

WHOLE NO. 1118.

BOSTON, TUESDAY, OCTOBER 28, 1862,

VOLUME XXIII. NO.

THE ADVENT HERALD Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent, Towho m remi tances for the Association, and communications for the Herald should be directed. Letters on business, simply, marked on envelope | "For Office," | will receive prompt attention.

JOSIAH LITCH, ROBT. R. KNOWLES,

Co mittee Publication.

\$1, in advance, for six months, or \$2 per year.
\$5, "" will pay for six copies, sent to one ad dress, for six months.
\$10, "" "" "" thirteen "" ""

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; il, for three weeks; \$3, for three months; \$5 for six nonths; or \$9 per year.

NO GOD.

"The fool hath said in his heart there is no God."

Go where the summer sunbeams gild Forest anp mount and stream, Go where the thunders loudest roll, The lightnings freest gleam;
Go where the mountain torrent pours Adown the ragged rocks, Go where the humble shepherd feeds In quiet fields his flocks; Go where the slily of the vale
Breathes its soft fragrance forth,
Go where the shining icebergs glow— Those jeweis of the north-Go where the pastor kneels beside The Christian's dying bed, Who longs within the silent tomb To rest his weary head, Who enters fearless the dark vale His Saviour's feet have trod, Whose faith has conquered every fear-Then say "there is no God." J Gospel Messenger.

The Prince's Desire.

We have anxiously looked among the accounts in foreign papers, to find some mention made of the religious sentiments of Prince Albert, during the last day and hours of his interesting and useful life. We find nothing on the subject, but we know that in all his relations as husband and maledictions have not come to pass. They were father, and in every station in life to which he was called, he illustrated every virtue as signally as Her Majesty has displayed the graces that adorn the wife, mother and queen. We learn that at the burial service the lessons were followed by a favorite German chorale of the late Prince's :---

I shall not in the grave remain, Since Thou death's bonds hast sever'd My hope with Thee to rise again, From fear of death deliver'd I'll come to Thee where'er Thou art, Live with Thee, from Thee ne'er part Therefore to die is rapture.

And so to Jesus Christ I'll go, My longing arms extending; So fall asleep in slumber deep, Slumber that knows no ending, Till Jesus Christ, God's only Son, Opens the gate of bliss--leads on To Heaven, to life eternal.

From the London Quarterly Journal of Prophecy.

Edward Irving

We would fain say a little more regarding Irving's teachings, especially as most people seem to condemn and praise him without having read his books or knowing his doctrines.

But this would far overstretch due limits. One thing we have been considerably struck with, that Irving's writings have been the mine out of which Maurice and his friends have dug their ore, which has been afterwards manufactured into Fast-Church laxities. Maurice frankly acknowledges his obligations to Irving in the preface to his work on the Kingdom of Christ. But we merely notice this, without attempting to scrutinise its philosophy.

In Irving's later works, one stumbles on many unpleasant things—to use no harsher word. Into these we cannot here enter; but we may simply notice three of them which figure somewhat largely. The first is his denunciation of Luther's doctrine of "imputation;" the second, his fierce attacks upon "Evangelicals;" thirdly, his utter intolerance for all who ventured to differ from him. "Theological babes" is perhaps the least offensive epithet in his vocabulary of abuse against his opposers. This was weakness, not strength. It was unworthy of the man. It wronged his own nobility of nature, which was not small. It was imperiousness, not zeal; selfwill, not love of truth. To us, it casts a more unpleasant shadow over his character than even his errors do. In Thomas Erskine and John Campbell, we find pages of what we shrink from as serious error; but we do not find impatient contempt of others. They are at least fair and tolerant. Irving in his later years was the reverse. He is not only dogmatic, but violent; and all violence of this kind is self-injury and self-degradation. On the morning after he was ejected from his church in Regent Square, we have heard from those who told it to us in sadness, not in anger, that he went, along with some followers, to the opposite part of the street where his church stands, and uttered, in old prophetic language, fearful maledictions against all connected with it, praying that there might never be another pastor there; that a blight would rest upon it; with many other grevious anathemas, both against its walls and its worshippers. These not divine, as doubtless he imagined them to be: they were not in harmony with his once large and loving heart; above all, they were unseemly in the servant of a Master who had forbidden all cursing, and enjoined only blessing.

