

person in human nature below. It presents to our faith the same Jesus who in the Gospels was present to our sight. It puts no difference in this respect between heaven and earth. It gives no sanction, or makes no allusion to the refinements which would resolve away all the essentials of his humanity, and make the Ascension a crisis at which the corporeity of Christ was released from all coporeal notions, and from all the limitations of time and space.—*London Review.*

John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

It may interest our readers to get some acquaintance with an old work, written in Latin, "Christus Triumphans: Comœdia Apocalypica," when they know that this piece was written by John Fox, the famous Martyrologist. He calls it "Christ Triumphant: An Apocalyptic Drama." It was published first at Basil, or Basle, in 1556, while Fox himself was abroad on the Continent, during the days of Bloody Mary.* But in 1672 we find T. C. of Sidney College editing and publishing the book at London, and dedicating it to all teachers and men of letters, "on account of the remarkable elegance of its style, that fitted it so well for being used in schools." Accordingly it appeared in 1672, with a commendatory preface (also in Latin) by T. C., wherein he reminds the reader that it is good to instruct our youth by such compositions as this, referring to the example set by Castello's Dialogues, the Christus Patiens of Grotius, and Buchanan's Jephthah and Baptistes. The printer was "Robert Clavel, in the street "Little Britain," and the motto on the title-page is "Spiritus et Sponsa dicunt Veni Domine," a right application of the often misapplied invitation of the Spirit and the Bride of the Lord, whom they were entreat to enter on His promised kingdom.

One of our reasons for introducing our readers to this curious piece is, that it brings out a view of The Thousand Years which, though wholly untenable, and now abandoned by all, was prevalent in the Reformation period. It will be somewhat interesting to see this view developed in this sacred drama, of which we propose to give a succinct account, accompanied by translations of some of the passages in blank verse. The characters introduced, all of them, have reference to Scripture-truth and Scripture-history; most of the names that seem strange are compounds of Greek words, whose simple meaning at once discover the author's mind, just as do the names introduced in Bunyan's "Holy war." Let us present the personages to the readers, and then hear the prologue.

DRAMATIS PERSONÆ.

EVE.
MARY.
SATAN.
CHRISTUS.
PETRUS.
SAUL, who is also PAUL.
PSYCHE, the human soul.
RAPHAEL, an angel.
ECCLËSIA, mother-church.
PSYCHEPHONUS, (caller of the soul,) }
THANATUS, (death,) } lictors.
NOMOCRATES, power of the law, a tyrant.
ADOPYLUS, (janitor of Hades,) a servant.
ANABASIS, (one who comes up,) a messenger.
ARCHIEREUS, high priest.
NOMOLOGUS, (discourser on the law,) a priest.
POLYHARPAX, (gripping,) a scribe.
DIOCTES, persecutor.
PORNAPOLIS, (city of fornication,) the whore Babylon.
PSEUDAMNUS, (pretended Lamb,) Antichrist. †
AFRICUS,
ASIA,
EUROPEUS, } young men.
HIEROLOGUS, (discourser on holy things,) a preacher.
CHORUS OF FIVE VIRGINS.

* It was translated into French and published at Geneva, with the following title:—"Le Triomphe de Jesus Christ, Comedie Apocalypique, traduite du Latin, en rithme Francoise et augmentee d'un petit discours de la maladie de la messe, par Jacques Bienvenu."

† In one of his sermons Fox speaks of "the false horned-lamb," referring to Rev. xiii. 11.

Satan having accused the children of Eve, Nomocrates receives the handwriting from heaven, by which Psyche (the soul) is handed over to hell, and Soma (the body) to death. Meanwhile the children of Ecclesia, (the Church,) Europæus, Africus, and Asia, are seized by Nomocrates, and detained in the prison of Sciolethron, (shadow of death,) to be handed over to Thanatus, (death,) his licitor. Ecclesia herself begins to be in peril. But when all seems ruined, and no help of man at hand, Christ (who is Philanthropus, lover of man, as Satan is called Misanthropus, hater of man) appears and assists the wretched sons of Adam, frees Psyche from hell, gives Soma the hope of a better life, and delivers the three sons of Ecclesia by means of Paul and Peter. He further strips Nomocrates of his right to the handwriting, and punishes Satan by sentencing him to chains for a thousand years. After a time, Satan, let loose again, raises terrific commotions and uproar by means of Antichrist, the pseudo-lamb, the enemy of the true Lamb and His Church. But the Lamb triumphs, and the Church is clothed for her marriage. The theatre is rent with deafening applause.

PROLOGUE.

"Peace be to you, and fruit of all your toils! Silent attention from you is the suit Of a new poet (to his audience new), While a new spectacle he brings before you Upon the stage, nought else than Christ triumphant!

Oh that we saw Him coming in the clouds Triumphant! and perhaps that day is near. There shall be no stage spectacle that day, For with these eyes we shall behold at last The things fulfill'd that God has promised long. Meanwhile be not unwilling for a time To gaze as through a lattice, on the likeness Of these realities set forth before you.

Our theme is holy—all from that blessed book The Apocalypse, and speaks of things which all Have heard oft-times, but which no eye has seen. Lend me, then, sacred silence, such as men Refuse not when they meet in sanctuaries. Why should not eyes as well as ears be holy?

First, we shall set before you the true form Of God's own Church; then Satan's rage and fury; Next Antichrist revealed, with the dire tumults Raised everywhere by the Babylonian harlot. Nor less upon the stage shall come Nomocrates Who with his bill of charges troubles souls. But yet at length, triumphant over all, Christ shall be seen. Such is the scene before you.

Be silent, then; lend us your ears, we pray; We hire your tongue for silence and we seek Exemption from both sneers and flatteries, And envy, and all malice. Morose Aristarchus, And biting Memmius, be far from us; For we sing with the Graces and we know That we are not Roscius, but, on the other hand, We fondly trust that you are not as Momus. The actors seek to please you all; The poet seeks to injure none, But to do good to all that come. The same he asks of you again, And will applaud you in return.

If this dramatic piece seem lengthen'd out, Remember that the matter is most varied. I own it has its chinks and chasms wide, Arising from the nature of the theme; But still good men are pleased with what is fair, The ill-intention'd not even with the best, Such is our prologue. It is a brief compend Of our dramatic piece, which is not brief."

This is the plain introduction, not certainly poetical, but in the approved style of the old Latin dramatists. The first act then opens. We hear Eve lamenting the misery brought into the world; then by a wide stretch we find ourselves at the side of Mary, lamenting her son, Jesus. They communicate their sorrows, and Eve asks much about Jesus, and has just been told His wondrous history and His death, without any cause in Him why He should die, when they are startled by a fearful sound overhead, a sound of war and uproar. At last Mary exclaims— "What can this be? Unless that heaven itself Is shaken into ruin, what can this mean?"

But Eve replies—

"Let us wait calmly, for I think the issue Must be the bringing forth of some strange wonder, Great God!—O let us flee! 'Tis Satan, Satan! Breathing out rage and fury."

It turns out that this is the battle spoken of in Rev. xii. Michael and his angels have been fighting in heaven against the dragon; and here is the old dragon, in his flight and disaster, belching out malice and impotent revenge. Part of Satan's soliloquy is as follows; its poetry far from Miltonic, and yet the vein of thought resembling Milton:—

"Woe! woe! Yet after all boast not, O Michael! Enjoy your victory; 'twas not won by you, Nor is it yours! For if the Godhead helped thee, Is it then wonderful that victory came? Were it a battle without God, between Me and all angels, and cherubs, And seraphs too, and though all came upon me In one tremendous onset, soon they should know How I would grasp them; and with hands, nails, heels, Thrust down, tear, crush them, and their brains dash out! Break their strong loins, grind every bone, stamp down, Trample, and thresh, and pound them, beat and bray them!"

Thus Satan raves; then suddenly he descries Psycheponus and Adopylus, with whom he condescends, after a furious scolding, to talk over the story of his defeat. But this scene passes, and we find ourselves listening to the calm voice of Jesus, risen victorious o'er hell and death. He brings out Psyche from her prison, while Satan looks on and gnashes his teeth in desperate but impotent hate. Christ triumphant, as he passes on, speaks to Psycheponus and Adopylus:—

"O death, I am thy death! O grave, thy grave!" While happy Psyche, delivered from death, hell, guilt, adores and wonders:—

"My Jesus, I am Thine! Whate'er I am, I owe it to Thy merit so abundant."

"Maximo merite Tuo," is the expression. But while Psyche is getting from the Lord still further tokens of victory, she turns pale. Christ asks, "Why tremblest thou?" "Behold him at my right hand, Satan!" Forthwith, Satan is compelled to deliver up the indictment containing all his charges against Psyche, and it is nailed to the cross. After this Christ speaks:

Christ.

"In heaven and earth, all power to me is given. Come hither Raphael; take this key from me, (It is the key of yonder bottomless pit;) This tether, too, and hurry off at once This hater of man's race, and bind him fast In that abyss."

Raphael.

"My Prince, it shall be done as Thou hast spoken."

Christ.

"Let him be there shut up and firmly held That he assault not any one on earth During the thousand years that now begin. There is my seal, to seal the prison door. And now, O Psyche, go to my disciples; The good news let them hear. Then for a time We both shall up to paradise ascend, Where you shall wait in joy a little season Thy brother Soma's resurrection-day."

(To be continued.)

A Tedious Preacher.

Baron Yelverton, when Chief Baron of the Exchequer in Ireland, went to a lent circuit, and one of the assize towns happened to be a place of which one of his college cotemporaries held the living; at his own request, the Chief Baron's reverend friend preached the assize sermon. The time being the month of March, the weather was cold, the Judge chilled, and unhappily the sermon long and the preacher tedious. After the discourse was over, the preacher descended from the pulpit and approaching the Judge, smirking and smiling, looking fully satisfied

with his own exertions, and expecting to receive the compliments and congratulations of his quondam chum.

