigurations, The End, by Dr. Cumming, etc.

Another source of encouragement is the bright example of those who have fought before in the same warfare: the glorious company of Prophets, Apostles, Martyrs and saints of every state and age stand out conspicuously, saying we have met fought and overcome the same obstacles which stand in your way, and following on, you too shall come off victorious. How it excites one to increased zeal and earnestness to remember the holy boldness of those who when persecution was open and fierce, dared to fight the battles of the Lord: when those in high places condemned and opposed, when the rack and the stake appeared, still they fought on, acting on the principle that they ought to obey God rather than men.

But the example and assurance of Jesus are the greatest incentives to a faithful continuance in well doing; to these the overcomer clings, these support him in the hour of conflict. He is the great Captain who well knew every danger and hardship through which his followers will have to pass: having trod the path before them and triumphed over all, he says to them "be of good cheer, I have overcome the world:" and again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

O what an hour will it be, to find the warfare accomplished—the struggle ended; to find victory inscribed on our banners and our toil-worn pilgrim garb exchanged for the shining robes of the redeemed. O what a shout shall we have in glory when we find ourselves among the ransomed host on the shore of deliverance, joining in the everlasting song of the Conqueror.

Who would not join the ranks of those who are pressing forward to such a glorious victory?

S. A. COBURN.

Haverhill, Jan. 1862.

OBITUARY.

DIED, in Yardleyville, Jan. 19th, '62, Sister SARAH WHITE, wife of Bro. Richard White, aged 40 years.

She joined in worship on Saturday evening with her husband and children, with usual health, and before the sabbath dawned, her spirit had taken its flight. She was the mother of six children, three of whom are bright ornaments of Christian piety in the church. The sermon, on this funeral occasion, was preached by the writer, in Messiah's chapel, to a large and crowded congregation. Many eyes were dimmed with tears, and many hearts sympathized with the bereaved family.

"Their home is ever lonely, Their life seems drear and sad; 'Twas her dear presence only That made their spirits glad. From morning until even Care rests upon their brow; She's gone from mother to heaven— They have no mother now."

J.D.B.

DIED, in Fallsington, Feb. 16th, 1861, Bro. JAS. LONGDALE, aged 37 years.

He was baptized in the year 1852 by Bro. Daniels. His illness was short, and his last hours peaceful. He leaves a wife and two children to walk

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 1, 1862.

The Little Gardeners.

"Be not weary in well doing." "Papa, won't you take us now to see our gardens? Please do," said little Alice Melville, as she stood, one bright spring morning, with her two sisters, at the door of her father's study. "Please, please do, papa," echoed Bessie and Fannie; and their father, unable to resist the combined entreaties, laid aside his book, and before long they had all passed over the green lawn which lay in front of the rectory and reached a little piece of rocky ground, where their father bade them stop. The little field was divided into three portions, upon each of which lay a set of gardening tools, a box of seeds, and a little book. "Here are to be the gardens I have so long promised you," said Mr. Melville. Disappointment was written on the faces of Alice and Bessie, while tears stood in the eyes of little Fannie, as she exclaimed: "Oh! papa, I did not think you meant this kind of a garden." "I knew my little children would be sorry at first," said Mr. Melville, "that I had not given them gardens filled with bright flowers; but listen to me and I will tell you how to work, so that this little piece of rocky ground will be dearer than any flower garden I could have given you. These stones, of course, must be cleared away, the ground raked, these seeds sown and watered with care, and every weed be uprooted. You cannot do it all at once, nor alone; but this book I have written will tell you how to work, and I shall always be pleased to help you. My little children must not be weary, nor think, because they do not see any fruits of their labor for some time, that they never will reap what was sown. You cannot call upon me too often, and I will show you now how to commence." "Thank you, papa," said Alice; "but really I do not need any assistance. I know how to plant seeds, and would rather make my garden all myself." "Just as you please, my daughter," said Mr. Melville; and the children noticed there was sadness in his tone. "Won't you help me, papa?" said Bessie. "And me," said Fannie. "We never can do it alone." "Certainly," answered Mr. Melville; "I shall dearly love to assist you;" and he helped them to remove the stones and prepare the ground for seed, so that before the sun set a little space in each garden was sown and watered. For several days Fannie and Bessie watered their gardens carefully, though as yet not even a blade was seen; but at last Bessie became weary, and one morning exclaimed, "I do not intend to water my garden any longer. It is of no use. I do not believe the seeds will ever spring up, and I won't try any more." "Oh! Bessie," said Fannie; "did not papa tell us not to be weary of working, and that the seeds would surely come up by-and-by?" "Well, maybe they will," replied Bessie; "but I am tired, and do not intend troubling myself to water and rake my garden any longer." Days passed by, and though Alice found that she could not work all alone, she was yet too proud to ask aid. Fannie, however, still toiled on, and though often a weed would be left growing and a stone be found in the bed, still she did not give up, but went to her father and asked him to help her, and read the book he had given her every day. At last, one morning she discovered a tiny green leaf peeping up from the ground, and when many days had gone by a little bed of mignonette shed its sweet perfume over her garden. When Alice and Bessie saw this they determined to follow her example—so going to their father they begged him to forgive and help them as he did Fannie. It was very hard work for Alice and Bessie, so many weeds had sprung up among the stones; but they persevered, and before long little green leaves were seen shooting