Why Irving should have been so angry at his being cast out of a building, and why his biographer should sympathise with this childish anger, we do not understand. Others have been subjected to like treatment, and for less potent reasons; yet they went out, if not without sorrow, at least without loss of temper or of dignity. Even had his accusers been wrong, and the London Presbytery judged unrighteously, we should have expected meekness and patience, not wrath and revenge. After John Campbell had been deposed, we have been told that he went next communion-time to the Lord's table as a simple member, saying, that though the Assembly had deposed him, they had not excommunicated him. Irving could not stoop to, and which his biographer does not seem to comprehend.

Granting that Irving's extrusion from Regent Square, or from the Church of Scotland, was a martyrdom, we should have liked to see him bearing its honours meekly, as his fathers had done upon the red moorland or beneath the gallows-tree; and we should have been pleased to find his biographer admitting, however cautiously, the possibllity of uprightness in her martyr's judges; and also, discriminating between the passionate outbreaks of unmanly pettishness, and dignified defences made by slandered worth before persecuting rulers, or the no less dignified serenity with which the condemned saint of God has retired from the tribunal that had doomed him to the fire, to pour out his pity for his persecutors into the bosom of his God.

We have heard Irving rise into the height of stormy eloquence when condemning error. At the time, we confess, we admired both the man and his condemnations; but it soon came out that he claimed a monopoly in this, -a right to brand with the stigma of "theological babyhood" all who lagged behind him in his career of impetuous change. We have heard him utter eloquent words as to the "many-sidedness of truth," and, suiting the action to the words, stretch both hands out, as if carefully turning round and exhibiting some gorgeous prism or many-faced crysourselves since,-Was it truth or his own opinion that he so admired, and so won us to admire? Did he not drop the fair prism? Nay; did he not, in his later years dash to the ground the divine crystal, which, with such graceful art, both of word and action, he had bid us gaze upon and prize?

. The two volumes before us are meant to do for Irving what Carlyle's three did for Cromwell. Carlyle, perhaps, overdid his apology somewhat; but he had thoroughly read and understood both the character and writings of his hero; so that that very reason, is patient with those who are we listen to him as to one who is entitled to be herad. But Mrs. Oliphant does not seem to have read many of Irving's volumes, and avow- hatred, awakens least sympathy, and is thought edly does not comprehed his theology. This is entitled to least tolerance. is the fixed creed. a serious drawback. Her epithets are thus not And they who are least forbearing to such a seldom faulty, her sketches imperfect, and her creed are the men who demand unlimited licen fact that they were his is sufficient to ennoble part of the latter. and sanctify them.

Like the Life of Robert Story, this biography is the compound of laxity and bigotry : of tolerance to every one who will tolerate its hero; of would have preferred a believer in something ex. lent words on this point. plicit and positive, like Irving himself; and it is

This was true nobility of spirit; nobility which Irving, and almost in him alone. Having ourselves the courage to believe in others besides him, we feel somewhat amazed at this ignoring of all human race beyond her hero and his worshippers; and we are disposed to believe that she would have done more justice to them, and certainly much more to herself, had she looked beyond this very limited circle, and conceived it at least possible that Irving might not be always right, nor his opponents, even the worst of them, say even the Presbytery of Annan,-always

