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ICH DENKE DEIN.
I think of thee
When through each tree
The nightingales
Send sweetest wails
When think'st of me?
I think of thee
Where shadows lie
In the twilight time
By the fountain's chime;
Where think'st of me?
I think of thee,
Sweet pain to me,
With anxious yearning
And hot tears burning;
How think'st of me?
Oh think of me
Till our union be
On a better star,
For near or far
I think of thee.
From the German.

Scripture Illustrations.
NO. 160. A PROOF OF LIFE.
'Twice dead, plucked up by the roots.' Jude 12.
As an old minister was, trying to comfort a doubting Christian woman who was in deep despondency, she cried out, 'Oh, I'm dead, dead, twice dead, and plucked up by the roots!' He replied, 'Sitting in my study, the other day I heard a scream, 'Johnny's fallen into the well! Before I could reach the spot, I heard the mournful cry, 'Poor little Johnny's dead—poor little Johnny's dead.' Bending over the crib, I called out, 'John, are you dead?' 'Yes grandfather,' he replied, 'I'm dead.' 'I was glad,' said the old man, 'to hear it from his own mouth!'

NO. 161. VICTORY OVER SATAN.
'The accuser of our brethren is cast down, which accused them before our God day and night.' Rev. 12: 10.
Mr. Dodd, a little before his death, experienced some severe conflicts with Satan; but he was enabled, through grace, to obtain the victory. One morning about two o'clock, he said to the person who sat up with him, 'that he had from the beginning of the night, been wrestling with Satan; who had accused him as having neither preached nor prayed, nor performed any duty as he should have done, either for manner or end,

But," continued he, "I have answered him from the examples of the prodigal and the publican."
The great care of the Lord is to bring forth his people.
NO. 162. TRIUMPHING THROUGH THE ATONEMENT.
'And they overcame him by the blood of the Lamb.' Rev. 12: 11.

A person who died some years ago, lived in the house of a pious friend to whom he often communicated his distressing apprehensions. He was not so much disturbed with doubts respecting his interest in Christ, as terrified with the thoughts of dying; and said he thought he should need three or four persons to hold him if he apprehended death was at hand. His friend proposed scriptural antidotes to this unreasonable dread; and encouraged him to expect that, as his day, so should his strength be. After long illness, the time of his departure approached; and he often expressed a wish that his friends could always be with him. Finding himself dying, he repeatedly sent for his friend to pray with him. He felt uneasy, and said, "Satan whispers that I have been a deceiver, and shall die a hypocrite." He asked his friend to pray again with him, after which he cried, "The Lord is come! Praise God, praise God!" He then lifted up both his hands, which, from weakness, he could scarcely raise before, and several times repeated, "Victory, victory, victory, through the blood of the Lamb!" and expired with the unfinished words on his lips.

The Hinderance Removed.
In the 17th chapter of Acts we are informed that when Paul had spent three Sabbaths in Thessalonica in the faithful and successful presentation of the gospel of Christ he was driven thence by persecution. He was not a man who soon forgot his friends, and therefore when separated from them, he could sincerely say, "I have you in my heart." When the tidings reached him that some of these whom he had begotten by the truth were dead, some having fallen victims to a natural, and others, probably to a violent death, and that the bereaved were sorrowing immoderately, he was led to write an epistle in which he comforted them with the assurance that the day of re-union would come: "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then 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."—1 Thess. 4: 16, 17.

Perhaps from these words, but more likely from other influences, some were led to conclude that the day of Christ was "at hand," that is, literally impending; the first epistle was therefore quickly followed by another in which he said,—"Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed. . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 1-8. They believed Christ would come again, and so far they were right, hence Paul confirms their faith when he says almost at the commencement of the second epistle, "It is a righteous thing

with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. . . . in that day."—Chap. 1: 6-10. But in holding that his coming was imminent, that there was little or no interval between them and it, they were wrong, therefore the apostle in the third verse from the passage just cited resumes the subject and corrects their error.

That Paul did not wish them to regard the coming of the Lord as an event of small moment is obvious, from the fact that twelve times he refers to it in his two brief epistles to them.—See 1 Ep. 1: 10; 2: 19; 3: 13; 4: 13-18; 5: 2, 23; 2 Ep. 1: 6-10; 2: 1, 3, 8; 3: 5. But, as the Rev. G. S. Faber remarks, what he wanted them to understand was this: "that a tyrannical and irreligious power, which he denominates the man of sin, and the lawless one, should assuredly be revealed in its own appointed time, after there had been a great apostacy from the primitive faith, but before the arrival of the day of Christ. . . . that the coercing power of the Roman Empire, effectually prevented the revelation of this oppressive tyranny, but that when the coercing law of the Roman Empire should be removed from the midst, then the man of sin, no longer restrained by the strong arm of law, but acquiring his predicted character of the lawless one, by setting himself above all law, and by having the laws and times given into his hands, should be openly revealed."

Now as eighteen centuries have passed away since the prophecy was written, we are led to inquire, has this hinderance to the speedy arrival of the day of Christ and of "our gathering together unto him" been removed? or in other words, has the mystery of iniquity, which was then at work, resulted in the predicted apostacy, and has there emerged from it an organized, ecclesiastical power appropriately denominated, that man of sin?

We do not design to here give a minute exposition of the prophecy in question; the reader will find this done by Bishop Newton, in his 22. Dissertation on the Prophecies, and by Dr. Cumming, in his Apocalyptic Sketches, 2nd series, lectures 31 and 32; but we should say that according to the common current of Protestant interpretation, the lawless one was manifested long ages ago, and that in the Roman apostacy and Papal hierarchy are found the very characteristics and criminality which the Holy Ghost has so accurately foretold.

Bishop Newton says: "This apostacy, all the concurrent marks and characters will justify us in charging upon the Church of Rome," and "if the apostacy be rightly charged upon the Church of Rome, it follows of consequence that the man of sin is the Pope, not meaning this or that Pope in particular, but the Pope in general as the chief head and supporter of this apostacy. The apostacy produces him, and he again promotes the apostacy."

Professor Gausset of Geneva, in an able lecture on Popery, remarks—"Rome is the Babylon of St. John; the Pope the Man of sin, the Son of perdition, of whom St. Paul speaks; and the Popedom the 'little horn' of Daniel, and I can prove to you that this doctrine, professed by the Church of Christ for nearly twelve hundred years, was never disputed but in times of unbelief and luke-warmness." "In this persuasion lay the strength of the Reformers; this it was that upheld the language of Wickliffe, and gave to Luther his boldness and his force. Knox and Hamilton, his youthful predecessors, kept it constantly before their eyes; it gave them their holy intrepidity, and enabled them to set their faces like a flint before the anger of princes, and the fury of the nations."—Geneva and Rome, pp. 26, 65.

Dr. Cumming, the eloquent Scottish preacher of London, long known as one of the most vigorous, consistent, and uncompromising foes of the papacy, says in a lecture on this subject delivered in Exeter Hall in 1851,—"I believe, in common with the most eminent divines, that it describes the Apostacy, and the apostacy the Church of Rome; and I think the materials I have here are so truly illustrative of it, that, when you hear them, you will say, that if they were put into the Hue and Cry, or announced in the Times newspaper, every detective policeman in London would instantly pounce upon the Pope, and say, 'That's the man!' I may mention that I have the sanction of almost all the best authorities for my interpretation. The great Reformation almost turned upon it. What says one of the homilies of the Church of England?

'The Pope,' says the homily, 'ought to be called the Antichrist and the successor of the Scribes and Pharisees, not Christ's Vicar and St. Peter's successor.' 'The Popes are worthily accounted among the false prophets and the false Christs.' The Church of Scotland, in its Confession of Faith, which is adopted by most of the Presbyterian bodies that have separated from her say: 'The Pope is that man of sin and son of perdition that exalteth himself in the Church against Christ, and against all that is called God.' The Irish Church, never behind hand in its Protestantism, says most nobly in her ancient Confession, Article 80, 'The Bishop of Rome's work and doctrines plainly discover him to be that man of sin foretold in holy Scripture.'—Lecture, p. 18.

Rev. E. Bickersteth remarks,—"God having promised a blessing on the study of the prophetic word; and many of the most eminent and honored of God's servants, after lengthened study, having for centuries come to the conclusion, that the man of sin describes the Pope, and Babylon, Papal Rome, it is in the highest degree improbable that this interpretation should be erroneous. Whatever farther fulfilment may take place in the close of the mystery of iniquity, and in its final destruction, the past fulfilment has been such as to satisfy the general body of Protestants that this is a true interpretation; indeed Cressener in his 'Demonstrations of the Apocalypse' has shown that Roman Catholic writers themselves furnish many testimonies that help this Protestant application of the prophecy.—Guide to the Prop. p. 137.

We might quote directly from the writings of

Wickliffe, Knox, Luther, Calvin, Beza, Tyndal, Fox, Jewell, and a host of others, but it is unnecessary. "Antichrist," said Bishop Latimer, "is known throughout the world;" all that remains, therefore, for us to do is to consider his fearful doom as couched in the words: "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

"If these two clauses," says Bishop Newton, "relate to different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him, with the free preaching of his gospel, and shall utterly destroy him at his second coming in the glory of his Father. The former began to take effect at the Reformation, and the latter will be accomplished in God's appointed time. 'The man of sin' is now upon the decline, and he will be totally abolished, when Christ shall come to judgment. The kingdom of falsehood and sin shall end, and the reign of truth and virtue shall succeed." But "if these two clauses relate to one and the same event, it is a pleonasm that is very usual in the sacred as well as all oriental writings; and the purport plainly is, that the Lord Jesus shall destroy him with the greatest facility, when he shall be revealed from heaven (as the apostle hath expressed it in the preceding chapter) with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—*Dissert. on Prop. Vol. II. pp. 106, 125.*

As eighteen hundred years have passed away since iniquity was secretly working under the garb of Christianity; as an extensive and awful apostasy has manifested itself in that Church whose holy "faith" was once spoken of "throughout the whole world"; and as from that apostasy an ecclesiastical organization has emerged known as the Papal Hierarchy, whose long continued blasphemous assumptions, cruel persecutions, and exact agreement with the prophetic Scriptures have led "the general body of Protestants" to regard it as the master-piece of Satan—"that man of sin, and son of perdition,"—we are certainly authorized to expect that very soon the true Christ will come to destroy Antichrist. The Apostle placed but two events between the Church in Thessalonica and the Church glorified, namely, the "falling away," and the revelation of the man of sin—whose career and destiny he describes,—these were to fill up the interval before the Lord should come, and if it is conceded that this hinderance has been removed, consistency requires that we believe the manifestation of the presence of Jesus to be near. Then will mystic Babylon be destroyed and give place to the holy city, the heavenly Jerusalem. This is obviously the next great event that lies before us. Man's day has nearly terminated, and the day of Christ will speedily dawn; therefore, we can say as Rev. Charles Wesley does:

"Yes, we know our Lord will come—
Smite the Antichrist in Rome;
All his plagues and judgments pour,
Earth accurst with fire devour.
But the curse shall soon remove;
But the incarnate God of love
Sitting on his throne, shall show
Earth renewed is heaven below."