"Well, my Lord," he asked, "and how did you like the sermon?"

"O, most wonderfully," replied Yelverton; "it was like the peace of God, it passed all understanding; and like his mercy, I thought it would have endured forever."

The Iceberg.

Some years since a vessel lay becalmed on a smooth sea, in the vicinity of an iceberg. In full view, the mountain mass of frozen splendor rose before the passengers of the vessel, its towers and pinnacles glittering in the sunlight, and clothed in the enchanting and varied colors of the rainbow. A party on board the vessel resolved to climb the steep sides of the iceberg, and spend the day in a picnic on the summit. The novelty and attraction of the hazardous enterprise blinded them to the danger, and they left the vessel, ascended the steep mountain of ice, spread their tablet on the summit, and enjoyed their dance of pleasure on the surface of the frosty marble. Nothing disturbed their security or marred their enjoyment. Their sport was finished, and they made their way down to the water level and embarked. But scarcely had they reached a safe distance before the loud crash of the crumbling mass was heard. The scene of their gayety was covered with the huge fragments of the falling pinnacles, and the giant iceberg rolled over with a shock that sent a thrill of awe and terror to the breast of every spectator. Not one of that gay party could ever be induced to try that rash experiment again.

But what is this world with all its brilliancy, with all its hopes, and its alluring pleasures, but a glittering iceberg, melting slowly away? Its false splendor, enchanting to the eye, dissolves, and as drop after drop trickles down its hidden pores, its very foundations are undermined, and the steady decay prepares for a sudden catastrophe. Such is the world to many who dance over its surface, and in a false security forget the treacherous footing on which they stand. But can any one who knows what it is, avoid feeling that every moment is pregnant with danger, and the final catastrophe is hastening on?—*The Prayer Meeting.*

For the Herald.

Sympathy.

Amid all the social feelings that are cultivated in the human heart, there is none which casts its fragrance on the dark storms of sorrow or contribute so much to our present happiness as sympathy. It is the fountain from which springs that friendly intercourse that renders life a blessing, that cheers the harsh word or unkind look, and causes the stream of friendship to flow sweetly along. In the affairs of interest and selfish passions, that attend the changing scenes of this life, how often man meets with disappointment in his professed friends. While enjoying wealth, or worshipping at the altars of fashion, he is owned by the moving multitude, but when the bow of hope is gone, and adversity settles like a dark cloud, he is too often deserted, and compelled to mourn in sorrow the society of the companions of his more prosperous hours.

The poet has sung what his aching heart at the time realized, when he touched his harp in such strains:—

"Friendship is but a name,
A charm that lulls to sleep,
A charm that follows wealth and fame,
But leaves the wretch to weep."

Bad however as the world is,—though often, when self is not the principle that incites to action, we find the human heart destitute of sympathy,—yet there are some, like stars breaking through the storm that darkens the skies: that shine like angels of mercy, kindling the sunlight of happiness beside the stricken household of sorrow and mourning.

When the priest and the levite have passed on, leaving the bruised stranger to perish, the good Samaritan stops, binds up his wounds, conveys him to the inn, ministers to his wounds.

It has been strikingly exemplified in the life of our great teacher, who wept at the grave of Lazarus, whose sympathies were broad as the human family—who came to our polluted earth not alone to save the high and mighty ones, but to give sin burdened souls a happy release, with a blessed hope, of “entering that rest that remains to the people of God.”

Sympathy for our race, pity for the fallen, ever seemed to dwell in His heart. He raised the widow's son, encouraged the down-trodden, healed the sick, comforted the mourner; and even the beggar in the street was not unnoticed.

Let no false pride, or vanity, keep us from following the example of one who went about doing good, that when He shall come to gather his ransomed ones, it may be said to us as one of old, “She hath done what she could.”

S. E. C.

Shafford Hollow, March 24, 1852.

“Will Jesus Come Quickly?”

Then let us often invite him to come. John did, for, having set forth His coming, he cried, ‘Even so, Amen.’ And again, ‘Even so, come Lord Jesus.’ So also, ‘the Spirit and the bride say, Come. And let him that heareth say, Come.’ Do we not wish the weary creation to rest? Do we not wish the suffering Church to be happy? Do we not wish Jesus to be honored, and glorified, where he suffered shame, contempt, and death? Do we not wish the reign of sin to cease, and the reign of perfect, perpetual, and universal holiness to commence? Do we not wish the kingdoms of this world to become the kingdoms of our God and of His Christ? Do we not wish the holy city, the New Jerusalem, the city that hath foundations, the city prepared for patriarchs, prophets, and all saints, to descend out of heaven from God? Do we not look and long for the new heavens, and the new earth, wherein dwelleth righteousness? Do we not desire to see Satan bound, and shut up in the bottomless pit, that he should deceive the nations no more. Do we not long to see the saints living and reigning with Christ on earth? Do we not desire to inherit all things, having God for our God, and enjoying the glorious liberty of the sons of God? In a word, do we not long to see Christ, to be with Christ, to be like Christ, to live and reign with Christ? Then let us often cry, ‘Come Lord Jesus, come quickly.’ For until Jesus comes, these things shall not be realized and enjoyed. But then the mystery of God will be finished; then shall be accomplished the exciting words, ‘The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.’ O glorious prospect! Good and gracious God hasten, O hasten it in Thy time!

“Will Jesus come quickly? Then sinners should beware. The coming of Jesus will, to the unconverted, be like the coming of the flood on the world of the ungodly, and like the fire and brimstone which destroyed the city of the plain. Then the door of hope will be shut, and shut for ever. Then the way of access to the throne of grace will be closed, and closed for ever. Then salvation will be impossible, and all that remains for the unconverted will be wrath, the wrath of God, the wrath of God for ever and for ever. Into the lake which burneth with brimstone and fire they must be cast. With Satan and his angels they will be doomed eternally to dwell. O, sinner, thoughtless sinner, ask the solemn question, ‘What will you do in the day of visitation?’ ‘How can you escape, if you neglect the great salvation?’

“O sinner, free and easy sinner, ‘What will you say when He shall punish thee?’ ‘The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all

should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up. Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?’ Reader are you ready for that solemn, that momentous event? Are you in Christ? Are you born again? Have you come to Jesus, as a poor sinner, to be saved by His grace? Make sure of this, for there is no safety without it. If you have come, come again, come daily, and live by the faith of the Son of God. If you have not come, or if there is any doubt about it, come, O, come at once—delay not one moment, lest Jesus come, or death arrest you, before you have fled for refuge to lay hold on the hope set before you in the gospel?

“My soul, see that thou art ready for the Lord's appearing. Keep thy conscience clean and tender, by faith in the atoning blood; keep thy eye fixed on the glory of thy God and Savior; and keep all thy talents employed in his service, and for his people's good. And now, O thou most gracious and most glorious God, prepare us for the coming of Thy beloved Son; by the teaching and operation of thy Holy Spirit, by daily communications of grace, and by close and intimate fellowship with Thyself, may we be made ready, and kept ready, that at the first signal of His presence we may rise and receive Him joyfully. Or if Thou should send for us by Thy messenger death, before the Master's advent, may we be equally ready, and willing to depart and be with Christ in Thy presence and glory. Give, O give us grace, that we may so believe, so live, and so work, as to be ready for whatever may come, for our dear Redeemer's sake. Amen.”—*Watchword for Christians. By Rev. J. Smith. London, 1862.*

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

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“There remaineth therefore a rest to the people of God.” Hebrews 4. 9.

(Continued from our last.)

In the first place, it is the rest of only a portion of God's elect. It is the privilege of the family in heaven; but, meanwhile, the family on earth, the younger brethren, are still struggling against sin, and fighting their way through a wicked world.

In the next place, even with themselves it is incomplete; for, according to the description of St. Paul, the spirits only are made perfect, while the poor body is lying under the curse of death, corrupting in the grave. The rest, therefore, cannot be complete until the whole man, soul and body, shall be reunited in its joy.

Nor is the triumph of the Redeemer yet perfected. He is still rejected and disobeyed. His law is still broken, and his saints still despised; and how can there be perfect rest till he see of the travail of his soul and is satisfied?—till the last enemy is destroyed, and the Lord alone exalted in his kingdom?

We are to look forward, then, for some more perfect rest still remaining for God's people. We have ascended two of the lower ridges in the range, but now we are to look out for the lofty mountain-top, which towers in heavenly grandeur above them all.

3. This perfect rest we shall find in the advent. “And to you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.” (2 Thess. 1: 7.)

In thus speaking of the rest of the Advent, it will be needless to draw any distinction between the two great periods into which the coming rest may be again divided, by the delivering up of the kingdom, as described in 1 Cor. 15: 24. The final hope presented to us in Scripture is the Advent; and the kingdom then to be introduced is the resting-point of our present faith.

Now, this rest has all the features of the rest in heaven. There is much added, but there is nothing taken away. There are the same persons enjoying it, viz., the redeemed. There is the same peace, the same security of outward circumstances, the same inward holiness, and the same satisfaction in Christ. He is still in the midst of his people, and through his grace they are still like him. But all the defective points of the other picture are now filled up, and the rest of expectation gives place to the rest of perfect and unmixed satisfaction in the eternal enjoyment of the Saviour's love.

(1.) It will be a rest enjoyed by the whole of God's elect. The whole body of God's chosen people may now be classed under three great divisions. There are those who, having fought the fight of faith, have departed hence, and fallen asleep in Jesus. Next, there are those who are in the midst of their conflict,—the present witnesses for Christ on earth; and, lastly, there are others not yet called, some unborn even in the world, and others not yet born of God. Now, the first of these classes is the only one that enjoys the rest of heaven; the second has the germ of it in the form of spiritual peace; but the third has not yet tasted of its blessing. But, at the coming, all shall be united; and all will be there, and all conquerors. The whole body of God's elect will be gathered, nor will there, throughout the multitude, be one in whom remains the smallest taint of sin. The dead will be there, for “those that sleep in Jesus will God bring with him;” and the living will be there, for “we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” And those yet unborn shall be there, for “the promise is to you and to your children, and to those that are afar off, even as many as the Lord your God shall call.”