But deflections from divine truth are perilous; for all error is sin. They have seldom failed to wrap the conscience, to sour the spirit, and to weaken the moral sense. They have too often induced impatience and intolerance, even upon minds naturally mild and forbearing. A changeable creed cannot away with those who are not given to change; and a lax theology would fain take summary vengeance on all who refuse to regard this laxity as a virtue. Broad-Church men wield narrow pens; and, if one wants to get ripe specimen of theological intolerance, he must go, not to the Calvinist, who loves his creed, and therefore can understand why others love theirs; but to the man who has either passed through all creeds, or soared above them ; whose Church, if he could get one formed to suit him, would embrace every "ism" in the world save evangelicalism; whose Bible would be a collection of spectal. We said to ourselves at the time, - "Well ulations tested by the "verifying faculty;" whose spoken;" nor are we at all minded even now to Saviour is not the Christ of Golotha, but a futusay otherwise. But we have often thought with rity-"the Christ that is to be;" whose Holy Spirit is the intuition of universal humanity;

> Philosophy drifts; revelation is anchored. Opinion varies, and is besides liable to daily decomposition; truth is a certainty and a constancy. Speculation is a pastime, but a creed is a solemn thing. The former deals in guesses, and cannot away with those who profess to have found the authentic; the latter makes sure; yet, for without an anchor or a resting place.

> and whose religion is, externally, a pictorialism

made up of dissolving views,-internally, a sen-

timentalism, if not a pantheism.

That which in our day draws to itself most criticisms unjust. Her book becomes a eulogy, of speculation, as the necessity of a progressive not an estimate; a defence without a age. The repulsion between the fixed and the vindication. It is not the truth of Irving's spec- unfixed is no doubt mutual; but the acerbity, ulations that the writer seems to care for; the and the envy, and the contempt, are all on the

Ready to Pardon.

Inquirers are often hindered in their acceptintolerance to every one else. Apparently the ance of Christ by a vague notion that they must authoress has no explicit theological belief of acquire a kind of moral fitness before they can her own. Her tone is that of Carlyle, and her avail themselves of his promises: and that they indications are all in the direction of the Fast must seek pardon for some time before God is Church. As a biographer of Irving, one ready to grant it. Rev. J. Gray has some excel-

When God pardons the sinner, he never derather a disappointment to find one's-self in the lays, nor puts off, but does it instantly. He sees hands of a writer who is prepared to apologize the prod gal returning afar off, laden with all for all that her hero said and did, simply because manner of sins, and cannot await his arrival, but he was Edward Irving, who believes in Edward uns to meet him with pardon and mercies. He since the time I spoke against him, I do earnest- are dashed, and human helpers fail when she sees towards him; and I surely will have mercy upon him."

me a sinner," and sends him home to his house commune with God for a little moment till the justified.

saith the Lord." No, no; he pardens like a God. tants of the earth for their iniquity. fully, freely, instantly, abundantly, and forever.

Christ to be the faith of his people at the time of his appearing.

(Concluded.)

It will be observed that our proposition does alluded to, but only asserts that such is to be the faith of the saved, or translated ones, when Christ appears. And this substantially is the faith of that writer as will be seen by a sentence in the closing part of that article. has a rough

"When the subject comes to engage general attention, and be earnestly discussed, there will, as on all other questions, be two parties, and many doubtless will take the side of error, who, it might have been hoped, would embrace the truth. There are now individuals who regard the doctrine of Christ's coming and reign with such prejudice and contempt that it is not to be expected that any proof of its truth, however decisive, will reconcile them to it. They dislike it for its nature, not because it is not supported by adequate evidence. And thence they probably will go on in disbelief, scorn, and denunciation; and when driven by the progress of events to see and feel their mistake, will, in their rage and malignity, join the hostile party."

Thus his own arguments bring him to the conclusion-not that it will be universally received by the professed Christian church- but that it the judgments that come upon the world just

But to our proposition: The Personal coming and Reign of Christ is to be the faith of his saved people.