Glorious indeed must that day be which brings, not only the destruction of the worst of foes, but also the deliverance of the excellent of the earth. Happy era! let it haste.

Millennial News.

Faith of the Martyrs.

Titelmann was the most active of all the agents in the religious persecution at the epoch of which we are now treating, but he had been inquisitor for many years. The martyrology of the provinces reeks with his murders. He burned men for idle words or suspected thoughts; he rarely waited, according to his frank confession, for deeds. Hearing once that a certain schoolmaster named Gelyn de Mulder, of Audenarde, "was addicted to reading the Bible," he summoned the culprit before him and accused him of heresy. The schoolmaster claimed, if he were guilty of any crime, to be tried before the judges of the town. "You are my prisoner," said Titelmann, "and you are to answer me, and none other." The inquisitor proceeded accordingly

to catechize him, and soon satisfied himself of the schoolmaster's heresy. He commanded him to make immediate recantation. The schoolmaster refused. "Do you not love your wife and children?" asked the demoniac Titelmann. "God knows," answered the heretic, "that if the whole world were of gold, and my own, I would give it all to have them with me, even had I to live on bread and water, and in bondage." "You have, then, only to renounce the error of your opinions." "Neither for wife, children, nor all the world, can I renounce my God and religious truth," answered the prisoner. Thereupon Titelmann sentenced him to the stake. He was strangled and then thrown into the flames.

In the next year Titelmann caused one Robert Ogier, of Ryssal, in Flanders, to be arrested together with his wife and two sons. Their crime consisted in not going to mass, and in practising private worship at home. They confessed the offence, for they protested they could not endure to see the profanation of the Saviour's name in the idolatrous sacraments. They were asked what rites they practised in their own house. One of the sons, a mere boy, answered, "We fall on our knees, and pray to God that he may lighten our heart and forgive our sins. We pray for our sovereign, that his reign may be prosperous and his life peaceful. We also pray for the magistrates and others in authority, that God may preserve them all." The boy's simple eloquence drew tears even from the eyes of some of the judges; for the inquisitor had placed the case before the civil tribunal. The father and eldest son were however condemned to the flames. "O God!" prayed the youth at the stake, "Eternal Father, accept the sacrifice of our lives, in the name of thy beloved Son." "Thou liest scoundrel!" fiercely interrupted a monk who was lighting the fire, "God is not your father; ye are the devil's children!" As the flames rose about them, the boy cried out once more, "Look, my father all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth." "Thou liest! thou liest!" again screamed the monk; "all hell is opening, and you see ten thousand devils thrusting you into eternal fire." Eight days afterwards the wife of Ogier and his other son were burned; so that there was an end of that family.—*Motley's Dutch Republic.*

From the New York Observer.

Plain John's Parable.

Our Lord spake in parables. He gathered lessons of humility, wisdom, trust, from the corn, the lily, the raven.

To him all things in nature seemed to suggest spiritual lessons. If they do not to us, I fear it is because we are less spiritually minded. And yet sometimes we observe them. There is one I have found of which I must tell you. It is the parable of the limpet. Some of my readers know what they are, but others do not, and I must tell them.

Limpets are a small shell-fish, that attach themselves to the rock of the ocean, where they are secure; the mountain waves may lash at them, and the storm howl over them; the sky may be clear or frowning; the waters may lie placid, or wash with a mountainous giddiness of wrath, it is all the same to the little limpet. The firm rock abides the storm, and the pretty creature, unconscious of its weakness, all joyful and thoughtful of its firm repose, smiles at the very tempest.

Is there no rock for poor frail man? The sky lowers, and he fears; the wind howls, and he trembles. The tempest mocks his pride; the great sea entombs him; far into its oblivion go down his largest vessels, his richest cargoes, his dearest friends, his fondest hopes; or if they escape the waters, there is ever upon land an entombing sea as fatal.

To most of us it is a painful experience. Above, beneath, around us there is change, disappointment and decay. The eye can rest on no object but we know it must pass away. The very rock will not endure. The elements must melt. Eternity, shoreless, powerful sea, rolls on: moment

by moment it beats away our foundations. Soon it will upheave all, and we drop away forever. Is there no eternal rock for man? Has the Creator benignly cared for the puny life of the limpet, giving it a repose, which to its brief existence is like an eternity, and yet given to us no such security?

Plain John dares not think this. He knows whom he has believed. Jesus Christ is the chief corner-stone, elect, tried, precious. He that believeth,—stands upon, attaches himself to, reposes on this rock,—shall never be ashamed. We may not put our trust in horses, or houses, in princes, nor in gold, not even in friends or in ourselves. This is weakness leaning on infancy, a falling temple anchoring itself to the sand. But Jesus, exalted above men and angels, is the Alpha and Omega, the beginning and the end, the King of saints and the Lord of Lords. All power in heaven and in earth is his; eternity is his, and he is the great strong rock of our salvation. Here, then, is a rest, a refuge, a sure hiding place from the tempest.

The great care, then, for Plain John, indeed the great care of all, who would find eternal life, is to cling to the rock of our salvation as the limpet cleaves to the rock of the ocean.

The Resurrection.

BY JOHN CALVIN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:18-23.

"For the earnest expectation of the creature"—Paul teaches us that an example of patience, which he exhorts us to attain, is to be met with in brute creatures themselves; for, omitting all the various expositions, I thus understand the language of Paul: "There is no element, no part of the world, which touched as it were with a knowledge of the present misery, is not steadily fixed upon the hope of the resurrection." He proposes, indeed, two subjects—all creatures labour, and yet are supported by hope—hence appears the immense reward of eternal glory, which can excite and carry away all things to the desire of such a blessing. Expectation of the creature waiteth, though an uncommon expression, yet admits of a very appropriate sense; for Paul intended to show that the creatures, bound under the influence of great anxiety, and suspended by a strong desire, expected the arrival of that day which will openly present to our view the glory of the sons of God. He calls it the revelation of the sons of God, when we shall be like God, as John says; for though we know we are the sons of God, yet it doth not appear what we shall be. (1 John 3. 2.) I have retained Paul's words, because Erasmus's version, "until the sons of God shall be made manifest," appeared to me bolder than the passage sanctions, without sufficiently expressing the mind of the apostle. For he does not mean that the sons of God would be made manifest in the last day, but it would then be apparent how desirable and happy their condition is, when, freed from their corruption, they are clothed in heavenly glory. For he therefore attributes hope to creatures, without sense, that believers may open their eyes to the sight of an invisible life, although concealed in the present world under a state of much deformity.

"For the creature is subject to vanity"—Paul declares the design of the expectation from the contrary; for, since creatures are now subject to corruption, they cannot be renewed until the sons of God are restored to a sound state; and on this account, while they desire their own renewal, look for the manifestation of the heavenly kingdom. He says they are subject to vanity, because they do not abide in a sure, solid, and firm condition, but pass away with a swift course,

inconstant and evanescent; for he, undoubtedly, opposes vanity to an entire and perfect nature. "Not willingly"—Since such creatures have no judgment, will most certainly be taken in this passage for natural inclination, according to which the whole nature of things is engaged in its own preservation and perfection; whatever, therefore, is kept under corruption suffers violence, if against the will and with opposition and resistance of nature. Paul personifies the individual parts of the world, and introduces them as endowed with sense, that we may feel more ashamed of our stupidity, if we are not elevated to higher hopes by the frail fluctuation of the world, which is presented to our view. "But by reason of him"—He proposes an example of obedience in all creatures, which, as he adds, arises from hope: hence the readiness of the sun, moon, and all the stars, for their uninterrupted course; hence the unwearied obedience of the earth in yielding its fruits; hence the unceasing agitation and motion of the air; hence the promptitude and vigour with which the waters flow; because God hath appointed each their particular parts: nor has he only ordered what he wished them to do by a precise and definite command, but has, at the same time, internally impressed upon them the hope of renewal. For the whole machine of the world would almost every moment flow away, and be dispersed in that melancholy, scattered, and dissipated state which followed the fall of Adam, and its individual parts would faint, unless they were propped and supported by some other quarter. It would be very dishonorable that the earnest of the Spirits should produce less effect in the sons of God than secret hidden instincts effects in dead creatures. Creatures, therefore, although by nature they may be inclined to some other object, yet, because it has been God's pleasure to make them subject to vanity, obey his command; and, because he has given them a hope of a better condition, they support themselves in their vain state, delaying their desire until the freedom from corruption, which has been promised, shall be revealed. Paul attributes to them hope, by personification, as he before endowed them with desire and aversion.

"Because the creature itself also"—He shows how the creature is subject to vanity in hope, because the time will indeed arrive when it shall be freed from it, as Isaiah testifies, and Peter also confirms with greater clearness. We may hence infer how horrible a curse we have merited, since all innocent creatures from earth to heaven are punished in consequence of our vices; and our offence is the cause of their labouring under corruption; and the condemnation of the human race is thus impressed upon heaven, earth, and all other creatures. Again, it hence appears to how great an excellence of glory the sons of God are to be advanced, when all creatures will be called upon to magnify and illustrate its splendour. Moreover, Paul does not understand that the creatures will be partakers of the same glory with the sons of God, but will participate in their own manner, a better state, because the Creator of all will restore the present fallen world to a perfect and entire condition at the same time with the human race. It is neither expedient nor lawful to inquire with greater curiosity into the perfection and entireness, which will take place both in cattle, plants, and metals, because the chief part of their excellence will consist in incorruption. Shrewd, speculative, but not sober-minded men inquire whether the whole kind and race of animals will be immortal; if these speculations are indulged, into what labyrinths shall we not finally be hurried? Let us rest content with this simple doctrine—that their temperament will be such, and their order so compact and connected, that nothing will present deformity or inconstancy to our view.

"For we know that"—He again repeats the same sentiment, that he may pass on to man, though what is now stated has the force and form of a conclusion. For because creatures are subject to corruption, and that not from natural appetites, but God's appointment, and they have a hope of putting off, at some future time, their corrupt state, it follows that they groan like a woman with child, until they be delivered. This is a very proper comparison, that we may know the groaning he speaks of is not vain, use-

less, nor deadly, since it will at last bring forth a joyful and happy fruit. Creatures, in fine, are neither content with their present condition, nor do they so suffer as to pine away without remedy; but bring forth, because they wait for a renewal at some future period. Their groaning together does not mean that they are, at the same time, united with each other by mutual anxiety, but he joins them as companions with believers. The particle hitherto or until this day, is calculated to alleviate the weariness of their long-continued languor. For if the creatures have continued in their groanings for so many ages, how inexcusable will our effeminacy or indolence be, if we faint in the short course of so shadowy a life.