Thus there will be a reunion of the living and dead in Christ.

Now, we must not underrate the pain of separation. Believers are borne through it by the Lord's grace; but still the pain is bitter, and the gentle heart must bleed at the day of parting. Our Lord himself wept at the death of Lazarus; and it is no sign of the Lord's spirit if we can watch unmoved death's progress, and bid a tearless farewell to those beloved associates whose faithful affection has been the joy and delight of our lives. It is a heartless son that does not weep over a mother's grave. And we may weep. The Scripture never tells us that we are not to sorrow, but rather gives directions as to the character of Christian grief. We are not to “sorrow as those that have no hope.” There is to be a gleam of sunshine sparkling in the tear; and the reason is, that when the Lord comes, there will be reunion, “for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

And who can attempt to realize the blessing of that united rest! Consider it for one moment, as it bears upon our homes. The pious mother, e. g., is gathered into her rest before the throne, and she leaves behind her group of little ones. How did she, when here, plead for them with God; how did she wrestle in unceasing prayer on their behalf; how did she strive with God, that, whatever were withheld, this might be granted—that every one might be safe in Jesus! But the day of parting comes; the little group is gathered around her; she gives her last kiss, she offers her last prayer, and dies! She dies in the Lord, and so she rests before the throne; but the motherless children are left to buffet their way through this rough world, and to seek from strangers what no stranger can ever give,—the indescribable tenderness of a mother's love. But the prayer is heard, and they grow up as the soldiers of the Lord, faithful believers, and unflinching witnesses for the Cross: till at length there is a new sound heard,—it is the voice of the archangel, the trump of God: the Son of man is come, and those that sleep in Jesus are the joyful companions of his progress. Now, if all thoughts are not absorbed by the one subject of the Redeemer's glory, imagine, if you can, the unutterable joy which must fill the mother's

heart, when she is once more in the midst of her little ones, no longer now to part from them in the helplessness of their infancy, but to welcome them as her joyful companions in the kingdom, and to present them to the Lord as her joy and crown of rejoicing, that henceforth as one unbroken family they may altogether rest in Jesus.

Then, again, the living will attain their rest, or, in other words, the church militant will be merged into the church triumphant.

We cannot say that the people of God have entered into their rest, when a large portion of that people are still in the very midst of their conflict. The living believer is as dear to the Lord as the departed spirit before the throne. The poor unworthy Christian, who worships and witnesses below, who groans over indwelling sin, and struggles in weakness to glorify his Lord, has as close an interest in the Father's love, as the twenty-four elders who now surround the throne, for it is the righteousness of Christ that forms the only loveliness of them all; and while one saint is still struggling, the people of God are not yet perfected in their rest. But the rest at the Advent is to comprehend us all, as we are taught (11: 40), “God having provided some better thing for us, that they without us should not be made perfect.” They must not enter on the fullness of their joy till we are called to share it with them. Now, think of the rest as provided for the living church. The last days are to be charged with heavy trial. They are to be days of delusion, of deception, and distress. So terrible is to be their character, that the elect themselves shall scarcely stand, and for the elect's sake they must be shortened. The Lord's children will then be much like the little boat's crew on the sea of Galilee, toiling at the oar, but making no way against the storm. But as with them, so with us. He will come, walking on the waters; and the moment he comes there will be a calm. There will be none of the intermediate pain of death. The Sun of Righteousness will arise before the night of death closes in; and in the midst of their activity, they will find themselves resting in the Lord. There will be no tempters to deceive, no more doubts to harass, and no more Antichrists to persecute; the Lord himself shall put an end to all, and the Lord's people shall rest in his unresisted kingdom.

(To be continued.)

The destruction of Jerusalem.

Sir E. Bulwer Lytton lately delivered a lecture in Lincoln, Eng., on the early history of Eastern nations. He gave an outline of the history of the Babylonian, Assyrian, Persian, Egyptian, Greek and Jewish nations, and closed by the following description of the destruction of Jerusalem by Titus:

Six years after the birth of our Lord, Judea and Samaria became a Roman province, under subordinate Governors, the most famous of whom was Pontius Pilate. These Governors became so oppressive that the Jews broke out into rebellion, and seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of appalling terror as are to be found in the history of the siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broken loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of these civic massacres, the Roman armies appeared before the walls of Jerusalem. Then, for a short time, the rival factions united against the common foe; they were again the valiant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome.

But the triumph was brief, and ferocity of the ill-fated Jews was soon again wasted on themselves. And Titus marched on, and encamped his armies close by the walls, and from the heights the Roman gazed with awe on the city of Jehovah.

Let us here pause, and take, ourselves, a mournful glance at Jerusalem as it then was. The ci-

ty was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen stretched below the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its doors of the rarest marbles, its chambers filled with the costliest draperies, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, upon a precipitous rock, rose the temple, fortified and adorned by Solomon.

The temple was as strong without as a citadel, within more adorned than a palace. On entering you beheld porticoes of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver; among which was the wonderful gate called the Beautiful. Farther on, through the vast arch, was the sacred portal, which admitted into the interior of the temple itself, all sheeted over with gold and overhung with a vine-tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, were set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But alas! the veil of that temple had been already rent asunder by an inexplicable crime, and the Lord of Hosts did not fight with Israel.

But the enemy is thundering at the wall. All around the city rose immense machines, from which Titus poured down mighty fragments of rocks and showers of fire. The walls gave way, the city was entered—the temple itself was stormed. Famine, in the meantime, had made such havoc that the besieged were more like spectres than living men; they devoured the belts of their swords, the sandals of their feet.

Even nature itself so perished away, that a mother devoured her own infant—fulfilling the awful words of the warlike prophet who had first led the Jews toward the land of promise: "The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground, for delicateness and tenderness—her eye shall be evil toward her young one, and the children that she shall bear; for she shall eat them for want of all things, secretly, in the siege and straitness wherewith the enemy shall distress thee in thy gates."

Still, as if the foe and the famine were not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howling through the streets—every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish amid its ruins. It was a calm summer night, the tenth of August; the whole hill on which stood the temple was one gigantic blaze of fire—the roofs of cedar crashed—the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells rang back from the Hill of Zion and the Mount of Olives. Among the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day men were still living who might have heard the warning voice of Him the crucified: "Verily I say unto you you all, these things shall come upon this generation. . . . O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee! behold your house is left unto you desolate!" And thus were the Hebrew people scattered over the face of the earth, still retaining, to this hour, their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still vainly awaiting that Messiah whose Divine mission was fulfilled eighteen centuries ago upon the Mount of Calvary.

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?



ADVENT HERALD.

BOSTON, MAY 10, 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.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders, Price 60 cts. postage 11 cts. In gilt, \$1.00.

The P. O. address of Bro. D. Boody is changed from Rochester, to Almond, N. Y.

The P. O. address of Rev. J. F. Cotton, given last week as Box 1097, should have been Box 1079.

The Propriety of Correcting errors in Chronology, Criticised.

(Concluded.)

Thus it appears that the principle defect which was alleged to exist in Mr. Shineall's work, and which in the opinion of his opponents constituted the head and front of his offending, is at any rate one with which the greatest Commentary of our day is equally chargeable, and, therefore, Mr. Shineall has the consolation, at any rate, of having gone astray in very good company. Note 9.

The other faults which are asserted to be discoverable in his book are of microscopic and Lilliputian dimensions, and scarcely discoverable, when we look at the work as a whole, and perceive in it an immense amount of valuable information brought together, which is specially suited to these momentous times, and is for the most part in agreement with your views and those of other leading chronologists and commentators. Note 10.

I believe that Mr. Shineall as well as yourself has studied chronology for more than twenty years, and there cannot be much real difference between your conclusions, since you both terminate the 6000 years within 13 years of the same period. In view of the common battle, which prophetic writers have to

fight, against ignorance and error on every side, it behoves them not to let discussion and discord creep into their ranks, but to bury the hatchet of mutual strife and to pass round the calumet of peace, and to prove the truth of the axiom that "in union there is strength." Note 11.

I would take this opportunity of mentioning with regard to an objection you have raised to Napoleon being the Head of the Ten Kingdoms, as expressed in my pamphlet on the End of the World, that it is not considered that Napoleon is yet the Head of the Ten Horns, because he is still one of the Horns himself, but it is believed that, as the Personal Antichrist, he will ultimately appoint some deputy to preside over France and will then himself be an eleventh person beside the Ten Horns or Kings who will give their power and strength to him during the 3 1/2 years' hour of tribulation. I find that although Mr. Shineall has not touched on this point in his book, yet he is most firmly of the opinion that Louis Napoleon is the Antichrist and eighth Head of the Beast and is destined to gain supreme power over England and America and to have a literal image made of himself and worshiped by his subjects under penalty of death in case of refusal to bow before it. Note 12.

Your truly,

M. BAXTER.

P. S. In your extract on the first page of last week's Herald, two or three lines were missed out at the 8th line of the 2d Column, which interfered with the sense of the passage.

NOTES TO THE ABOVE.