1. It is taught in the text and context.

1st. This is our God: This is the church's welcome. The language of recognition-not of surprise, but of joy. Had she been expecting some other event when the opening azure revealed the Holy One, we should hear the voice of astonishment instead of welcome. But no! He appearsnot the "man of sorrow," and still he bears the marks of Calvary-not crowned with thorns and yet in the midst of that throne of glory she beholds "as it had been a lamb slain" and though surrounded with the ensigns of royalty she recognises the Bridegroom of the church-the Incarnate word, and the joyful exclamation is: "This is our God!"

2nd, we have waited for Him !" Waiting implies expectation. Had she been expecting some other event, disappointment would have characterized her greeting. But no! we have waited the Lord's servant? seeing many things, but thou for Him, is the assurance with which the church observest not; opening the ears, but he heareth greet each other as they behold their descending not. Who among you will give ear to this, who King. All ready!! loins girded,-lights burn- will hearken, and hear for the time to come? ing-with anxious desire dipicted on her coun- Thus the blindness is apparent: but judgment is claimeds O Lord we have waited for thee the vision is no more obscured, -- and the espoused desire of our sonl is to thy name, and to the remembrance of thee. With my sonl have I desired thee yea with my spirit within me.

the way of thy judgments O Lord, have we waited for thee. Instead of the peaceful scenes heavens: The noise and tumults of angry nations disturb the earth. Iustead of the sword beaten into a prunning-hook, she beholds the plow-share beaten into a sword, and the pruning-hook into a spear and she hears the challenge to prepare war wake up the mighty men! as never before. She knows it is the time of Jacob's trouble, but out of it will the coming Lord deliver her.

Again: how they are brotught to the faith: See 26: 16, Lord in trouble have they visited thee, looketh not for him, and in an hour that he is they poured out a prayer when thy chastening not aware of, and shall cut him asunder, and ap-

hears Ephraim bemoaning himself, and instantly was upon them Hos. 5: 15. In their affliction cries: "Ephraim is a dear son, a pleasant child: they will seek me. Thus when her air-built hopes ly remember him still, and my bowels are turned that her hands have not "wrought any deliverance" nor caused the inhabitants of the world to fall," she turns her eyes, and sets her hopes on He finds the publican in the temple smiting him who raised the dead, for she hears the voice upon his breast, and crying, "God be merciful to of Inspiration calling her to the secret place to indignation be overpast, and then she looks for Oh! how true. "My ways are not yours ways, him to come from his place to punish the inhabi-

Once more: The Sealed Book. Chap. 29: 11. The vision of all is become unto you as the words The Personal Coming and Reign of of a took that is sealed, which men deliver to one that is learned saying. Read this I pray thee, and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith I am not learned. Wherefore the Lord said, Forasnot cover the broad ground of the writer much as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe, unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say Who seeth us? and who knoweth us? surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

Thus the church is represented as veiling her face and closing her eyes: being in love with the world, she forgets her heavenly inheritance, and the glories Christ hath in reserve for her: but will be received by all the true children of God. prior to the advent of the Holy One, tear the veil from her face---drop the scales from her eyes --- unstop her ears, --- and then, the deaf hear the words of the book, the eyes of the blind see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. That the blindness &c. referred to is not physical but merely a failure to see and hear the truth---indicated by the book being sealed---is apparent from the reason given for the rejoicing consequent upon sight being restored. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity that make a man an offender for a word, and lay a snare for him that reproveth in the gate and turn aside the just for a thing of nought, are cut off. That it is mental and moral blindness is also apparent from Isa. 42: Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that iI sent? who is blind as he that is perfect, and blind as bride girds her loins and waits her coming

II. The attitude of the servants indicates the Again: How have they waited? 26: 8. In truth of our proposition. Matt. 24: Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithof a converted globe, voices of contention rend the ful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you. That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart. My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he

shall be weeping and gnashing of teeth."