"Not only"—Some consider the apostle wished to exaggerate the dignity of our future happiness, because all things desire it with an ardent affection, both irrational animals, and we who are regenerated by the Spirit of God. This opinion admits of defence, but he appears, I think, to institute a comparison between the greater and less in the following manner: "The elements, devoid of sense and reason, so great is the excellence of our future glory, glow with a certain desire for its arrival; much more then ought we, who are illuminated by the Spirit of God, to aspire and labour to the utmost for the purpose of attaining so great a quantity of good, both by the firmness of our faith, and the earnest endeavours of our zeal." A two-fold feeling is required in believers,—to groan, being loaded with a sense of their present misery, and still to expect with patience their deliverance. He wishes believers to be so much elevated by the expectation of future blessedness, as to overcome by their magnanimity, all present troubles, not considering their character and situation in this world, but their future glory and excellence. We which have the first-fruits—I am by no means pleased with the interpretation of those who explain first-fruits to mean, a rare and distinguished excellence, and, to avoid all ambiguity, I have preferred beginnings, as the best translation. For I do not consider it spoken of the apostles alone, as these commentators, but of all the faithful, who, being sprinkled in this world with only a few drops of the Spirit, or after having made great progress, being endowed with a certain measure of his grace, certainly continue to be still a great distance from perfection. These are the beginnings, or first-fruits of the apostle, to which the entire and complete returns are opposed. For we need not wonder at our being moved with trouble, and disquieted because we have not yet the Spirit bestowed upon us in his fullness. Paul repeats ourselves, and adds, in ourselves, for effect, that he may express our desire in a more ardent manner. He mentions, also, groans, as well as desires, because where a sense of misery is felt, groaning necessarily follows. Waiting for the adoption—Adoption is here termed improperly, but not without the very best reason, the enjoyment of the inheritance into which we have been adopted. For Paul means, the eternal decree of God (by which he hath chosen us to himself for sons before the foundation of the world, concerning which also he affords us witnesses by the gospel, and seals the faith of it on our hearts by the Spirit) would be useless and vain, unless the promised resurrection, which is its effect, was certain and undoubted.

Calvin's Com. on Rom.

The Beginning of the End.

The Memphis Appeal of the 18th instant considers the situation of the rebels in the following serious language:

"We desire to call the attention of planters to the importance of an early subscription in flour and corn meal for the use of our army. The Confederate Government purchased in May last an immense quantity of flour and stored it at this place, but the supply is now entirely exhausted. Unless the planters of West Tennessee, North Alabama and Mississippi, come forward and subscribe flour and meal, taking Confederate bonds in payment, our brave boys in the field will soon be without bread. Let each planter indicate to the Commissary Department at this place, by mail or through his commission

merchant, what quantity he is willing to sell to the Government for their bonds, and let them send it forward immediately. There are five mills in operation here capable of grinding—bushels daily, to which the planters can send their wheat and have it ground and barreled, ready for transportation.

The near approach of the autumnal season, and the almost certainty of the continuance of the war, suggests not only the propriety but the necessity of supplying our troops in the field with warm clothing and warm covering. It will not probably be within the power of the government to do this, and much necessarily depends upon individual effort. On this subject the following suggestions of the West Tennessee Whig are the most feasible and practicable we have seen:

"The supply of blankets in the stores are exhausted, and the possibility of supply from the North is cut off by the rigid non-intercourse of the war, while the blockading of our seaports cuts us off from all hopes of a reasonable supply by importation. How, then, it may be asked, are the wants of our soldiers to be supplied? It can only be done by every family giving up a portion of the blankets they have for family use, to the soldiers, and supplying the deficiency thus created by making "comforts," out of cotton for their use. These comforts do well enough for persons in comfortable houses at home, where they are not exposed to the weather, and our people are expected to make use of them, and send their blankets to the soldiers. There is no time to be lost in doing it, either. Before many are aware of it the cold nights of early autumn will be upon them, and what they do for the comfort of the soldiers, they must do quickly."

The Montgomery Mail of the 17th, in considering the fact that their supply of shoes at the North has been cut off, says the most stringent measures must be adopted to collect the large number of hides of the cattle and sheep slaughtered for home consumption in the northern part of Alabama, which heretofore have been entirely lost or indifferently tanned.

The Augusta (Ga.) Chronicle and Sentinel of the 18th, has an article on the question, "Why don't our army move forward?" and attempts to give the causes why Beauregard and Johnston are not now in possession of the city of Washington saying, among other things:

"The sickness, from wounds and otherwise, in our Virginia army, is absolutely frightful, and the insufficiency and inefficiency of the Medical Department more frightful still. Only think of our noble boys suffering twenty-four hours after battle without being seen, and then attended perhaps by men unfit for their office, and four days elapsing before the Department sent any lint or bandages to Manassa, when an abundance ought to have been there a month before the battle.

They [Beauregard and Johnston] have done all they could, but they have wanted food, transportation and medical supplies, and a properly regulated medical staff. It is a shame that our men have been compelled to suffer so much by the inefficiency and incapacity of others. The killed at Manassas are far better off than the wounded, and even than many who were not wounded."

The following extract from a letter written by an officer in the rebel army to his friends in South Carolina shows the condition of their Quartermaster's Department:

"Dear Sir: I am instructed by Capt. John Condero to request of you to insert a notice in each of the daily papers of the city, asking our kind citizens to send for the use of his company any blankets which they have to spare, as none can be purchased in Richmond at any price, nor can they be procured from the Army Department. In fact, Richmond is entirely drained; we are not able even to procure tin cups or plates for our use."

From a gentleman who resided in Western Tennessee for some years past the Philadelphia Inquirer gains the following particulars, showing the utter prostration of business in that State, and the desperate measures to which the rebels are obliged to resort:

"No more volunteers can now be had in Tennessee, and as the authorities have already made

preparations for the drafting of troops, our informant concluded it was about time to make the sacrifice of his means, which he had so long deferred in hopes of an ultimate settlement of our national troubles, and by a process, which we do not deem it prudent here to mention, made his way to the Northern States, seeing at Louisville the old United States flag for the first time in many months.

At Memphis business of all kinds is suspended, except that pertaining to army supplies, transportation of troops and war munitions. Regular trade upon the river to the South is kept up to a limited extent, the principal down cargoes being flour ground by the Memphis steam mills. The Western Foundry at Memphis is turning out a very inferior quality of iron six-pounders for light batteries, and the cannon balls cast there are very uneven and irregular.

The chain story of Gen. Pillow is true in its every particular; in fact, his entire system of defenses of Memphis was ridiculed and made the byword, until councils voted to remove the obstructions to the streets of the city, and Pillow's cotton bale barricades and forts vanished. They are badly off for officers in the valley of the Mississippi, and military matters are pretty thoroughly mixed. Major General Polk has very little weight—is all fuss and gas—and people are very tired of his presence. The stock of goods are running very low, as may be supposed, through the entire South. They will soon be badly off for boots and shoes. Drug stocks are particularly broken, and the very item of salt—or the want of it rather—is likely to put them to their trumps. It cannot be smuggled in any quantity in trunks, as quinine or percussion caps, but big ships must log along and run the blockade in order to be of any benefit. If the blockade be perfected they will suffer beyond endurance for salt alone.

About two thousand five hundred men from the North left Memphis at the outbreak of the troubles, and as they made up the active portion of the business community, the city is flat enough.

The monument to Gen. Jackson, in the public square at Memphis, and which was erected by the citizens of Memphis, in remembrance of their distinguished statesman, is daily giving them the lie to the secession doctrine, by the boldly chiseled inscription on its pedestal—cut in the solid granite by their own order, to perpetuate the great principles of their immortal Jackson—"The Union must and shall be preserved."

Horrible Tragedy at Sea.

The barque Czarina, of Boston (late Dwyer, master,) arrived at this port yesterday morning. She was from Cronstadt June 24, and Elsinore July 5. She was brought here in charge of Mr. Serritt, first officer of the barque B. D. Metcalf.

On the 30th of July, at 3 o'clock in the morning, while asleep in his state-room, Captain Dwyer was attacked by his first officer (Mr. Curtis) and instantly killed with a hatchet. About an hour afterward, Curtis attacked the second mate (Mr. Cammett of Boston), with the same weapon, and murdered him. The crime was committed on deck. On the afternoon of the next day, (the 31st) Curtis shot the carpenter off the jib-boom. Immediately after this last atrocity, Curtis ran aft and shot one of the seamen, named John Livingston, whom he killed instantly.

He also at the same time fired at Mr. Alexis Treskofsky, a passenger, the ball grazing the man's right shoulder.

Curtis was thereupon attacked by the crew, who beat him so badly he died at 7 o'clock the same evening.

An hour previous to his death the Czarina was boarded by the barque Harlequin, which obtained the particulars of the above affair, and proceeded on her course.

On August 3 the Czarina was boarded by the B. D. Metcalf, from which vessel she obtained a navigator, Mr. Serritt, who brought her to Boston.

The mate, after killing Capt. Dwyer, destroy-

ed all the ship's papers. The steward was the only American left on board after the tragedy, the crew having all been shipped in Cronstadt.

The telegraphic announcement of the tragedy which appeared in the morning papers, put the officers of the Harbor Police on the alert, and as soon as the Czarina arrived she was boarded and all on board brought ashore. The vessel was then placed in charge of landsmen.

The passenger and crew were subsequently taken before the United States Marshall, where an investigation took place.

STATEMENT OF JOHN SHAW.

John Shaw, a seaman, was selected as the most intelligent of the crew, and told his story as follows:

I shipped in the "Czarina" at Havre; the name of the captain was Dwyer; he went from Boston; the first mate was an Irishman named Curtis who joined the vessel at Queenstown, Ireland; the third mate was named Emmeth; the crew numbered ten, all but four of whom shipped at Cronstadt, where we took on board a Russian passenger; on the first day we left Cronstadt, the twenty-second day of June, were the first indications of trouble in a quarrel between the captain and mate about the management of the vessel; the captain had used all his hands well and was liked by all, but all of us feared the mate, who treated us badly; had no trouble until the 15th of July, when the captain and mate had another quarrel at the supper table, and the captain called all hands aft to put the mate in irons; the mate had drawn a revolver on the captain and said, "Go away from me; let me alone, I am a desperate man;" he said he would shoot the first man who dared touch him; the mate was not ironed. The difficulty between the captain and himself was settled by themselves.