NOTE 9. It is immaterial in what company a man goes astray. A blunder made by a king, or by a philosopher, is no less a blunder because of the kingly or other title. Truth is what is desired, and not agreement in error with some great mind who in other things is mainly correct. The question is, whether 89, or 70 years should be reckoned between the 4th year of Jehoiakim and 1st year of Cyrus. And that seventy years is the precise measurement of that period, is the conclusion of Messrs. Blair, Bickersteth, Birks, Browne, Chapin, Clinton, Cuninghame, Habershon, Hales, Jarves, Usher, the Duke of Manchester, Prideaux, Hengstenberg, Kennedy, Playfair, Petavious, and every writer of any reputation on Chronology. Expositors are not necessarily chronologists; but no standard writer on chronology gives other than seventy years for that period; the accuracy of which is thus demonstrated:

1st. By the prophecy. (Jer. 25: 11, 12,) that "these nations shall serve the king of Babylon seventy years;" which period must have begun when Judah became subject to Babylon, in the 4th year of Jehoiakim. And as God said, "When seventy years are accomplished, I will punish the king of Babylon and that nation," (24: 12,) that period must have ended when "Belshazzar the king of the Chaldeans was slain and Darius the Median took the kingdom," Dan. 5: 30 31. For service to the king of Babylon could not exist after its conquest. Both our correspondent and the one he defends, have confounded this service to Babylon with a captivity in Babylon. But God had said, "The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it and dwell therein," Jer. 27: 12—showing that the 70 years service was not that of the captivity—there being 70 years from Jehoiakim to Cyrus, when the service to Babylon began and ended, and also 70 years between the burning of the temple in the 11th of Zedekiah, and its rebuilding 18 years after Babylon itself became tributary.

2d. By the Canon of Ptolemy, which reckons 70 years the length of the Babylonian kings covering this period.

3d. By the Chaldean Annals, as quoted by Josephus from Berosus.

4th. By Jewish history, which is in harmony with this period.

5th. By the Phoenician annals, also quoted by Josephus from Berosus.

6th. By the unerring calculations of Astronomy, in respect to eclipses, before and subsequent to that period; which requires it to have been of that length. And,

7th. The inaccuracy of the Table in "Bible Chronology" is proved by its conflict with the Scriptures. For,

1. The Scriptures give the 10th year of Zedekiah as coincident with the 18th of Nebuchadnezzar, (Jer. 32: 1); but the Table makes it synchronous with Nebuchadnezzar 11th—a discrepancy of six years.

2. The Scriptures make the 11th of Zedekiah synchronous with Nebuchadnezzar's 19th; but the table makes it his 13th—also a discrepancy of six years.—See Jer. 52: 4—12.

3. The Scriptures make Nebuchadnezzar's 1st year synchronous with Jehoiakim's 4th (Jer. 25: 1), but the table synchronizes it with Jehoiakim's 10th—another variation of six years.

4. The Scriptures place the reign of Jehoiachin in the eighth year of Nebuchadnezzar (2 K. 24: 12); but according to the table it would be in Nebuchadnezzar 2d, another variation of six years from the Scriptures.

5. Twice do the Scriptures affirm that the 1st year of evil Merodach was "the seven and thirtieth year of the captivity of Jehoiachin," (2 K. 25: 27 and Jer. 52: 31); whilst the table puts Jehoiachin's captivity in A. M. 3519, and the first of Evil Merodach in A. M. 3561—42 years apart, and so varying five years from the Scriptures.

Again, the erroneousness of the table in "Bible Chronology," is shown by its inconsistency with the other parts of the book. On p. 105 it is stated that Daniel had his "visions of the four wild beasts, etc. (chap. 7; 8; 11,) in the fifty-third and fifty-sixth years of his captivity." But according to the table, the 3d of Belshazzar, in which Daniel had his vision of the 8th chapter, was only 49 years from the first of Nebuchadnezzar, which is there made to synchronize with Jehoiakim's 10th year, and would place Daniel's captivity in Jehoiakim's 4th year—19 years before the table begins the captivity; which is just the extent of the error, and makes those 19 years twice counted in the second, as well as in the first volume.

NOTE 10. It so microscopic, how came our correspondent to think that "Bible Chronology" was erroneous to the extent of four years between Cyrus and our A. D.; twelve years between Amaziah and Azariah; two years before division of land; six years in the time of Joshua; and 9 years in the anarchy following? And was it a microscopic error to include the 24 years given to Samuel, in harmonizing the time with Paul's 450 from the division of the land to that prophet?—an inadvertence that is repeated?

NOTE 11. Most cordially would we welcome co-operation with all candid minds of similar views, but men of candor solicit and never repel the exposition of their errors. We should consider any union dearly purchased, if the price required to be paid for it was, that seeing an erroneous conclusion, we should be required to keep silent respecting it. Besides we have no election. Our readers demand of us that we analyze calculations of this nature, and give them the means of judging of the reliability of claimed demonstrations. And had we failed to show the truth, we should have been recreant to duty. For no confidence could be placed in the reliability of a guide, who fails to point out the pitfalls by the way. Our correspondent has not shown himself a safe leader, in thus attempting to deprecate the exposure of chronological errors.

NOTE 12. Such predictions as this are not in harmony with our views of the teachings of Revelation. We think, also, they tend to bring the study of prophecy into disrepute.

Self Immolation by a Boy.

A correspondent of the New York Observer, in giving an account of a revival at the Alpine House, in the vicinity of the White Mountains, N. H. states that among the subjects of grace were a man and wife who experienced great sorrow last summer (the summer of 1861) in the death of a dear boy of theirs by fire—an account of which went the rounds of the papers. This correspondent says:

"Little Charlie was really a remarkable child, especially in a fixed presentiment of early death—not expecting to be a man and join a brass band," as he would have liked to, and hardly supposed when five years old, that he would live to be six. He even asked his mother, a few days before his death, whether she would prefer "to be sick and die, or to be burned to death."

She, too, had sad forebodings, and when he had repeated his closing petitions every night in childish phrase, "Now, Lord, forgive father and mother and sister and brother, and baby and me, good night," she used to tremble lest his sweet voice should soon be hushed.

The fatal day came—a bright June morning. Little Charlie came in from his play, and begged to have his darling baby sister taken from the cradle that he might hold and sing to her. This he did, his mother joining him in his little song:

"Around the throne of God in heaven,
Thousands of Children stand."

He kissed the baby; the mother laid her in the cradle and left the room, and her beautiful boy took a match, ran out to his "play-house" among the boards and shavings, and in five minutes, by her reckoning, was brought back a blackened corpse! She had even suspected that he had a match, and had looked and called after him, almost to weak with vague apprehension to move.

"It was to be!" as she sadly remarked, and it seemed for a time as if that also was to be which she had mournfully predicted when clasping her boy to her bosom she had said to a friend, "If anything happens to little Charlie, I shall die."

She did not die, but lived to declare the works of the Lord. After months of agony, bordering on despair and distraction, she one day found a bit of crumpled paper with these lines and others:

"He has gone to heaven before us;
But he turns and waves his hand,
Pointing to the glories o'er us,
In that happy, happy land."

She resumed her singing, long silenced; she found her voice in prayer, and coming with joy to the table of Christ, she says the Lord has himself come and taken the place in her heart left void by the removal of her darling boy.

There was evidently a connection between the belief of this little boy of glorification at death and his self destruction; and this result, probably, would never have happened if he had been scripturally educated in the doctrine that the resurrection and the coming of Christ are the events that bring the crown and glory. It is a great pity that so much good poetry embodies so much unscriptural theology.

Questions about the Tabernacle.

30. What was contained in the inner sanctuary, or the Holy of holies?

Ans. It "had the golden censer, and the ark of the covenant overlaid with gold; in which was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy seat." Heb. 9: 5.

31. What was the use made of the golden censer?

Ans. The golden censer was that referred to when God said the high-priest, on the 10th day of the Jewish 7th month, the great day of atonement, "shall take a censer full of burning coals of fire from off the altar of the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." Liv. 16: 12, 13.

32. How was the Ark of the Covenant made?

Ans. "The Ark of the Covenant was made of shittim-wood: two cubits and a half was the length of it, and a cubit and half the breadth of it: and he overlaid it with pure gold within and without, and made a crown of gold for it round about. And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon one side of it. And he made staves of shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark." Ex. 37: 1-5.

33. What was the golden pot of manna?

Ans. The manna "was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said this is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. . . . As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept," Ex. 16: 33-4.

34. What was the rod of Aaron that budded?

Ans. It was the rod that budded when one was chosen from each tribe, to determine in which the Lord would recognize the priesthood. "Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their father's houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up their rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow Moses went into the tabernacle of witness, and behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels." Num. 17: 6-10.

35. What were the tables of the Covenant?

Ans. Moses testifies: "The Lord said unto me, Hew thee two tables of stone, like unto the first, and come up unto me into the mount, and make me an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10: 1-5.

36. What was placed in the side of the ark?

Ans. "It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the Lord your God, that it may be there for a witness against thee." Deut. 31: 24-26.

37. What was the cherubim of glory overshadowing the mercy seat?

Ans. "He made a mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered over the mercy-seat, with their faces one to another: even to the mercy-seat-ward were the faces of the cherubim." Ex. 37: 6-9.

38. From what may we judge that this was regarded as the throne of Jehovah when he gave audience to Israel and dispensed blessings to them?

Ans. The Lord said: "there will I meet with the children of Israel, and the Tabernacle shall be sanctified with my glory." "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell among them." Ex. 29: 43, 45, 46.

Great Floods at the West.

CHICAGO, Ill., May 1. A special dispatch to the Times, from Cairo, says the steamer Diligence, from Tiptonville, reports an alarming stage of water in the surrounding country on the Mississippi. Hundreds of houses on the banks of the river there and at New Madrid are submerged.

Thousands of cattle, sheep and hogs have been washed away. Many families are living on flatboats. Every where along the river there is great suffering in consequence of the unprecedented flood. The whole of Columbus up to the fortifications is overflowed, and water is running into the windows of the houses. Hickman is also suffering greatly.