up in their gardens, so that when the summer time came bright flowers grew where before were nothing save stones and weeds. One bright summer morning Mr. Melville heard a knock at his study door, and upon opening it he found Fannie standing there, her cheeks glowing with excitement as she exclaimed: "Oh! papa, you never did see such naughty girls as Alice and Bessie. They are quarreling dreadfully." Entering the next room, Mr. Melville saw Alice trying to snatch a book from Bessie's hand. When the children saw their father they both at once commenced to make excuses. "It is my book," said Alice, "and she has no right to take it." "She is just as cross as she can be," said Bessie. "I only meant to look at it for a minute." "Oh! my children," said Mr. Melville, "in what a sad condition your gardens are." "Our gardens, papa!" exclaimed all three. "What has happened to them?" "I do not mean your flower gardens, but those of your hearts," answered their father. "Nothing in this world would give me more pleasure than to have you work as diligently in those gardens God has given you as you have done in those I gave you in the spring." The children sat thoughtful and silent for some time, and then Fannie said, gently, "I think I understand you, dear papa. Our evil passions—are they not the stones which we must try to take out of our hearts?" "And the book is the Bible?" said Bessie. "And the seeds—are they not our attempts to be good?" added Alice. "You are right, my children," said Mr. Melville. "If you would only go to God for assistance as you come to me,—only read His Book as you do the little one I wrote,—only work as diligently to root up your evil passions as you do to uproot the weeds, before long, in the gardens of your hearts, good actions would spring up from the seeds of good intentions, and your hearts would be gardens in which God would love to dwell." "We will try, papa." "I am sorry," said Alice and Bessie. "And so am I," said Fannie, "for I did wrong to tell." "Forgive us, papa," said the children, "and we will work in the gardens of our hearts." "Then remember, my darling ones," said Mr. Melville, "that God has said,— 'Let us not be weary in well-doing, for in due season we shall reap, if we faint not.' Believe him as you have believed me: go to Him when tempted to despair, and the gardens of your hearts will bloom with imperishable flowers." Will you not work in your heart's garden, little reader?—N. Y. Obs.

The Pilgrim's Song.

A few more years shall roll,
A few more seasons come,
And we shall be with those at rest,
Asleep within the tomb:
Then, O my Lord, prepare
My soul for that great day;
O wash me in thy precious blood,
And take my sins away.
A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more;
Then, O my Lord, prepare
My soul for that calm day;
Oh, wash me in thy precious blood,
And take my sins away.
A few more struggles here—
A few more partings o'er—
A few more toils, a few more tears,
And we shall weep no more;
Then, O my Lord, prepare
My soul for that blest day;
Oh wash me in thy precious blood,
And take my sins away.
A few more sabbaths here
Shall cheer us on our way,
And we shall reach the endless rest—
The eternal sabbath day.
Then, O my Lord, prepare
My soul for that sweet day;
Oh, wash me in thy precious blood,
And take my sins away.
'Tis but a little while,
And he shall come again,
Who died that we might live, who lives
That we with him may reign:
Then, O my Lord, prepare
My soul for that glad day;
O wash me in thy precious blood,
And take my sins away.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose. We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