The next trouble was on the morning of the 30th of July; I went to the wheel at 4 o'clock and about half-past 4 saw the second mate on deck drunk; the first mate was also on deck with a bottle under his arm and a tin cup in his hand; after the second mate became quiet, the mate called to a man named John to come forward with him; the man obeyed, and the next I saw I of him he was overboard with a cut on his head from a hatchet; all the watch had been sent below except myself and the steward; I shouted "a man overboard!" and threw him the spanker sheet, which he caught; the mate came aft with his hatchet and cut the sheet, saying, "You can go to hell with the captain."

The mate then struck the second mate on the head with his hatchet, and with a revolver pointed at them ordered the carpenter and another man to throw him overboard; they obeyed; both men swam after the ship for at least fifteen minutes, and the mate stood on the house laughing at them; the vessel was going about two miles an hour at the time; the mate said to me "you need not be afraid, I am not going to hurt you yet;" the rest of the watch were now on the quarter deck; he made a cut at one man with his hatchet and missed; he then struck at another and hit him in the back; to the carpenter who stood near he said "I shall not hurt you; I want to use you; you may go forward;" the mate then set all hands to getting down the largest boat and fitting her out; we got up the mooring chain for ballast; he told me he was going to leave the ship and set her on fire, and as for the crew they might go to hell with the vessel.

At 2 o'clock he called for the men to come aft and throw the captain overboard; four of us went down and brought him up; he was lying in his berth with his head cut open; his fingers were also cut; I sewed him up in the bed clothes and we threw him overboard; the mate called us all aft, and, standing on the house, said, "I am captain of this ship, and will shoot the first man who disobeys; I would think no more of shooting one of you than of shooting a dog!" We were then set to work on the boat again, and got down a studding-sail boom for a mast.

At dark we left work on the boat, and the mate assisted by one of the men, put us all in irons, where we remained all night, except that two men were let out at a time to keep watch and work the ship. On the morning of the 31st we were at work on the boat again; at 8 o'clock we

saw a vessel astern; the mate ordered all sail set to get away from her, and she was soon out of sight; at two o'clock in the afternoon I heard a noise, and saw the mate running aft, with blood streaming from his head where the carpenter had struck him with a maul; he turned and fired at the carpenter, who jumped over the bows on to the guard chains. As the carpenter put his head above the bulwarks the mate fired again, and the carpenter jumped overboard. One of the men struck the mate on the head with the hammer of an adze so that it went into his skull about two inches, and he fell on the deck.

I put the wheel down and we hove the vessel to save the carpenter, but he had sunk before we could reach him; the passenger was also shot in the arm by the mate; we then stood away for a vessel that was in sight, which proved to be the British barque Harlequin of Glasgow for Montreal; we stood across her bow with our colors Union down; we hailed and told the captain what the matter was, and asked him to come on board; he said he could not leave the ship, but by our further request he sent his mate, who came on board in our boat; I stepped on board the Harlequin; the captain asked if we had a navigator on board; I told him we had one man who knew a little about it, but not enough to take the vessel to port; he said he could not spare any one from his vessel, but gave us the latitude and longitude, and pointed the course for us to pursue.

The mate died at 7 o'clock that evening, not having spoken since he was struck. I searched him and found a pocket-book with \$33 51 and three studs—all the property of the captain. For the next three days the vessel was navigated by one of our men, until we fell in with the American ship B. D. Metcalf; we hailed the ship and told them that our captain and second mate had been murdered and we had killed the first mate to save our lives; he told us to send a boat, which we did, and his mate came on board and took charge of the barque to Boston; there was no trouble on the remainder of the voyage.

This man Shaw is a full-blooded Indian, who was born in Oldtown, Me. He told his story in a plain straight forward manner, and was apparently a man of much intelligence.

Original.

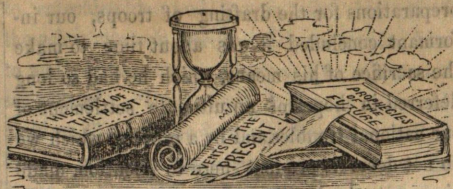
An Incident in the life of Christ.

'Twas night; deep, impenetrable night. The shepherd had folded his sheep; the lowing herd had gathered themselves together, and lain down beneath the trees—all was still! The weary laborer had sunk to repose, and naught was heard, save the rustling of the wind on the distant hill. The sea of Galilee lay still and silent, not a ripple on its surface, as a few fishermen left the shore, and riding leisurely along dropped their net to gather some fish for their morning meal.

In the stern of the vessel lay a man asleep! Oh! how sweet that countenance looked in repose, and an expression almost angelic rested upon those lovely features; so calm, so meek, and yet so regal—he looked a King. Angels watched over him, and the music of their golden harps sweetened the dreams of the youthful sleeper. The stirring zephyr wafted sweet perfume over the Tyberian sea, while the very poetry of nature seemed to surround that lovely form enwrapped in slumber as sweet as that of childhood. Suddenly a piercing blast is heard! The ship reeled and shook like an aspen leaf; the lightning flashed; the rain came pouring down in torrents; the muttering thunder drew nearer and yet more near; the billows rolled in maddening fury, and the waves like giant cliffs, came foaming into the ship. Amid it all the Master sleeps peacefully as an infant on its Mother's breast.

The Disciples frantic with fear, fly to the sleepers side, crying, "Master, Master! save us! save us, Lord!" He calmly rose, and while an expression of majesty rested on his fair brow, rebuked the wind, and in a low, sweet voice commanded, "Peace, be still!" The thunder grew fainter; the wind went murmuring behind the hills; the rain ceased to swell the torrent—there was a calm.

THEO. D. C. MILLER.



ADVENT HERALD.

BOSTON, SEPTEMBER 7, 1861.

SYLVESTER BLISS, EDITOR.

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

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

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

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"A Servant of the Church" would be more welcome if his name accompanied his communication.

Explanation.

A portion of our subscribers will find their names printed on their papers, with numbers following their names; and some of them may not understand the meaning of the last. We will explain: We are thinking of making arrangements by which the *Herald* will be directed, by printing the name and address of each subscriber instead of writing his or her name. And we are experimenting this week on a part of our edition. If it shall work well, we shall apply it to our entire edition; and we are of the opinion that it will. Should it do so, we shall explain in minute detail the whole process by which this is done, and the advantages to be gained by it.

The number affixed to any name, indicates the number of the paper to which that subscriber has paid—though the number, if expressive of more than 1000, is abbreviated by the omission of the left hand one (1). Thus: The figures 023 indicate the number 1023, and that the *Herald* is paid for to January 1, 1861; if it is 049, it indicates 1049, and that payment is made to July 1, 1861; and if it is 075, it indicates 1075 and payment to the end of the present yr. And so with larger or smaller Nos. so that whatever the figures are, prefix a one (1) to the left, and the number of the *Herald* to which payment has been made, will be expressed,—unless the left hand figure is a nine (9) in which case the figures are the whole number expressed.

This will enable each subscriber to see weekly, to what number his or her *Herald* is paid; and when a new payment is made, the change in the figures will show its reception, and to what number credit is given.

This is the first paper to which this system of printing has been applied; and we would advise our exchanges to defer adopting any other device, till we can give them our experience of its working—which will be soon.

The advantage aimed at in this process, is the ability to address papers rapidly, by raised letters, made of an inexpensive material.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE EPOCH OF THE PAPAL SUPREMACY.

Arriving at the conclusion that the "Time, times, and dividing of time," in Dan. 7:25, are expressive of 1260 days, and that these are representative of that number of years, the more probable epoch of their commencement becomes the next point of interest.

This period, it will be observed, does not measure the duration of the "little horns" existence, nor the continuance of his temporal power, but the time the saints are "given into his hand." Its epoch, therefore, is not necessarily that of the rise of the Papacy, nor of the Pope's attaining political sovereignty; but it began the era when the children of God became so subject to the Man of sin, that he

"made war with the saints and prevailed against them."

In respect to this epoch, there have been among expositors diverse opinions; which, instead of leading any to reject all interpretations of the times, should only induce greater cautiousness in considering, and more modesty in pronouncing upon a question of such moment.

It is always of interest to learn the conclusions of writers of eminence, and the reasons governing them; for it is only by considering differing views, and the argument for or against, that the position of any writer can be duly estimated. Amid the variety of opinions on this subject, a large number must be entitled to little weight,—they having been arrived at on insufficient evidence. Conclusions, often, seem to have been almost jumped at; and yet many of such have attracted a large measure of interest. To present a comprehensive view of this question, our readers will be given the opinions, with the reasons leading to them, of the most prominent, with others of less note, of those who have made the days of Daniel and John a study, and who have thought to enlighten the world respecting them.

Rev. J. Tyso, Baptist minister of Wallingford Eng., a Pre-millennial writer, and author of "An Elucidation of the Prophecies," (London, 1839,) treats this period,—with the other periods of Daniel and John, including the "seventy weeks,"—as predictive of literal days yet to be fulfilled. He belongs to the school of writers in England, called "futurists." It is not proposed here to notice the authors of this class, nor those writers who make the days only literal and fulfilled in the past, of whom there are now quite a number; but reference is made to him because of the work referred to, which gives "A table of different dates fixed upon by different authors for the commencement and termination of the 1260 days," (pp. 78, 9); to which there will be occasion to make frequent reference.

His table gives only the names of the writers, often only the last name, with the epochs they give; and where he is unsupported by other authority, there can not be full confidence in his accuracy. In several instances, as will be seen, he is manifestly inaccurate, and Mr. Bickersteth says of his work: "There are several mistakes in it, and in the general views held," *Guide*, p. 267, in v. 4 of *Lit.*

Of the epochs assigned for the beginning and end of this period, the principal ones are the following, which are given in the order of their commencement.

1. From A. D. 34, to 1294.

FRANCISCUS JUNIUS,—author of "An Ex. of the Apoc.," Heidelberg, 1591, and of Daniel, 1593—according to Tyso, adopted the above dates; which begins the period, it will be perceived, with the end of Daniel's seventy weeks.

2. From A. D. 130 to 1390.

"WALTER BRUTE," of whom we find nothing additional, is given by Tyso as adopting this date.

3. From A. D. 257, to 1517.

REV. HENRY MOORE D. D., author of "An Exposition of Daniel and the Apocalypse," London, 1680, according to Tyso, adopted this date. He was a voluminous writer.

4. From A. D. 304 to 1546.

REV. THOMAS BRIGHTMAN, author of "Com. on Rev. of St. John," first published in Latin in 1609, and republished, London 1644, is given by Mr. Tyso as adopting those dates—the last of which marks the decease of Martin Luther. He reckoned Lunar years, and that 1260 only equaled 1242 Julian years.