The fortifications at Island No. 10 and on the main land opposite are still above water, excepting the upper battery. A large amount of cannon and heavy ordnance stores captured from the rebels on the main land are still lying in the bayou, and cannot be removed until the water subsides. Point Pleasant is entirely drowned out.

The National Crisis.

The conviction is wide spread that the present is the very crisis of the present struggle of our government with the rebellion—the issue of which is much dependent on the battles now daily expected between the arrayed forces at Yorktown and Corinth. As all are anxiously waiting these movements, we cannot, in the absence of specified intelligence, do better than to give the following, contributed by Horace Greeley to the N. Y. Independent.

At the narrowest part of the peninsula which separates the waters of James River from those of the York, two great armies, together numbering hardly less than three hundred thousand combatants, now closely confront each other. A strong line of field-works and more elaborate fortifications cover the Rebel position, and forbid a further advance of the National forces, save at the cost of a deadly conflict under circumstances which secure great advantages to the intrenched and defending army. The ground is historic—it was there that Washington and Rochambeau gave the finishing blow to British domination on this continent, in the capture of Cornwallis and his army, more than eighty years ago. A conflict equally arduous, involving consequences still more momentous, between forces more equally matched, ten times more numerous, and at least equal in proportionate efficiency, is now plainly imminent—nay, may take place before these words can have passed through the press to their readers. Some of the ablest officers, trained at West Point and disciplined on the former battle-fields for the defense of the American Republic—Lee, Joseph Johnston, Samuel Cooper, with Jeff Davis himself, will here direct the traitor host that fights for Disunion. That the struggle will be a desperate one, none can doubt; let us humbly hope that its results will be auspicious to the speedy return of peace and the universal prevalence of Justice, Truth, and Liberty.

Far Westward of the Virginian battle-ground, near the north line of the State of Mississippi, but more than a hundred miles east of the great river, two other great armies face each other so nearly that any hour may see them grapple in deadly strife. Here Beauregard, Polk, Sterling Price, Van Dorn, and other noted Rebel chiefs, have collected a rapidly increasing army of not less than one hundred and fifty thousand men to resist the National forces, of equal strength, led by Halleck, Grant, and Buell. Here again the Rebels await attack in a position strong by nature and made far more so by art and industry, unless they can again precipitate their entire strength upon a surprised and unsupported fraction of their opponents, as they were enabled to do

on that mournful Sunday morning three or four weeks ago. This, however, is not conceivable; and a battle must ensue between nearly equal numbers, with the advantage of position very greatly on the side of the Rebels, while in arms and other important particulars there is a counterbalancing superiority on the part of the National forces. It were unwise to indulge in sanguine anticipations; yet, though Gen. Halleck is an untried commander, it would be sheer affectation to repress the confidence generally felt by the loyal in his triumph in the impending struggle.

Yet it must be borne in mind that this battle is to be fought in the very heart of the rebellion, where its spirit has been more violent and its domination more complete than any other section. Alabama, Mississippi, Georgia, Western Tennessee, and Arkansas, have scarcely heard the union lamented, much less defended, since they were swept into the swelling, roaring flood of slaveholding treason. Their young men, their poor men, have nearly all volunteered or been constrained to enter the military service of the despotism which now rules and scourges the South. Tennessee, now half recovered to the Union, has thirty or forty thousand of her youth in the ranks of Beauregard's army. Kentucky and Missouri, both union States, have each their thousands in the same service; while in Alabama, Mississippi, and the other Cotton States, no man can avow himself hostile to the rebel programme without putting his life in instant peril; and the new conscription of every citizen of the seceded States between the ages of 18 and 35, is sweeping all that remains of disposable force into the camps of Beauregard and his subordinates. Probably every day's delay adds some thousands to the numerical strength of the host which Halleck must encounter in the terrible conflict now awaited with such natural anxiety.

Count Mercier, the French Minister at Washington, whose recent visit to Norfolk and Richmond has naturally excited an interest which he declines to gratify, is personally intimate with many of the Rebel leaders, and is regarded by them as at heart a well-wisher to their cause. That he formally visited them in any official capacity, is not probable; but that he bore to them a friendly message from his Imperial master, assuring them of Napoleon's desire to interpose his good offices between them and destruction, is scarcely questionable. That the Emperor believes the time at length arrived in which his interposition might arrest the prodigal effusion of blood and restore peace to this distracted country by some acceptable compromise between the combatants, this mission clearly indicates. The pretense that the Plenipotentiary of a great power passed through the lines of two great hostile armies to the capital of a rebellion, on a purely mercantile errand, impelled by his sovereign's interest in a lot of tobacco, can deceive no one. Any of the French Consuls in the seceded States could have done such an errand without the aid of a steam frigate. M. Mercier's business in Richmond was of far higher importance, and far more consistent with the dignity of his position.

No matter—his mission was a failure. He found the master-spirits deaf to all his representations, and blindly intent on pushing the war to the last extremity. That they utterly refused to be reconciled to the Union on any terms, even of their own dictation, is well known; that they assured him of their determination never to make peace until Western Virginia, Tennessee, and perhaps Kentucky, Missouri, and Maryland also, were surrendered to them, is currently reported. At all events, the general result is certain: There is to be no peace without Disunion and the complete triumph of the rebels, unless they be vanquished and scattered in the battle-fields to which they invite us.

Should the pending battles result decidedly in our favor, it is hard to see how the struggle can be much longer protracted. If want of men does not paralyze the Rebellion, want of arms and other material resources soon must. The loss of New Orleans is a staggering blow, as no other city at all equal to this in wealth, population and position, remains to them. If they can win even partial victories over our two great armies, they may thereupon make new drafts on the credulity of their dupes, and perhaps concentrate or detach a force for the recovery of the Crescent City; but if beaten now in the fields where their intrenched armies await attack, they can hardly hope to recover. It is possible, indeed, that a reverse in the West may be counteracted by a success in the East, or vice versa; it is possible that the battles next to be fought may prove as indecisive as those near Pittsburg Landing; but neither supposition is probable. The obvious presumption is that the defeat of either of its great armies will prove a death-blow to the Rebellion.

Evacuation of Yorktown.

After putting the above in type, we have the following important intelligence.
Washington, May 4th—12: 30 P. M. The follow-

ing report has just been received from Fortress Monroe:

"Yorktown was evacuated last night. Our troops now occupy the enemy's works. The enemy left a large amount of camp equipage and guns, which they could not destroy for fear of being seen."

Headquarters Army of the Potomac, }
May 4—9 A. M. }

To Hon. E. M. Stanton, Secretary of war:

We have the ramparts. Have guns, ammunition, camp equipage, &c. We hold the entire line of his works, which the engineers report as being very strong. I have thrown all my cavalry and horse artillery in pursuit, supported by infantry. I move Franklin's division and as much more as I can transport by water up to West Point to-day. No time shall be lost. The gunboats have gone up York river. I omitted to state that Gloucester is also in our possession. I shall push the enemy to the wall.

(Signed) G. B. McCLELLAN.

Major General.

[From the Army Correspondent of the Associated Press.] This morning at 5 o'clock your correspondent entered the enemy's works, which the rear of their army deserted four hours before. Everything was found to be in utter confusion, as though they left in great haste. Between forty and fifty pieces of heavy artillery have been left on their works, after being spiked, together with a large amount of ammunition, medical stores, camp equipage and private property of their officers. A negro, who was left in the town, states that the rebels threw a large amount of ordnance stores into the river, to prevent its falling into our hands.

Several deserters have succeeded in running into our lines. One of them, a very intelligent man, originally from New York, who has been connected with the rebel ordnance department ever since the works at York town have been constructed, states that the rebels evacuated owing to the near approach of our parallels covering the immense siege works of our men, that they feared the success of the Union gunboats in the York and James rivers, by means of which their communication with the outer world would be cut off. The order to evacuate was given by Gen. Johnston, on Thursday, to commence the following morning, which was accordingly done.

Gen. Magruder was said to have most strenuously opposed the order, saying that if they could not whip the Federals here, there was no other place in Virginia where they could; that he swore in the presence of his men, who vociferously cheered him, losing complete control of himself.

The deserters all agree in stating that their troops were very much demoralized and disheartened when the order to evacuate was made public, as they all anticipated having an engagement at that point. They also agree that the rebels had 100,000 men on the peninsula, together with 400 pieces of field artillery.

From the best information received they have fallen back to Chickahominy Creek, beyond Williamsburg, where it is expected they will make a stand.

Immediately on the fact of the evacuation becoming known, the troops were ordered under arms and are now in motion from the right and left wings of the army. A large force, under command of Gen. Stoneman, consisting of cavalry, artillery and infantry, are in the advance, and will probably come up with the rear of the enemy before night, if they remain near Williamsburg.

The gunboats have passed above Yorktown and are now shelling the shore on the way up. Following them is a large steamer and other vessels loaded with troops, who will effect a landing.

Gen. Robert E. Lee, the rebel Commander-in-Chief, arrived at Yorktown on Wednesday and immediately examined the works of Gen. McClellan, when he is supposed to have recommended the abandonment of the rebel works, deeming them untenable.

Foreign News.

LOUIS NAPOLEON AND THE ROMAN QUESTION. The Paris correspondent of the New York Commercial Advertiser thus states what we presume to be about the actual position of the French Emperor on the much disputed question of his occupation of Rome:

"It is quite clear to every one who observes closely the course of events that the Emperor has determined to maintain his troops at Rome till the death of the Pope, unless some new and unlooked for event should enable him to evacuate sooner. Two objects are gained by this course—the satisfaction of the powerful clerical party in France, and the prevention of the return of the Austrians to Central Italy. It is an uncertain line of policy, surely, to wait for the death of a man in order to make a change; but the Pope is believed to hold to life at the present moment by a very frail tenure, and when there is great difficulty in fixing a policy this one may be considered as better than none at all."

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 unbecoming controversy.