- Samuel Prior, Yardleyville, Pa. 5.00
- Stephen Sherwin, Grafton, N. H. 1.00
- Martin L. Jackson, Milesburg, Pa. 2.00
- Mill. Aid Society in Providence, R.I. 16.30
- Millennial Aid Society in Shiremanstown, Pa. 9.00
- " " " " New Kingstown, Pa. 4.50
- S. Blanchard, Barre, Vt. 1.00
- Lloyd N. Watkins, Toronto, C. W. 1.00
- Church in Newburyport. 9.00
- Pardon Ryon, Smith's Landing N. J. 2.00
- Josiah Vose, Westford, Mass. ("or more") 2.00
- Henry Lunt, Jr., Newburyport, Mass. 2.00
- Church in Stanstead, C. E. 3.00

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

ADVERTISEMENTS

APPOINTMENTS.

DEDICATION. The house of worship recently erected by the Adventists in Waterloo, C. E. will be dedicated (DV) on Thursday, Feb 27th, the services commencing at half-past 1 o'clock P. M. Sermon by the pastor. A general invitation is extended to the ministers and members of the Canada East and Northern Vermont Conference to meet with us. Meetings will be continued over the following Sunday. We hope for a good attendance and the Lord's blessing. J. M. ORROCK.

If Providence permit, I will preach at Swanton Falls Feb. 20, in the evening; Montgomery, Sabbath 23d; Sutton, C. E., in the Olmsted school house, 25th; Shepherd Plains, 26th; Lawrenceville, 27th; Melbourne, Sabbath, March 2, where the brethren may appoint. LEVI DUDLEY.

A protracted meeting is to be held at Brooksville, Vt., March 4, 1862. Brn. Reynolds and Bosworth will be present. Friends from abroad invited to attend. Yours truly, D. I. ROBINSON. Brooksville, Vt., Feb. 22, '62.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Overturf. Sent tracts the 21st.
A. Gray. We rec'd \$5 from you Feb. 1st, which paid your Herald to No. 1101.
A. Pearce. We have cr. you one dollar, rec'd from N. W. Spencer of Shabbonas Grove, Ill. for tracts had of you.

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 BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEB. 25, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments	248.25
Antoinette Bixby, Wilton, Ct.	1.00
James Brooks, Orrington, Me.	1.00
Geo. W. Gregory, Winchendon, Mass.	3.00
Walter Perrin, W. Woodstock, Ct.	1.00
M. Scott, Richford, Vt.	2.00
Total received since Nov. 1.	\$256.25

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by "A Friend of the cause" \$10.00 By the same, 2d payment 10.00 " " " 3d " " " 10.00 May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

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- Burlington, Iowa. James S. Brandenburg
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- Worcester, Mass. Benjamin Emerson

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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 applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, FEB. 25.

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

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 address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

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.

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.

- Clara Hodges 1075, Charles Dow 1127—if you sent \$1; or was it \$2? W. B. Corby, sent tracts 20th. We have no sub. in S.; J. H. Piper 1075, J. H. Hollister 1101, Peter Ryerse 1105, R. White 1075, J. Jones 1098, and tracts; Dr N W Beckwith 1108, James Linn 1101, C G Grover 1101, S H Withington 1140—by E T H.; John Barnes 1106, P K M'Cue 1075, D I Robinson 1127, Wm Colton 1105; A Emerson 1101, A Stone 1101—each \$1.
- N Perkins 1080, Mrs S A Hitchcock 1140, J Cumming 1140, C P Lynde 1132, J Brooks 1127, E G Hatch 1140, Mrs S Talford 1088, R Polley 1140, W Perrin 1127, Guy Glidden 1080, J B Burgess 1068, Caleb Matthews 1128, E Miller 1075, L Parker 1127, Mrs M A Ober 1114—to Oct 1st; S Cass 1127, J T Beitel 1127, A Davis 1106, A Wares 1087, S W Brooks 1067—each \$2.
- P W Webber 1158, \$5; G W Mitchell 1105, 50 cts; J Sollenberger 482—27 cts; H K B 1101, \$5.