5. From A. D. 362 to 1622.

REV. JOSEPH HENRY ALSTEDIUS, author of "Trifolium Prophetium," 1554, was Prof. of Divinity in the University of Herborn, in Nassau, and one of the fathers of the Synod of Dort. Mr. Tyso gives the above as his dates; but when speaking of Mr. Mede, he refers to 376 as "the second epoch of Alstedius."

6. From A. D. 376 to 1636.

REV. JOSEPH MEDE, author of *Clavis Apocalyptica*, 1627, was born in Eng. in 1586, and died 1638. He was a learned and able writer, and, according to Mr. Tyso, favored these dates. Mr. Tyso says:

"Mede does not fix upon any particular year for the commencement of the 1260 days, but supposes they began between 365, and 455; he seems, however most inclined to the second epoch of Alstedius, 376."—*Elucid.* p. 83.

Mr. Mede is supposed, by Prof. Stuart and others, to have originated the year day theory; but that is far from being a correct supposition.

The year 376 is that in which the emperor Gratian refused the Pontifical robe—which had been accepted without scruple by seven Christian empe-

rors—on the plea that it was inconsistent for a Christian sovereign to fill the office of Pagan high-priest; and in this year Damacus, the Bishop of Rome, was elected Pontiff in his place; which united the two offices of Pope and Pontiff in one person, and thus combined the headships of the Papal and Pagan hierarchies. In this year, also, the Goths crossed the Danube into the Roman empire.

According to Mr. Faber, Mr. Mede "hesitates whether to compute the 1260 years from the year 365, when the Goths began to invade the empire; from the year 410, when Alaric sacked Rome; or from the year 445, when Valentinian died, whom he makes to be the last emperor of the West;" but 445 "is the date he seems to prefer." "The reason Mr. Mede dates the 1260 years so early, is, because he imagined that the rise of the man of sin was immediately to succeed the downfall of the Western empire, or that which letted," *Faber's Dis.* v. 1, p. 186.

Bishop Newton ascribes to Mede the date of 456, *Newton's Dis.* p. 616. See the date of A. D. 727. And Dr. Cumming (*Great Trib.* v. 2, p. 11) gives 532 as Mr. Mede's date; in which he is undoubtedly in error.

David's Disqualification for the Erection of the Temple.

We have been asked the question whether, when David was forbidden to erect a house unto the name of the Lord, the prohibition was in part a punishment, or was solely because of David's unfitness, as "a man of war;" for such a service?

We find no element of punishment implied in the prohibition; which we attribute in part, to David's having been "a man of war," and in part to his wars not being then ended; so that the time had not arrived for the erection of the Temple.

1. Those are the reasons, and the only ones given in the scriptures. God said to David: "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name," 1 Ch. 22:7-10. And when Solomon began to build, he wrote to Hiram, king of Tyre, saying: "Thou knowest how that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord hath given me rest on every side, so that there is neither adversary nor evil concurrent," 1 K. 5:2-4. These being the only reasons specified for the Divine prohibition, we are not authorized to infer any others.

2. David's unfitness, as "a man of war," for the erection of the Temple, was in harmony with various qualifications, mentioned in the law, for the performance of sacred services; for God doeth everything by appropriate agents, in its appropriate season, and in the proper manner. Thus no priest was permitted to serve in the sacred office, without being first washed in pure water, anointed with oil, and arrayed in holy garments, Ex. 40:12-15. Sacrifices were to be of animals entirely free from blemish, Lev. 22:19. The animals not specified as good for food, were unclean to Israel, and any one who touched their dead body was unclean until the even, Lev. 11:24. Whosoever touched the dead body of any person, was unclean for seven days, and must then be cleansed, Num. 19:1-13. The shedding of blood polluted the land, and whosoever killed any one unawares, must reside in one of the cities of refuge till the death of the then officiating high priest, Num. 35:25. And when God commanded the erection of an altar on mount Ebal, he directed that it should be built of whole stones, without lifting "up any iron tool upon them," Deut. 27:5, 6. He said, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it," Ex. 20:25. There was therefore a propriety in forbidding the erection of the Temple, that was to be dedicated to God's service, by one who had been engaged in great and bloody wars: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building," 1 K. 7:7—each timber and stone being fitted, in forest or quarry, for its place in the Temple, Ib. 5:17, 18.

3. Although, as "a man of war," he was thus disqualified, there could be no element of punishment in the Divine prohibition; for David always "enquired of the Lord" whether he should at any time go against the enemies of Israel, and acted under the Divine direction; so that in those wars he was only "the minister of God, a revenger to execute wrath upon him that doeth evil," Rom. 13:4.

Thus, "David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hands? and the Lord said unto David, go up: for I will doubtless deliver the Philistines into thine hands. And David came to Baal-perazim, and David smote them there," 2 Sam. 5:19, 20. Again when the Philistines spread themselves in the valley of Rephaim, and "David enquired of the Lord, He said, Thou shalt not go up; but pitch a compass behind them and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then shalt thou bestir thyself: for then shalt the Lord go out before thee, to smite the host of the Philistines." And David did so, as the Lord commanded him; and smote the Philistines from Geba until thou comest to Gazer," vs. 22-25. And when David ceased to make war, it was because "the Lord had given him rest round about from all his enemies," 2 Sam. 7:1. Being thus the minister of God, and acting under the Divine guidance in the chastisement of the surrounding nations, he could merit no punishment for such service.

4. The sins recorded against David, which were "evil in the sight of the Lord," and for which he incurred God's displeasure, were subsequent to the time when he purposed, and was denied the erection of the Temple; and therefore they were no more a disqualification for such service, than were Solomon's that were subsequent to its erection. Besides, David was truly penitent for his sins, confessed them, and was told by Nathan, "The Lord also hath put away thy sins," 2 Sam. 12:13. "Blessed is he whose transgression is forgiven, whose sin is covered," Psa. 32:1. Those who are forgiven, are not subjects for punishment;—though, to show God's abhorrence of sin, evil consequences are often wisely permitted; and therefore the Lord by Nathan, said, to David: "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die," 2 Sam. 12:14.

(To be continued.)

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, a 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

lectures, was to rouse men from carelessness and unbelief, and to lead them to a preparation for the coming of Christ; and his teachings, evangelical, practical, and impressive, were made the means, there is reason to believe, through the blessing of God, of leading many to the saving knowledge of the Redeemer. The false doctrines and fanatical measures into which some of the party ran in his last years, so far from being countenanced by him, were promptly disapproved and earnestly opposed. Several of the great points which he maintained, such as that Christ's second coming, the resurrection of the holy dead, and the destruction of the antichristian powers, are to precede the millennium, are undoubtedly correct, and were admitted to be so by some of the ablest of his opponents. His great error lay in attempting to fix the exact time of the advent, and he fell into that mistake.

1. By assuming that the period denoted by the 2300 days of Dan. 8:14 commenced, like the seventy weeks, Dan. 9:25, with "the going forth of the commandment to restore and to build Jerusalem." They, however, began, the language itself shows, during the action of the ram exhibited in the vision, Dan. 8:3, 4, but at what date seems not at present determinable.

2. In assuming that the coming of Christ and destruction of the antichristian host are to take place precisely at the close of the twelve hundred and sixty years. A considerable period, however, and occupied by great events, such as the proclamation of the gospel and the fall of Babylon, is to intervene between the close of the twelve hundred and sixty years, and the advent.*

3. In overlooking several great events that are to precede Christ's coming, and have not yet taken place; such as a further drying of the Euphrates, or alienation of the people of the ten kingdoms from their national hierarchies; the slaying and resurrection of the witnesses; the sealing of the servants of God; the fuller proclamation of the hour of God's judgment to the nations; the fall of Babylon; the warning of God's people to come out of her; the return of a portion of the Israelites to Palestine; and the gathering of the beast, false prophet, and their armies to battle at Armageddon. Nothing can be more certain, we think, than that, on the one hand, these events have not yet happened; and on the other, that they are to precede Christ's coming. In considering most of them as passed, however, he followed in the track of the principal recent writers of Great Britain. Instead of surveying the whole field of prophecy, he fixed his eye on the great central event, and, in his intent gaze at its splendors, lost sight of the scenery with which it is surrounded. His other chief errors were the denial that the Israelites are to be restored, and the nations generally are ever to be converted, and that the earth is to be the residence of men in the natural body during the thousand years of Christ's reign.† 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.

* Mr. Miller ended the 1260 days in 1798—45 years before his date for Christ's advent. Ed.

† This also is a misapprehension of his view, as he held that only the resurrected saints would then inhabit the earth. Ed.

Encouraging Note.

Bro. Bliss:—As I take up the Advent Herald, week after week, and look at the acknowledgments for money received to aid the office, I cannot suppress the sigh that starts, and wish I could do something more than I ever have done. I always think of the question asked by Bro. Pearce some two years since, when speaking of the debt then resting on the office. He said, "Cannot some of our sisters do with a ribbon less on their winter hats, and give the price to help pay that debt?" I wish those few words could sound in the ears of every sister, as they have in mine, I think the widow's mite would oftener fall into the treasury.

I send three dollars with this: \$1 for Mira Bosworth I, for B. A. Phelps, and 1. for myself.

R. B. PHELPS.

We have been thinking for some time that we should have to appeal, to our sisters, or as the apostle calls them "noble women not a few." But this voluntary response encourages the hope that they are about putting their hands to this work, of their own accord. Our sisters who have installed this movement, will accept our thanks for this effort, and we trust it may be widely imitated.

Ed.

Our Annual Conference.

Instead of occupying the time of the next Conference with the framing and passing of vain resolutions, and the transaction of mere business affairs, the following subjects will be presented and discussed in their order.

It will be noticed that they comprise the great cardinal questions which make us a distinctive people, with doctrines eminently and strictly practical.

They will not only call out the liveliest interest among ourselves, but demand the attention of others who will, undoubtedly, attend the session. We shall too, by this method, secure as good as twenty sermons, per day, instead of one or two as formerly, and in a way that shall bring out the many and various gifts of our preachers, and must elicit the warmest expressions of faith, experience and exhortation from the lay brethren.

In order to obtain promptness and give energy to the questions, and to insure an unflagging interest from the opening of the Conference, to its close, speakers will be appointed to open each subject; i. e. make an address, or preach a short sermon of about 30 minutes, to be followed by remarks from any who may choose to speak.

Subjects for Discussion at the next General Conference.