Thoughts occasioned by Spring.

As Spring has returned, and the white mantle of the earth is disappearing, I have been thinking; and, while thinking, concluded to transfer my thoughts to paper. If you consider them suitable to be placed before the readers of your paper, you may use them.

First. That this earth, while clad in her white robe, was a good emblem of the state of purity in the creation. But as her mantle became rent and the dark spots began to come forth, it brought to mind how sin and iniquity began to creep forth and show themselves.

As Spring advanced, the rays of the sun caused the snow to disappear, and the dark spots to increase in number and size. It brought to mind how rapidly sin and iniquity have increased since the creation of man; for he was made holy. It seems now as though they have almost overcome purity and holiness, as the sun and the vapor from the earth have overcome the snow.

Secondly. That it is important that each person should try to stay the progress of sin, by not yielding to it. In so doing, we not only benefit ourselves but cast a saving influence over those around us, an influence that will last when we are gone. Perhaps some fellow traveler may take courage from our example, and rally when they are hard pressed by sin. The best time to commence is in youth, for then we may keep the doors closed to iniquity. But if neglected till middle age, it is very important that we commence immediately, in order to counteract some of the evil we have done. If we have neglected to work until old age, it is of all importance to act at once, for we must die and not live.

C. S. G.

The More Sure Word of Prophecy.

2 Peter 1: 19.

Peter assures those who had before obtained like precious faith with him, that they had not followed cunningly devised fables when they made known unto them the power and coming of their Lord Jesus Christ; but were eye witnesses of his majesty. Mark 9: 23. The apostles Peter, James, and John were not only eye witnesses of his life of humiliation, at his first coming, but of his glory, with which he would come in his kingdom.

He exhorts, then, to give "diligence to make" their "calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Peter assures them that Christ "received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." The doctrine concerning His coming and kingdom, taught them by Christ, is not the cunningly devised fable of an impostor, but was confirmed by God the Father. They heard that voice when they were with him on the holy mount. He then says: "We have a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place." This prophecy, as the time nears, will shed forth greater light to them that understand. As is said in Daniel, "The wise shall understand." Is not this the time? As the day or morning star lights up the heavens with its brilliancy at the dawn, so will this prophecy show the church the approaching day, when the Lord will come in his glory.

T. GILBERT.

Words of William Penn.

The following is from William Penn's writings: "O Christendom, my soul most fervently prays that, after all thy lofty profession of Christ and His meek and holy religion, thy unsuitable and un-Christlike life may not cast thee at that great assize of the world, and loose thee so great salvation at last. Hear me once, I beseech thee. Can Christ be thy Lord, and thou not obey Him? Or canst thou be His servant, and never serve Him? Be not

deceived. Such as thou sowest shalt thou reap. Gal. chap. 7. He is none of thy Saviour whilst thou neglectest His grace in thy heart, by which He should save thee. Come, what has He saved thee from? Has He saved thee from thy sinful lusts, thy worldly affections, and vain conversations? If not, then He is none of thy Saviour; for though He be offered a Saviour to all, yet He is actually a Saviour to those only that are saved by Him. And none are saved by Him that live in those evils by which they are lost from God, and which He came to save them from. It is sin which Christ came to save man from, and death and wrath as the wages of it. But those that are not saved, that is, delivered by the power of Christ in their souls from the power that sin has had over them, can never be saved from the death and wrath that are the assured wages of sin; so that as far as people obtain victory over the evil dispositions and fleshly lusts they have been addicted to, so far they are truly saved, and are witnesses of the redemption that comes by Jesus Christ. His name shadows his work. 'And thou shalt call His name Jesus, for he shall save His people from their sins.' Matt 1: 21. 'Behold,' said John, 'the Lamb of God, that taketh away the sin of the world.' John 1: 29. That is, behold Him whom God hath given to enlighten people, and for salvation to as many as receive Him and His light and grace into their hearts, and take up their daily cross and follow Him; such as rather deny themselves the pleasure of fulfilling their lusts than sin against the knowledge He hath given them of His will, or to do that they know they ought not to do."

I approve of the above, and would like to see it in the Advent Herald.

D. CAMPBELL.

East Flamboro', C. W., April 17, 1862.

P. S. In the account of my wife's death you make me say, Rev. chap. 24, in place of Rev. 14:13.

D. C.

Candid.

A clergyman in Indiana, in sending pay for the continuance of the Herald, writes:—

"I differ from some of the Theological views maintained in the Herald, but regard its prophetic expositions as valuable, and its practical admonitions as excellent; therefore I gladly contribute, so far as paying the subscription price is concerned, to its support."

NOTE.—We cannot all expect to see eye to eye, while we can, as now, only see as through a glass darkly; but when the day of perfect vision shall have come, we shall overcome all our errors. Ed.

From Sister E. S. Brigham.

BRO. BLISS:—We prize the Herald, and wish to have it continued to us, and also to the world; and we would gladly assist in sending it to those obscure ones who are deprived of the privilege of hearing the truth from the living preacher (which is a privilege we know how to prize in W.), but sickness and death in our family prevent us from doing it at present. We are classed among the "poor of this world," but, if "rich in faith," are heirs to a large estate.

Nine weeks ago to-day we consigned to the tomb a sister, just in the bloom of youth. During her sickness she learned to love and appreciate the truth of Christ's second coming. We send one dollar, the last one of our sister's, wishing to use it in the support of the cause she loved. We hope to meet her in the morning of the resurrection, blooming in immortal youth and beauty, no more subject to disease,—and with all the good and blest to sing redemption's song. What a choir, and what a song! I am lost in the contemplation. Who can comprehend the grandeur and sublimity of that morn'?

But I must stop. I know not where to stop when I contemplate this subject. I hope to join in that song.

MRS. E. S. BRIGHAM.

Westboro', Mass., April, 1862.

From Sister A. Muzzey.

BRO. BLISS:—Feeling to-day like a pilgrim and a stranger away from home, as all our forefathers were, the words of Jesus, before he was condemned to die, John 16th, 33:—"these things I have spoken unto you that in me ye might have peace: in the world ye shall have tribulation, but be of good cheer I have overcome the world," have been a solace to my soul in my pilgrimage.

I am away up in Cornwallace, N. S., about 80 miles from my P. O. address, Hillsburgh, Bear River, where there are but very few of like faith. A Bro. has brought me here, hoping I might through God do the people good, by enlightening their minds in the Scriptures; but who is sufficient for these things? It seems as though those that have closed their eyes and ears from the truth would not believe, if one should rise from the dead.

I have been perusing the Advent Herald to-day, and it really seemed like conversing with an old friend. Some names I see which are unfamiliar, and others I look for, but in vain. Where is Bro. I. Shipman? Why don't he write as formerly? How much I should love to read from my old familiar friends, with whom I have taken sweet council in days past, whose society I am now deprived of. Away in this Nova Scotia region, I found an old paper of July 24th, 1858, and while looking over the old pilgrim I found a sunny leaf from the life of a preacher, which proved to be from the pen of Bro. H. Bundy. It did me good to read from his pen so long ago; but I should be more pleased with something fresh from his heart.

I am lonely here, a stranger in a stranger land. O, how much I want to see my old friends, my brethren and sisters, again on my own American shore. Although deluged in war, yet in Jesus there is peace. Nothing can separate us from the love of Christ.

Since I came to N. S. I have done what little I could in my Master's Vineyard; but O, how much is needed a strong man, armed with the whole armor, to go through this region to give the alarm, and give the gospel trump a certain sound, that the people may wake up and prepare for the judgment. I believe there is but little time to work; the Master will soon come and reckon with his servants.

O how precious are the moments. How fast they fly. Our friends who sleep in Jesus will soon awake, and we shall greet them on the other blest shore. O happy day, when wars will cease and ransomed earth be filled with peace. We have not been waiting and looking in vain for our long absent Lord. O, no; behold he cometh. I believe we are in or immediately coming into the morning watch. Now don't start, Bro. Bliss, or think me fanatical, I have with others been long time on the lookout for day, and watching for the morning, and the midnight hour passed away sometime ago. We have been taking heed to the sure word of prophecy. Peter says we have done well, and we believe it; and now the day is about to dawn, the day star soon to rise, and Jesus comes in his glory. "Watchman what of the night?"

ABIGAIL MUZZEY.

Cornwallace, April 4th.

For the Herald.

Herod's Rash Oath.

BY D. HOYT WILLEY.

'Twas the birth day of a mighty king;
Lords, high captains and chief estates of Galilee
Had gathered then.
Pomp and pride, in vain display,
The palace of the mighty Herod thronged.
The dance and feast went on;
Many a gay laugh the walls resounded,
And many the wine cups filled.
'Twas here the fair Salome,
No hidden beauty undisplayed,
So well the mighty Tetrarch pleased.
Her fascinating charms his folly roused,
And by her beauty moved,
He made a rash, yet solemn vow,—
A vow that half his kingdom proffered,
Or whatever else her choice should be.
His vow he soon regretted;
For, when Satan rules the heart,
Each slight advantage sought and gained
Makes way for deeper crime.
The life of one she asked,
Who for words of truth and holiness,
And denouncing evil deeds,
Now shared the dungeon's gloomy cell;
And at the solemn hour of night,
When sleep his spirit held embraced,
The formidable deed was done.
No groan followed the fatal blow;
And no sound save the gurgling crimson,
Echoed to the dim walls his dreadful fate.
And while the dance and feast went on,
Within a charger the Baptist's head was brought,
And when before the damsel placed,
She cast a fiendish smile,
Like devils, when their work is completed.

For the Herald.

Lines.

Composed on board the schooner "Lively," sailing from Boston to Nova Scotia.

As I leave my own dear native land,
To sail o'er the ocean's blue deep,
To heaven I now lift my eye,—
O, Saviour, the vessel now keep.

Protect thy poor timorous child,
Bid storms and raging winds cease;
Yet give us a breeze that is mild,
Waft us on to a port where is peace.

I leave friends and brethren behind,
To sail to the old British shore;
But I hope to find friends that are kind,
And those who my Saviour adore.

With the wide-spreading sails o'er our heads,
And the vessel rocking beneath,
I think of my Saviour, who once
Was sailing upon the blue sea.

While asleep on his pillow he lay,
'Tis a cry of distress that he hears,
Saying, Master, O dost thou not care?
Lord, save, or we all perish here!

He bids the proud billows be stayed:
His voice, so melodious, is heard—
The winds and the waves they obeyed,
And calmness again is restored.

I ask, is my Saviour on board
This ship in which I now sail?
Ah, yes; I hear his glad voice,
Saying, I'm with thee to the end of the world.

And now upon deck I repair,
To watch if there are signs I can see;
But there's no land, or a sea-bird, to tell
That we near any harbor can be.

But still we are cheered on our way,
For the waves they are wafting us on,
And the captain and pilot doth say:
Take courage, I'll soon be at home.

As swiftly we glide on the deep,
There are signs we are nearing the port;
For the sea-weeds and white birds appear,
And there's land. O, how pleasant the sight!

And now we are landed all safe,
The perils of the deep now are o'er,—
Kind friends, they stand ready to greet,
On the fair Nova Scotian shore.

But our own Eden home is not gained;
That land is far brighter than this;
But we know we are nearing that port,
For the signs they are all in the past.

Our Saviour has given us signs,
By which we may all understand;
And we're nearing the harbor of rest,
And soon on Mount Zion we'll stand.

ABIGAIL MUZZEY.

From Bro. George T. Havens.

DEAR BRO. BLISS:—I hope yet to do something for the A. M. Association. My sympathies are with the cause; I hope to pray that much good may result therefrom. I do pray that you may be sustained, guided and directed in the discharge of your duties, and that the Herald may still proclaim the glad tidings of the soon-coming King, and to comfort the hearts of God's dear children.

Yours, GEORGE T. HAVENS.

Homer, Canada West, April 8, 1862.

From Bro. A. Ramsey.

BRO. BLISS:—I could not think of parting with the Herald in my family. It is all the Advent preaching we get, except that now and then we have a sermon from the Free Will Baptist minister. Bro. E. Burnham has preached here some, and was liked very much. I regret that I cannot do more for the cause I love; but you shall have my prayers and best wishes for your success.

AUGUSTUS RAMSEY.

Taunton Mass., April 12, 1862.

From Bro. John Reynolds.

BRO. BLISS:—It may appear to you that I have a large development of self-esteem, and think myself wiser than the ancients; but however this may be, if I say what is not true its falsity will be known in this age, as in the next,—and to our own master we must stand or fall. However large my self-esteem is, the organ of shame and pride are quite as large, and appear much larger to me. As I should be ashamed to teach what I have not learned, I must confess from the bottom of the heart that I feel proud of the mercy and goodness of God; or, in other words, I glory and rejoice that God has revealed his word unto babes. The foolishness of God is wiser than men, and the weakness of God is stronger than men. God's ways are high above man's, as high as the heaven is above the earth.

A correct view of any doctrine is not dependent on human wisdom, and any truth in the Bible will agree with every other; but in the study of the Bible there is the same gradation as in every other study—so we cannot expect to understand the meaning of the last chapter before we have learned the first. The first truth must be known before we are prepared to learn the next; and so on throughout the Bible, just the same as in every other study. Every succeeding revelation to the prophets is given with reference to that preceding, and it is expected that the preceding is understood. And whatever is peculiar in any succeeding revelation, and not before made known, must be explained, as we cannot be expected to understand it—this difference always being known between common science and the study of the Bible, that a portion of it refers to the age to come, and is not fully revealed. And as we feel assured, after years of patient and constant study, with a mind perfectly willing to yield to the teachings of the Bible, that we know what the beasts in Revela-

tion mean, we believe it is a duty to show it as we have learned it.

But to those who do not know the meaning of the beasts in Daniel, with their heads and horns, these views will not be seen. I mean the beasts in Revelation, chapters 12, 13, and 17; as the beasts of life, in chapters 4, 5, and 6 are entirely unlike them, and agree with Ezekiel's living creatures.

The true significance of the beasts of Daniel will enable us to know the meaning of these natural beasts in Revelation. The only difference in Revelation is that a power mentioned in Daniel is in Revelation represented by a beast and by heads. For it is a truth which all can see that the whole vision of Daniel, excepting a mere history of facts (which of course was no revelation), was concerning a power with which those beasts warred, and with which they were connected. These are simple truths, and only need to be looked at, with a willing mind and a desire to see the truth (as it appears to me), in order to be known.

And when it is said "Here is the mind which hath wisdom," it is the same as to say, understand this which follows, as this is the key to the whole subject and must be known, or you cannot know what this power represents. A right knowledge then of what follows in chapter 17 will explain all the rest; and as we have before stated that this power has a name, indicating its moral character, it must be known by this name, as all important to a right knowledge of these beasts.

JOHN REYNOLDS.

Marblehead, April 20, 1862.

From Bro. William P. Cutter.

BRO. BLISS:—I cannot do without the Herald. The Bible has seemed like a new book since reading it. I love it for its straight forward course.

WILLIAM P. CUTTER.

Round Pond, Me., April 27, 1862.

From Brother H. Canfield.

BRO. BLISS:—I take much pleasure and satisfaction in reading the Herald, especially the healthy, soul-cheering, original communications which frequently appear in its columns. It is a source of gratification that there are a few hundred souls scattered through this waste-howling wilderness, who in spite of wars and tumults, of worldly-mindedness and unbelief, are striving to fight the good fight of faith. I feel that we have many things to encourage us as we are journeying onward, and I sometimes think we are too unwilling to acknowledge the blessings we receive—too slow to realize the willingness of the Lord to bestow upon us the things that we need. We understand that our heavenly Father is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children; yet how slow we are to ask, and how unwilling to "believe that we receive the things we ask for." May the Lord help our unbelief.

I frequently notice communications from persons who are deprived of the blessed privilege of meeting from time to time, with those of like precious faith; and I have been led to thank God that the Herald was so well adapted to the wants of such. It must be indeed a welcome weekly visitor. We may be separated from our dear brethren, yet by this means we can converse freely upon the subject which animates the hearts of all christians—the return of the nobleman. Brethren and sisters, let us be more free to speak through this medium. We know not how a single sentence may encourage some weary soldier, who is struggling against the adverse winds of trial and affliction.

I would say, for the encouragement of others, that the Lord has seen fit to open a comparatively new field of labor and has greatly blessed the writer, unworthy as he is, in endeavoring to preach the Gospel. Bro. and sister Stetson moved from Danville to Wheelock some seven years since; and, being two faithful, well-trying soldiers of the Lord Jesus Christ, they have adorned their profession with a well ordered life and a godly conversation—which, by the way, is the very best preaching—and by their uniform consistent Christian character, have gained the confidence of their neighbors and acquaintances. After telling me plainly the state of feeling among the people in that vicinity in relation to the advent doctrine, which I confess was very discouraging—Bro. S. gave me an invitation to visit the place and preach. I did so, and to the best of my ability, presented our views of the Restitution. At the close of the services an expression of the meeting was called for as to whether I should visit them again. The result was an almost unanimous vote to continue the meetings. I have preached there once a fortnight for about three months, and measures have been taken by which the meetings will be continued. We have a very comfortable house of worship, formerly

occupied by the F. W. Baptists, but which is, I believe, a union house. The best of all is that a revival commenced soon after we began our labors there. Ten persons have been reclaimed and converted, and we are still hoping for a greater manifestation of God's power to save. I would here add that I have been aided by the efficient co-operation of Bro. Geo. D. Warren. The praise is all due the Lord—He is my strength and my salvation, and exceeding great reward.

Yours, in christian fellowship,

HENRY CANFIELD.

St. Johnsbury, Vt., April 21, 1862.

From Bro. F. Gunner.

DEAR BRO. BLISS:—My Post Office address, for the present, is Bridgborough, Burlington Co., N. J. I am mending my nets, and hoping to recruit the health of my family. Should any of the Churches wish me to visit them, I shall endeavor to comply.

F. GUNNER.

May 2, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

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

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

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. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent... His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This 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 Wes-

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

Opinions of the press:

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

"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*.

"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*.

"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."—*Pert. 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*.

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. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

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 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.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrock's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.12
Memoir of Permelia A Carter	10	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent,	.15	.04
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" " Pocket "	60	.11
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " " 2d "	15	.07
Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

Works of Rev. John Cumming, D. D.:

On Romanism	50	.24
" Exodus	25	.18
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Voices of the Day	25	.16
The Great Tribulation	1.00	.15
" " " vol. 2	1.00	.15
The Great Preparation	1.00	.15

TRACTS.

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

	Price.
The Restitution	4 cts.
Osler's Prefigurations	6 "
The End, by Dr. Cumming	4 "
Letter to Dr. Raffles	4 "
Whiting's Prophetic View	4 "
Stewart on Prayer and Watchfulness	4 "
Brook on the Lord's Coming a Practical Doctrine	4 "
Brook on the Glorification of the Saints	4 "
Litch's Dialogue on the Nature of Man	6 "

Rome in a Puzzle.

Dublin, March 26, 1862.