1. Revivals:—Their essential qualities; Their Importance; the best means to promote them. D. I. Robinson.
2. Aspect of the Times:—Political, moral and religious; Practical application as taught in Scripture. R. Hatchinson.
3. Importance of Union:—In Faith; in Labor; in Sympathy. O. R. Fassett.
4. Fundamental Doctrines:—What ones vital to salvation; essential to understand, to believe and propagate. R. Hatchinson.
5. Sabbath Schools:—Importance; management; Instances of interest; the best method of promoting them. I. H. Shipman.
6. Christ's Second Advent:—Personal and Visible; Pre-millennial. D. Bosworth.
7. Resurrection:—Literal; of all the dead; their order as to character and time. G. W. Burrham.
8. The Restitution: of man, morally and physically; of the earth; of the atmosphere, &c. S. Bliss.
9. Kingdom of Christ:—Its essential parts; the Time of its Establishment; the place of its Manifestation. L. Oeler.
10. Adventists and other Millenarians:—Their Differences and agreements; co-operation desirable. J. Litch.
11. Practical Value of our Faith:—To individual Christians; to the Church; to the World. F. Gunner.
12. Our absolute Dependence for success, in the prosecution of our mission, on the Father, the Son, and the Holy Ghost. J. M. Orrock.

We anticipate that in accordance with the above arrangement, which is by Eld. J. Pearson, Jr., the President of the Conference, there will be essays prepared on each of the above subjects, of such a length and nature as to adapt them to be issued together, in an extra No. of the Herald. Ed.

Foreign News.

St. John, N. F., Aug. 30. Steamship Arago, from Southampton 21st, was intercepted by the news yacht off Cape Race at 6 o'clock this morning.

GREAT BRITAIN.

The King of Sweden has left England for home. The Great Eastern was expected to take more troops to Canada.

FRANCE.

A deficiency in the wheat crop is generally admitted.

ITALY.

The reactionists have been everywhere beaten. The Vicar General of Sumerento, with twenty-nine priests and three monks, had been arrested. The reactionists at Canello had been made prisoners by the royal troops. Cipriano was taken after a short resistance.

Garibaldi was expected to visit Naples on the 7th of September, the anniversary of his entry into that city. Grand fetes were preparing in his honor.

Cialdini has reminded the Government that he has duly and provisionally accepted the Lieutenantcy of Naples, and will not resign until the country is purged of brigands, and a new Lieutenant appointed.

Tranquillity and perfect order prevail at Rome.

TURKEY.

Fuad Pasha is to be promoted to a rank equivalent to that of Grand Vizier.

Michmetter Zeutte Pasha has been appointed Foreign Minister.

The Sultan continued to effect reforms.

The Chief of the Herzegovina insurgents had requested Russian intercession for peace with the Turks.

Omar Pasha had approved of the proposed Rus-

sian and Austrian Embassy at Constantinople, and had deputed a commissioner to open negotiations with Prince Michal.

One thousand Montenegrins had attacked a village on the Turkish frontiers, and were repulsed with a loss of ten.

A Turkish war steamer had arrived at Glivore.

RUSSIA.

The Russians have sustained another defeat from the Circassians.

Serious disturbances had broken out at Kallidah, in Poland, in consequence of the arrest of a man by a military detachment. The patriots surrounded the Colonel and demanded the release of the prisoner, which was granted; after which the garrison assembled and threatened to fire on the people, a large number of whom have been arrested.

A Successful Expedition.

New York, Sept. 1. The Tribune's special Washington dispatch gives the following particulars of the Hatteras expedition: On Wednesday the Minnesota, Wabash, Cumberland, Susquehanna, Pawnee, Harriet Lane and Monticello, and transport steamers Adelaide and Peabody, with numerous tugs, arrived off Hatteras Inlet. The fleet was in command of Commodore Stringham, and the land forces under Gen. Butler. Two forts had been erected by the rebels to guard the mouth of Hatteras Inlet, which commands the entrance to the Pamlico and Albemarle Sounds, which afford connection thus to Virginia and the sea. The bombardment was commenced at 11 o'clock in the morning by the Minnesota, the whole fleet soon joining. The landing of troops also immediately commenced, but owing to the surf only three hundred were enabled to land. The fort replied to the incessant cannonade without much damage, and after three hours the flag on Fort Clark was hauled down and the rebels retreated to Fort Hatteras, a large work below. Our land forces soon occupied the abandoned fort, and hoisted the stars and stripes. At night the fleet anchored, several gunboats remaining as near as possible to protect the land force. At 8 o'clock on Thursday morning the fleet again opened a concentrated fire on Fort Hatteras, the shots from the latter falling far short. At 11 1-2 o'clock, our shots beginning to play on the magazine, the rebels hoisted a white flag, when our troops started at a double quick from Fort Clark, and were met on the beach by a flag of truce. Captain Nixon of the Coast Guard went to the fort, when Commodore Barron, late of the Federal Navy, who was in command, proposed a capitulation by allowing the garrison to stack arms, and allow the officers to retain their side arms. General Butler refused to accede on such terms, and demanded an unconditional surrender, which was subsequently acceded to. Commodore Barron delivered his sword to Commodore Stringham, and the other officers delivered theirs to General Butler.

One thousand stand of arms, thirty-two cannon, five hundred knapsacks, a large quantity of munitions and about seven hundred prisoners were captured. Not one on our side was hurt. Four hundred men had reinforced the forts the night previous to the attack.

On Thursday forenoon a steamer with one thousand rebels approached, but was kept away by our force in Fort Clark.

After the capture our troops were all landed, and Gen. Butler had the stars and stripes hoisted amid the wildest cheering, the band playing Yankee Doodle. The prisoners and wounded were put on board the Minnesota, which will take them to New York.

"Some years ago Mr. Kimwel was preaching to a large audience in a wild part of Illinois, and announced as his text, 'In my father's house are many mansions.' He had scarcely read the words when an old coon stood up and said, 'I tell you, folks, that's a lie! I know his father well. He lives fifteen miles from Lexington, in old Kentuck, in an old log cabin, and there is but one room in the house.'"

We copy the above from a religious paper, in which we should not have expected to find it without an apology. Any thing that makes light of Sacred truth, in print or story, is to be deprecated.

For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the Herald of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

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 identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. A. Brown.

Dear Bro. Bliss:—As I have some writing symptoms, perhaps I had as well submit. You are thro' with the "little horn," but hav'n't told us by what authority you spiritualize a part of the explanation of symbols, and thus violate all exegesis. You know that Dan. 7 from 23 to the end is explanation, and that the 3 1-2 years is a part of it. What do those old authors know of the meaning of any passage but what the passage itself affords? You prove that the papacy had no civil power till A. D. 750, and it has none now, and was not therefore a horn-knocking till 740, but the laws and saints were to be in his hands, he was to wear out the saints during the whole 1260 days, to prevail against them till the judgment set; but he does not now prevail against the saints, and the judgment has not set. By saying that the mouth of the horn and that of the beast, Rev. 13, are the same, you make the horn and beast identical; but in Rev. 17 the horns are said to receive power as kings one hour with the beast. This forbids their receiving it 150 years before he did, as you make them. "These shall make war with the Lamb." These shall burn Babylon. But they have not made that war nor burned Babylon, and there are no ten, no five kingdoms now in existence to do these things, which received power one hour with the beast or papacy. If you say that other kingdoms which have arisen since the first ten or a part of them passed away, you flatly dispute the Revelator, who says "these," the same.

In your theory and by your quotations you show that some 6 or 8 horns were plucked up, and hence the "just three" is all fudge.

Rome-papal has lost all military power and can never receive it, but the beast is to lead the armies of earth in the future at the great battle, Rev. 19:19. Rome can't do it, and therefore is not the beast.

The representation of Dan. 11 is that the power which takes away the Daily is a great military power before that event, 24-31; and ch. 12 that the 1290 days begin at that taking away,—all this within 30 days of the beginning of the 1260 days. Now what great power existed about 1290 years ago and came towards the south, and had indignation against the holy covenant because the ships of Chittim came against it? If "he" and "him" in that chapter, up to v. 21 or 30, refer in every instance to an individual person or king, by what authority can you make these pronouns refer to a kingdom or nation in the rest of the chapter? Did the most inveterate spiritualizer ever take greater liberties with God's word? In Rev. 11 some power is represented as treading under foot the city, at the beginning of the 1260 days, and as the sanctuary is trodden down at the removal of the Daily in Dan. 8 and within 30 days of the same period, and as the power of Dan. 8 is a great military power with a host at his beck when he tramps it down, isn't it likely the same treading down is alluded to in both instances? and as in Dan. 8 the power which treads it down keeps it trodden down for the 2300 days, must it not continue a great military power throughout the period of treading down? But Rome papal had no military power till 750, and has none now. In Rev. 12 the power from which the woman hides for 1260 days persecuted her at the beginning of the period, made war, and sent out a flood to destroy her. A flood indicates military power. In ch. 13 it is represented that no one was able to make war with the beast at the beginning of the 1260 days, and this power continues 1260 days, which was never true of papal Rome for 1260 years. In Dan. 8 the declaration is unequivocal that when the sanctuary is trodden down and the daily removed, it shall continue 2300 days, so that the period begins with that taking away, &c., and I venture my right arm that you would never have thought of beginning it elsewhere by the inspired language, but you are influenced by tradition and old authors. True it measures the vision, but the vision is at the time of the end, which you can't place more than 360 years from the end. But if you make it embrace the contents of the chapter, the first thing seen in

vision was the ram, Medo-Persia "standing" before Greece attacked it, which is more than 2300 years ago. If you count on, beginning it later, I ask your right to pitch in where you please, to serve your theory. Yours as ever,

A. BROWN.

We think Bro. B. has not carefully considered all we have advanced; or, if he has, we do not see that his argument is pertinent to it. If our argument is insufficient, let it fall. We have at present no thoughts additional to add to what we have said; which is incomplete till we have finished.

Ed.

From Bro. D. Bosworth.

Bro. Bliss:—In Bro. Curry's last letter he remarks that I must be "in the dark with regard to the question in dispute." But I ought not to be; for I raised it myself. And if I am, according to an acknowledged principle in polemics, Bro. C. should have set me right before proceeding to argue the question. He also says: "I have kept to the question in dispute," and "prefer to discuss one question at a time." "But," says he, "Bro. B. introduces another question, instead of adhering to the one started by himself." Let us see! In Herald of July 13 I asked the question thus: Now as some . . . believe the soul means the whole man—nothing less—why do they use the possessive case? (viz. "my soul," &c.) In Bro. C.'s reply of July 27, he quotes Dr. Eadie as saying, "The words 'my soul' mean merely myself," and adds, "Nouns of this nature are used because the Hebrew has no intensive or reflexive pronouns." Thus far he confined himself to the original question; but he proceeded to quote: "The Hebrew does not warrant this distinction. Christ's soul in such idiom is his entire person." Thus he raised the second question, and placed it distinctly before us. He continued to quote: "Now what is meant by sheol?" &c. On this last I shall not remark, except to say that it was in reference to questions No. 2 and 3—as raised by Bro. C.—that I observed I had known some "orthodox divines to be a little heretical."