The Pope, with his infallibility, and his cardinals, with their counsels, are in a sad puzzle, and what to do with them is a sad puzzle to the Roman Catholic potentates. It is a puzzle to all thinking people how his Italians have become, as he says disciples of indifference and infidelity, surrounding the centre of the only true church, and with such a staff of clergy, monks and nuns as might serve all Europe. And the French Emperor, and the Austrian, compelled to give freedom at home, cannot lend their forces to compel submission to effete and imbecile tyranny abroad. Spain has fished up some edicts of the dark ages, wherewith to punish Bible-reading, but this makes her odious to the universe. And in Ireland, where O'Connell, by his talk about civil and religious liberty all over the world, and Bishop Doyle, by encouraging discussion, had shaken the fetters that bound the Irish mind to Rome—though the Legate has rivetted these to Ultramontaniam by steeping the people in superstition,—yet even the masses cannot understand why they should be called upon to pay and fight to hinder the freedom in Italy which they are taught to clamor for in Ireland.

It is not, however, the first time that far-famed wise men became brutishly foolish in their councils, and men who were looked to as an oracle of God, found their devices prove the veriest foolishness. And rebellion is brought down to zero, by the constant harping upon the sin of subverting legitimate rule in Italy. At a so-called national banquet, on St. Patrick's day, not a M. P., D. S., J. P., or even an esquire, could be got to attend. The complaint was, Dr. Cullen had extinguished nationality.

Altogether, the Pontiff, and all connected with him, is a puzzle; people shake their heads and say, "These old-fashioned folks do well enough to conduct religious rites, but are unfit for the management of civil government, which must be adapted to ever-changing times, places and people." They cling to what they have got, saying, "It will last my time," but the period of diplomacy will run out about 1866, and so Alexander will cut the Gordian knot, which diplomacy fails to unravel, and the crash will come, the signal for the reign of truth, peace and holiness. Ernohos.

The reports from Europe with regard to the growing wheat crops are unfavorable. The weather has been unpromising for a full harvest. The Mark Lane Express of the 14th says:

"We have become much more dependent on foreign supplies; and there is already greater firmness in the trade, notwithstanding good stock and heavy arrivals, more especially of American flour."

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 10, 1862.

Suffer Little Children to Come unto me.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10:14.

I.

They are gathering homeward, from every land,

One by one;

As their weary feet touch the shining strand,

One by one,

Their brows are inclosed in a golden crown,

Their travel-stained garments are all laid down;

And, clothed in white raiment, they rest on the mead,

Where the Lamb loveth His chosen to lead,

One by one.

II.

Before they rest they pass through the strife,

One by one;

Through the waters of death they enter life,

One by one.

To some are the floods of the river still

As they ford, on their way to the heavenly hill,

To others the waves run fierce and wild;

Yet all reach the home of the undefiled,

One by one.

We, too, shall come to the river side,
One by one;
We are nearing its waters each eventide,
One by one.
We can hear the noise and dash of the stream,
Now and again, through our life's deep dream;
Sometimes the floods all the banks overflow,
Sometimes in ripples the small waves go,
One by one.

Father Haydn, the Great Musician.

Adapted from the German of Stiehr.

It was on an autumn day, in the year 1738, that a company of lively boys strolled out together into the forest. They each had a little bag; and all my little readers will now say, "Those boys went a nutting."

You are right. The youngest in the company was very small, and only seven years old. Who ever heard of so little a fellow going in the forest to climb trees, and walk about and gather nuts? He soon grew very tired, and said to his companions: "I will sit down under this fir tree and rest myself. When you want to go home you will know where to find me. Now, don't forget me, and go home without me."

So they left the little boy there to sleep or do whatever he pleased. His attention was directed to a bird that was singing near by. You never saw a boy's eye sparkle as his did when he listened to it. The notes of the bird seemed to wake up his soul. He became so delighted that he forgot where he was. It seemed to him as if he were in some beautiful country, he could not tell where. When it stopped singing, he commenced. Then the bird answered him, and he answered it. They kept up the strange concert a good while. By and by the little songster flew off, and the boy lay down on the ground and went to dreaming. It was a pleasant dream, and afterward came to pass.

That was little Joseph Haydn. His father was a poor man and worked hard at his business, which was wagon-making, from early in the morning until late in the evening. When he finished his work, and the family ended their supper, the old man would take down his harp, and tell all the children to sit beside one another on the long bench. After the first few notes he would commence to sing, then the mother, and then all the children. But little Joseph had the sweetest voice of all.

It seemed to him a hard task, however, to sit there all the while, and hear and see his father playing. "Why can't I play, too?" said he to himself. And many a time did he steal away from the old wooden bench and go out of doors. Then the question would be asked, "What has become of Joseph?" The answer always was, "He is out of doors, playing on his violin. He has two sticks which he draws across one another, and calls them his instrument." The old father and mother laughed heartily, and never punished their boy. He was always obedient, except when he wanted to play his violin. But his parents did not seem to think that he was going to do anything when he grew older. "He thinks of nothing but music," they said many a time; "all our children will come to something except poor little Joseph."

(To be continued.)

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is. — Mrs. Savage.

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. 4.00
Joel Cowee, Gardner, Mass. 1.00
Joseph Barker, Kincardine, C.W. 5.00
H. B. Eaton, M.D., Rockport, Me. 5.00
Edward Matthews, Middlebury, Vt. 1.00
Mrs. F. Beckwith, " 1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00
Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Dowd, New Haven, Vt. 5.00

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

ADVERTISEMENTS.
Merrill's of William Miller.
If the reader of the Herald wishes to be put on the list of subscribers, please send the name and address to the publisher, J. V. Himes, at the office of the Herald, No. 117 North 3d Street, Philadelphia, Pa.

APPOINTMENTS.

The Messianic Conference, Pa., will hold its Annual Session at Shiremanstown, five miles west of Harrisburg (on the Cumberland Valley Railroad), TUESDAY, May 27, 1862. Abundant provision will be made for the accommodation of all who will attend. It is to be hoped that the several churches will be duly represented, by one or more delegates; and that our brethren in the ministry will be present without fail. J. LITCH, Pres't.

THE ANNUAL MEETING OF THE NORTHERN ILLINOIS CONFERENCE OF ADVENTISTS will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times. H. G. McCULLOCH, Sec. of Conference.

THE CANADA EAST AND NORTHERN VERMONT CONFERENCE will be held (D. V.) in Waterloo, C. E. There will be preaching Tuesday evening, June 10th, and the business sessions will commence at half-past 10 A. M. of the 11th, and close on the Friday following. Hence it is desirable that all our ministers and delegates be present at the commencement. Preaching may be expected once or twice each day, from ministers of the Conference. Let the condition and wants of each church be reported by letter. Meetings will be continued over the following Lord's day. Ample accommodation will be provided for those from abroad. Let there be a general gathering of the waiting ones. Come, brethren and sisters, make some sacrifice, if need be, rather than fail to attend the meeting. R. HUTCHINSON, Pres't.

As several friends have wished me to give notice of the time of my going to England, I would say, that if nothing in the providence of God prevent, I will go soon after the above named Conference. My address till then will be; Waterloo, C. E., or Derby Line, Vt., care of Elder J. M. Orrook. R. HUTCHINSON.

To Elder D. CAMPBELL:—I will try to answer yours next week. J. V. HIMES. May 4, 1862.

MOORE'S VILLAGE, N. Y., April 19, 1862. I would say to the brethren of Canada East, I shall visit them as soon as the roads permit. I wish to say to the brethren in Canada West, that I will visit them, if the Lord will, some time in May. I shall be at Wellington Square the last Sabbath in May. B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

- A Bixbee. You do not say where your Herald has previously gone. Please inform us; as otherwise it will be going to two places.
J. Lull, \$1.00. Sent the 30th.
J. A. Hegy. Sent the 3d, to Trenton, per Adams & Co.
S. Foster. Sent the 3d, to Derby Line.
V. Newcomb. The "N. H." was a misprint—it being "Vt." on our books. We have no other subscriber of your name.
Ezra Shepherd. We received \$1.00 from you Apr. 19, which paid to No. 1115.
J. M. Orrook. It comprises eleven volumes, which we can get for you for \$6.50.
R. Hutchinson. It would be \$110.00 in the first, or \$60.00 in the second, each way, landing at Liverpool.
N. A. E. Luce. Sent the 6th.

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, MAY 6, 1862.

Table with columns: DONATIONS RECEIVED SINCE NOV. 1ST - \$400 Needed January 1. Amount of previous payments \$322.70. Mrs. Isaac Bell, Weedsport, N. Y., \$3.00. A Friend, North Abington, 1.00. Church in Stanstead, C. E., in addition to former annual donation, 1.00. Total received since Nov. 1, \$327.70.

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. " " " 4th " 10.00. May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

- Albany, N. Y. Wm. Nichols, 85 Lydius-street
Burlington, Iowa. James S. Brandeburg
Bascoe, Hancock County, Illinois. Wm. S. Moore
Chazy, Clinton Co., N. Y. C. P. Dow
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace
Cordova, Rock Island Co., Ill. O. N. Whitford
Cincinnati, O. Joseph Wilson
De Kalb Centre, Ill. Charles E. Needham
Dunham, C. E. D. W. Sonberger
Durham, C. E. J. M. Orrook
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Haverhill, Mass. Lendal Brown
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Johnson's Creek, N. Y. Hiram Russell
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Toronto, C. W. Daniel Campbell
Waterloo, Shefford, C. E. R. Hutchinson, M. D
Waterbury, Vt. D. Bosworth
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."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, MAY 6.

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.

- A. Collins, 1118; L. G. Eord, 1127; Amanda Stuart, (if we read the name right,) 1119—sent by Bro. E. S. Reynolds; C. Churchill, 1101; E. Dunham, 1120—each \$1.00.
Mrs. Isaac Bell, 1179; Samuel Prior, 1127; John Graves, 1127; Rev. A. F. Bailey, 1144; A. G. Hudson, 1120, and "Time of the End," sent May 1 st; R. C. Parmelee 1121; Mr. E. P. Bancroft, 1145—each \$2.00.
E. S. Gillette, 1127; Hon. Samuel Morrill, 1090, from No. 986—each \$4.00.