1st. Bro. C. objects: "The pronominal expressions under consideration do not occur often enough in the N. T. to warrant the assertion of Bro. B. that they are scattered all through the Bible." If I had said "scattered equally all through," &c. the objection would be valid; but as I did not say, or even imply, anything in reference to the proportion, in one part or another of the Bible, his own admission that there are 327 in the O. T. and 27 in the N. T. fully justifies me in using the expression.—But I did not use the expression in reference to those pronominals exclusively. Having in view Bro. C.'s quotation from Dr. E., "Christ's 'soul' in such idiom means his entire person," I quoted Mat. 10:28 and others to show that in the N. T. the distinction between 'body,' 'soul and spirit,' 'inner,' and 'outer' man, &c., was clear and positive. And the fact, that inclusive of these forms of expression there are nearly as many texts proportionally in the N. T. as in the Old that make a clear distinction, fully justifies me in using that "wholesale" assertion.

2d. Bro. C. says, "It may be asked, Why are such expressions found in the N. T. at all, as it was written in Greek?" He then quotes Dr. Robinson, showing that the writers of the N. T. were not literary men [except Paul and Luke], and he says,—"With them therefore the Hebrew element which mingled in this idiom [the Greek] would naturally have great prominence."

But here is another difficulty for Bro. C. Those two learned writers, out of 32—instead of 27—times that those pronominals are used in the N. T. use them 11 times. And Paul abounds in other expressions equally clear, thus showing that it was not ignorance, or a perversion of language, that caused their introduction into the sacred word. He then quotes Rev. Ezra Stiles and Prof. Murdock to show that a portion of the N. T. was originally written in Syriac. In reference to this we remark, Mr. Stiles says ("I believe) the greater part of the N. T. was originally written in Syriac." But Prof. Murdock is too modest to claim (with any positiveness) that more than Matthew's Gospel, and the Epistle to the Hebrews, were written in that language. Thus according to his own authority, the only two learned writers in the N. T. wrote in Gk. (mainly at least) and would not have used those expressions only to faithfully present the mind of the Spirit.

3d. I have made no issue on a question of Hebrew poetry, or grammar, as I do not profess to be a Hebrew scholar. But I ask does not Dr. E. err in conveying the idea that Psal. 16:10 gives but the sentiment of a single parallel? Scholars tell me those parallels contain a sentiment expressed in the first line, and a mere echo in the second, always connected by a copulative conjunction. If so, then Peter in his inspired interpretation of the passage

referred to, Acts 2:31, gives us the sentiment of two parallels, and by a disjunctive, as the Rev. George Campbell, D.D., F. R. S., remarks, "clearly distinguishes the destiny of the soul, which is to be consigned to sheol or hades, from that of the body or flesh, which is to be consigned to corruption." Dis. p. 290.

4th. Bro. C. says: "To dismiss the question, I believe the phrases 'my soul,' 'his, her, thy soul,' and also the plural 'your, their souls,' are Hebraisms, merely expressive of personality." But as Paul and Luke use more than one-third of those expressions, occurring in the N. T., being learned men, they could not have done it through ignorance, and writing in the Greek tongue they could not have done it through necessity. Therefore we are driven to the conclusion that they used those distinctive phrases, to express more clearly the mind of the Holy Ghost.

D. BOSWORTH.

Waterbury, Aug. 28, '61.

From Bro. Wm. Morphy.

Bro. Bliss:—We still cherish the blessed hope of soon seeing the Lord our Redeemer. We still love the Herald, and would not like to have it discontinued.

Bro. Batchelor comes here and stays a fortnight, about once in three months. We always have a good time when he is here. The brethren are scattered around the country; but at such times we always have a good gathering. The Lord, too, according to his promise, is in the midst of us.

It is my earnest prayer that the Bride may be prepared for the coming Bridegroom, that we may be kept humble, that we waste not our precious time in vain disputings, but that we may at all times strive to know what is the will of the Lord, and what will be most to his glory.

May the Lord keep us in the faith, fill us with his love, and preserve us unto the end; so that when he comes to reign, whose right it is, we may say in that day, "Lo this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him: we will be glad and rejoice in his salvation."

Yours in the blessed hope,

WM. MORPHY.

Massena, N. Y.

From Bro. J. D. Wheeler.

Dear Bro. Bliss:—The Advent Herald is to me, from week to week, like a cup of cold water to a thirsty soul. I love the truths it heralds forth.—While living at Sugar Hill, N. H., where I had the privilege of hearing, from Sabbath to Sabbath, the truth as it fell from the lips of Bro. Shipman, and occasionally Bro. Himes, E. Burnham and others, I thought I prized the Herald; and so I did; but since coming West, where I am deprived of such privileges, I think I know, with others of like circumstances, the value of such a paper. My prayer is, God bless you, and all who are connected with its publication, until Jesus comes, and you hear him say, Well done. Oh, blessed day! it is hastening, when the soldiers of the cross will, by the order of the Captain of their salvation, be marshalled by the angels of God and they will take the kingdom (it will be no Bull Run affair) and possess it for ever and ever. Not a soldier will be left or wounded; neither will they come scattering along, one after the other, as after the late battle; but, says Paul, we shall all be caught up together to meet the Lord, and so shall we ever be with him. Oh how cheering and blessed the thought, so shall we ever be with him! But how sad, as we see and hear of the thousands that are volunteering to fight for our country, that so few are willing and ready to enlist for Christ. This ought ye to do; for it is right and just. But every volunteer ought to leave not the other undone. In every State there are those appointed to raise regiments of volunteers. So has Christ appointed his ministers to go forth into all the world; but I have thought, sometimes, our advent ministers were afraid to venture out into this western country. I have no doubt but hundreds, and even thousands in this Western country, if they could only hear the truth, would receive it with joy. I hope and pray the Lord to send some of his laborers into Wisconsin. I see by the Herald Bro. Chapman has started west again. I hope he will get out as far as Wisconsin this time. I should like once more the privilege of entertaining one of God's faithful stewards. My doors are open, and my table is free, and what little I can do towards helping will willingly be given. Pray you, who are blessed with the privilege of hearing from Sabbath to Sabbath the truth of Christ's soon coming, that those of us who are scattered may endure to the end. Then shall we meet to part no more.

Yours in hope of eternal life at the appearing of Christ,

J. D. WHEELER.

Kenosha, Wis., Aug. 25, 1861.

"Profession is as the blossom to the fruit—valuable just in proportion to its productiveness of good works."

I walked among the blooming trees,
So promising and fair;
Their beauty pleased the gazing eye,
Their fragrance filled the air.

And while I looked admiringly
Upon the lovely scene,
I thought upon the pleasant fruit,
When months should intervene.

When weeks had fled, I came again—
There stood the stately trees;
But oh! instead of golden fruit,
'Twas little else but leaves.

True, here and there upon a bough,
A lonely one was seen,
But where the store so rich and full,
The promise of the spring?

The tale was told—an insect small
The tender fruit had spoiled;
And so the labours of the spring,
And summer's hopes, were foiled.

Just so in life, 'tis often found;
But how the Saviour grieves,
To see so little fruit appear,
Among so many leaves!

"Much fruit, shall glorify my name,
This is my Father's will;"
Then let us guard the opening bud,
"Much fruit," our motto still.

ACORN.

From Sr. C. A. Ludlow.

Dear Bro. :—Have not we fallen on perilous times? Is it not the last great tribulation? Let us "look aloft" by prayer, faith, patience.

Yours in hope,

C. A. LUDLOW.

Newport, Aug. 23, 1861.

We doubtless have thus fallen; and may God give us the grace and wisdom needed to act well our part in it.

Ed.

From Bro. T. J. Bailey.

Dear Bro. Bliss:—The Herald is the only religious paper that advocates my religious views. It is meat and drink indeed. Enclosed please find two dollars.

Looking for that blessed hope, I remain your brother in Christ,
THOS. J. BAILEY.
Aurora, Ind., Aug. 19, 1861.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out. POPE.

OBITUARY.

DIED, in Haverhill, Mass., June 26, Sister COMFORT G. EVANS, wife of Dea. David Evans, aged 58.

For some wise and good Providence, which in part was evident, our beloved Sister suffered a lingering and most distressing illness; more so than generally falls to the lot of our mortal nature.

She was afflicted with a complication of diseases, which developed themselves principally in the form of dropsy, and a large tumor, which by a post-mortem examination proved to be of no ordinary kind: It appeared to be a mass of corrupt, congested, inflamed flesh. This putrid gathering was, unquestionably, the source of much of her intense anguish.

She was sick more than three years, and during that time was tapped 26 times, taking away 882 lbs. of water.

She bore her long and painful sickness with a patience and resignation which can only be derived from an implicit trust in the gracious promises of the Gospel of Christ. None could visit her bed-side without being sensibly impressed with the infinite efficacy of Divine grace, in imparting comfort and consolation in the hour of the saint's greatest need. Not a murmur was heard to fall from her lips—she bent with cheerful submission to the pleasure of her Creator, and leaned on the bosom of Jesus with child-like resignation and faith.

When her strength permitted, she made a record of her Christian experience; from which we glean the following, which may prove interesting and profitable to others.

At the early age of 15, she was "impressed with a sense of eternal things," and that without an interest in Christ she "could not be saved." From the time of her first deep conviction to that of her conversion, which was about a year, her experience was the experience of many young persons: balancing between the fear of companions and the fear of an offended God; between the choice of worldly and of heavenly things; yet at times so harassed and pressed by a consciousness of guilt, and the necessity of faith in Christ in order to pardon and salvation, as to bring her to a sick bed, and the borders of despair. The circumstances of her pardon and peace, I will give, as recorded in her diary. She says:—

"Thus I lived till June 30, 1819. I had not

slept during the preceding night. In the morning I retired to the grove for prayer, but could not utter a word. Returned to the house with the cry in my heart, What shall I do? About noon, went to my chamber, took the Bible, and as I read my feelings grew more intense. Cried to God, asking, What shall I do? Then life and death were presented for choice; I saw life and the glories attending it, and death with its attending horrors. It seemed as if one said, here is life, here is death,—make your choice. With a loud voice I cried, Lord, give me life, and tell me the conditions. The answer was, 'Separate yourself from the world and its vain amusements; make a declaration of your faith in Christ by baptism; let the world know that you are decided for God.' I said, Lord, how shall I take the first steps? I immediately took my Bible, and in the act of obedience my burden left me. I sat down by my Mother's side and as I began to read, such feelings flowed into my heart as I never experienced before. It seemed as if every word was mine. I asked my mother the meaning of this,—I felt as never before. Went to the door, and every thing appeared new, and seemed to be praising God: the waving boughs of the forest trees, and the grass in the field, and the birds flying in the air. Oh, what a change! I cried with joy; was filled with rapture; it seemed as if the glory of God shone all around me.

Like thousands of others, for the want of due instruction, doubts almost immediately darkened her spiritual vision and she was plunged into the deepest distress of soul. From this, after a severe struggle with the tempter, she again emerged into the clear light of God's reconciled countenance, and expressed her faith to the friends who had gathered about her bed, (for by the sudden revulsion of feeling, from great joy to utter despair, she was so prostrated as to give fears that she was dying) in the Son of God, of her duty to be immersed, and of her belief "that Christ was coming the second time," that then "the righteous dead would be raised; the wicked be destroyed from off the earth; Christ would reign a thousand years with his people, and that his coming was near at hand."

She was baptized by Elder J. Capron, and August 22, 1819, joined the Christian church in Calais, and Mansfield Vt. She speaks of that church as a "company of lovely brethren and sisters;" "yet," she says, "I felt a lack, as there were none to sympathize with me, in the near coming of my Saviour."

As I have already exceeded the limits devoted to obituaries, I will pass over many very interesting, and some of them remarkable incidents in her Christian experience, and only say: In the year 1834 she visited Haverhill, where she became interested in the preaching of Elder H. Plummer and took quite an active part in his meetings.

In Sept., 1836, she was formally received as a member of the Christian church in Haverhill. She says, "I remained a member of that church nearly eight years; felt deeply for its welfare and saw many precious revivals of religion under the administration of Elder Plummer." She also refers to the visits of brother Miller to Haverhill and her deep interest in his lectures on the second coming of Christ, and the effect of his preaching on the members of the church: she remarks, "One would have thought that the whole church were second advent believers, and while they lived and looked for his coming God blessed them. . . . but after 1843 passed they began to oppose, and soon became so strong in opposition, that March 17, 1844, at the close of the afternoon service, Elder Plummer, with about 50 members, withdrew from the church, husband and myself being of the number. The two following Sabbaths we worshipped in a school house; on the third Sabbath we met in the tabernacle, called by our opposers 'God's barn.' When the second time passed, at which we looked for Christ's return I was more disappointed than in 1843, but not discouraged; for the word of God stood sure; Christ would come and establish his kingdom and give it to his people.

The closing thoughts of her written experience were: "I still believe it; I care not for the scoffs of a frowning world, or of a cold-hearted profession. He will come soon, and redeem to himself a people, out of every kindred, tongue and nation; and they will live and reign with him forever on the new earth. My desire is, 'Even so come, Lord Jesus; come quickly.'"

Our beloved sister sleeps in Jesus, waiting the voice of the archangel, to summon her from her sweet resting-place, to the realization of those glorious promises which gave her so much satisfaction when in health; which sustained her in the long sickness she so patiently endured, and which her faith seized upon with unwavering confidence when passing down the valley of the shadow of death.

"Yet again we hope to meet thee,
When mortality has fled."
J. P., Jr.

ADVERTISEMENTS.

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

Opinions of the press:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"It is a publication curious, interesting, and ably testing 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.

"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.

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

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

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

"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.

"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.

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AGENCIES THROUGHOUT THE WORLD. pd to Sept 18, 1860

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. Gloyer, 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. Merriman, 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. Biard, 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 commend 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 short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Center, 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 comprise 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 Mer-

rimack 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.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist: "Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859. From I. Wright, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. H. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs." Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN CURER is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, and recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quality.

Sold in most parts of Maine. In Butterfuts, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thos. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Elliot sts.

I. C. WELLCOME, Richmond, Me. Sole Proprietors. R. R. York, Yarmouth, Me. pd to 1028 bid aug 1860

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, \$7 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—4f

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 40 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

Table with columns: BOOKS, PRICE, POSTAGE. Includes titles like Morning Hours in Ramoth, Thompson, D. D., Bliss' Sacred Chronology, The Time of the End, Memoir of William Miller, Hill's Saints' Inheritance, Daniels on Spiritualism, Kingdom not to be Destroyed (Oswald), The Last Times (Sejrs), Exposition of Zechariah, Laws of Symbolism, Litch's Messiah's Throne, Orpock's Army of the Great King, Preble's Two Hundred Stories, Fassett's Discourses, Scriptural Action of Baptism, Memoir of Permelia A Carter, Questions on Daniel, Children's Question Book, Bible Class, or a Book for young people, The New Harp, Pew Edition, in sheep, Pocket, The Christian Lyre, Tracts in bound volumes, (1st volume), Wellcome on Matt. 24 and 25, Taylor's Voice of the Church, Works of Rev. John Cumming, D. D., On Romanism, Exodus, Leviticus, Church before the Flood, The Great Tribulation, The Great Preparation.

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The postage on a single tract is one cent, or by the quantity one cent an ounce. A. THE FIVE KELSO TRACTS, at 6 cts per set, or 2. Grace and Glory 1.50 per 100 3. Night, Daybreak and Clear Day 1.00 4. Sin our Enemy, &c. 50 5. The Last Time 50 6. The City of Refuge 1.00 7. The Second Advent, not a Past Event, A Review of Prof. Crosby, by F. G. Brown, (1851), \$0 12 single

B. 1. The End, by Dr. Cumming 2. Litch's Dialogue on the Nature of Man 99

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office. The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment; It will be sent by mail for 28 cts.—price 25, postage 3 cts.

The Historical Prefigurations of the Kingdom of God; A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 7, 1861.

Joe Benton's Coal Yard.

Just imagine the loveliest May morning that ever was made... the sun so lately risen that his long golden hair still trailed on the hill-tops, and the robins singing such extravagant songs...

So Joe's small feet clattered vigorously down to the little cave where the precious boat was hidden. But as he neared the place, an exclamation of surprise escaped him...

Joe stood for a moment, motionless with grief and surprise; then, with a face as red as a peony, he burst forth,—"I know who did it, the mean scamp! It was Fritz Brown, and he was mad because I didn't ask him to come to the launch."

Presently a step was heard, and Joe eagerly peeped out. How provoking! Instead of Fritz, it was cousin Herbert, the very last person he cared to see...

"No, I'm not," said little Joe, sturdily, after a short pause; "I'll just tell you the whole story," and out at came, down to the closing threat,—"and I mean to make Fritz smart for it!"

"Why, you see, Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash 'em all."

Now Joe knew well enough that he was not showing the right spirit, and he muttered to himself, "Now for a good scolding," but to his great surprise cousin Herbert said quietly—

"Well, I think Fritz does need some punishment, but this string is an old trick, I can tell you something better than that."

burned much before he'd have time to shake 'em off; but I'd just like to see him jump once. Now tell me how to do it, quick!"

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee," said cousin Herbert, gravely; "and I think that's the best kind of punishment little Fritz could have."

Joe's face lengthened terribly. "Now I do say, cousin Herbert, that's a real take-in! That's just no punishment at all."

"You're mistaken about that," said his cousin, cheerily. "I've known such coals to burn up a great amount of rubbish,—malice, envy, ill-feeling, revenge, and I don't know how much more,—and then leave some very cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head, and I'll see about it."

Before Joe had time to collect his thoughts, he saw Fritz coming down the lane, carrying a basket of eggs in one hand and a pail of milk in the other.

Fritz started and looked very uncomfortable when he first caught sight of Joe, but the boy began abruptly, "Fritz, do you have much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home, and done all my chores, I have a little piece of daylight left; but the trouble is I've read every thing I could get hold of."

"How would you like to take my new book of travels?" Fritz's eyes danced. "Oh, may I, may I? I'd be so careful of it."

"Yes," answered Joe, "and perhaps I've some others you'd like to read. And Fritz," he added, a little slyly, "I would ask you to come and help sail my boat to-day, but some one has torn up the sails, and made a great hole in the bottom."

"I did it, Joe; but I can't begin to tell you how sorry I am. You didn't know I was so mean, when you promised me the books."

"That coal does burn, and I know Fritz would rather I had smashed every egg in his basket, than offered to lend him that book. But I feel fine,"—and little Joe took three more somersaults, and went home with a light heart, and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful little flag which he had bought for the boat with part of his egg-money that very morning.

Joe's heart was so warm and full of kind thoughts that he never was more happy in all his life. And Joe found out afterwards that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions.

The little school boys, who saw that Joe was always happy, studied the secret too; and at last if any trouble or dispute arose, some one would say, "Let's try a few of Joe Benton's coals," and it was astonishing to see how soon all the evil passions were burned to ashes, and how quickly the young hearts grew warm towards each other.

Swearing for a Family. Rev. R. S. Maclay, for thirteen years a missionary in China, has written a book, in which he relates the following anecdote:

During one of our examinations for candidates for baptism at Ngukaug, I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men:

"I observe you all have the same surname. Are you members of the same family?" "Yes," one replied, "this is mother, and these are my brothers."

"Where is your father?" "He is at home attending to business." "Does he approve of your embracing Christianity?" "Yes, he is entirely willing."

"Why does not your father himself become a Christian?" "He says it would not answer for all the family to embrace Christianity."

Agents of the Advent Herald. Albany, N. Y. Wm. Nichols, 185 Lydius-street. Burlington, Iowa. James S. Brandeburg.

THE MAINE ANNUAL ADVENT CONFERENCE. The next session of this conference will be held in Yarmouth (in the Institute occupied by the Advent church) Sept. 15th, Wednesday, at 2 o'clock P.M., and continue over the following Sunday.

that the Conference hold services over the Sabbath. Let us invoke the presence and blessing of God who "giveth more grace." JOHN PEARSON, JR., Pres't.

BUSINESS DEPARTMENT

BUSINESS NOTES.

H. P. Buttrick, \$1. Sent the 29th. J.M. Orrock. Sent Inheritance to L. Lawrence the 30th. H. Odbert. Sent your books the 30th.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, SEPT. 3, 1861. "A Friend"—no name or place. 2.00

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.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydius-street. Burlington, Iowa. James S. Brandeburg.

APPOINTMENTS.

THE MAINE ANNUAL ADVENT CONFERENCE. The next session of this conference will be held in Yarmouth (in the Institute occupied by the Advent church) Sept. 15th, Wednesday, at 2 o'clock P.M., and continue over the following Sunday.

RECEIPTS.

UP TO TUESDAY, SEPT. 3. S B Raymond 1075, Wm Morphy 1075, I H Shipman 1075, J D Wheeler 1114, S S Garvin 1069, E S Holmes 1085, S Judson 1075, P K M'One 1075, A Newton 1101, R C Parmelee 1075, Eld I Blake 1075, Mrs S G Robinson 1075, H P Mudge 1083, A P Wadleigh 1075, Mrs J A Birch 1082, A Pickering 1075, W B Weeks 1077, W Colton 1079, H Woodbury 1086, C F Kittredge 1036, Wm E Hitchcock 1075—each \$1.