stantly the coming One, and the assurance that meaning of those important events which were he who does thus watch, and warn his fellow-ser- passing before them. It was their duty to do so. vants---thus "giving meat in due season" -- shall Hence we infer, that it is still a Christian duty, be made ruler over all his master's goods. While carefully to observe the signs of the times. It the unwatchful servant who says, "My Lord de- is not every future event that is foreshadowed by layeth his coming"---looking for long years of signs, --- only those of the most vital importance pleasure here---treating those who wait and weep to men. The first and second advents of our Saon the watch-tower, with scorn and derision --- viour are events of this kind. The latter no less shall be overtaken unawares, and his portion ap- than the former, is clearly pointed out by unmispointed in the outer darkness, with hypocrites. takable signs." There is no mistaking the application of this passage. As the servants are acknowledged to re- having mainly already occurred, and to warn his present the two classes in the church—the faith- brethren of the expected advent as already at ful and unfaithful—the watchful and the careless the door. -so the Lord that cometh, can be none other than the crucified—the Son of Mary. So the portion of the servants looking for that coming cannot be mistaken. See also Luke 12: 55, 43. "Let your loins be girded about, and your light burning: and ye yourselves like unto men that tioned by Daniel, and that is to be a time of unwait for their lord, when he will return from the paralleled trouble among the nations, although the wedding; that when he cometh and knocketh, immediate precursor of the millennium. they may open unto him immediately. Blessed are those servants, whom the lord, when he nium?" cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and a transition period, longer or shorter according to serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, which from the marked date of 1864, will close that, if the good man of the house had known the 2000 years of the Christian dispensation; what hour the thief would come, he would have that is a short period compared to the 1260 watched, and not have suffered his house to be years of the image. That may be the preparabroken through. Be ye therefore ready also: for tory stage for all nations, for the perfection of the Son of man cometh at an hour when ye think the wonderful discoveries of the last fifty years, not. Then Peter said unto him, Lord, speakest steam, electricity, odylic forces, etc., and then at thou this parable unto us, or even to all? and the right time the Lord will come, according to the Lord said, Who then is the faithful and wise Zechariah, chapter 14th, will stand upon Mount steward, whom his lord shall make ruler over his Olivet, and from Jerusalem the center will send household, to give them their portion of meat in forth streams of light, and influence, and glory due season? blessed is that servant, whom his lord, when he cometh, shall find so doing."

The Lord returns from the wedding --- the faithful servants with loins girded and lights burning, Stowell. wait that return. And the application is made at his coming shall find so doing.

III. The attitude of the collective church. On her watch-tower, gazing into the darkness, scanalso that love his appearing."

tenance, and expressed in every action she ex- laid to the line---the seal is broken---the mental point most unmistakably in the same direction seeing strange and eventful c at the present time.

> A few extracts from religious periodicals will show that the current begins to set this way.

"The substance of a sermon preached on the Synod of Illinois, Aug. 28,11861, by the retiring ed." Moderator. - United Presbyterian.

"Can ye not discern the Signs of the Times?" _Matt. 16, 3.

for their want of spiritual discernment. From dicted by our Saviour thus,"And because iniquity

point him his portion with the hypocrites : then their knowledge of natural signs, they could tell whether it would be fair, or foul weather on to-Here we have the command to watch con- morrow, but they could not discern the spiritual

He then proceeds to point out the signs as

The following is from the Christian Advocate and Journal a paper that 20 years ago would hardly tolerate an allusion to Christ's personal coming in its columns.

"Then will occur 'the time of the end' men-

"But how long, Walter, before the millen-

"On that point my mind is yet undecided. As I said before, the 'time of the end' seems to be the ratio of development. I incline to think it will embrace the hundred and thirty-six years which will flood this earth with universal bliss.

The following from the March No.of "the Macedonian" is an extract of a sermon by Cannon

"The signs of the time are expressive; there not only to the disciples, but to all whom the Lord are indications that we are not far from some grand revolution in the state of the civilized world. The fact we have this day so often reiterated, and insisted upon is that the gospel is bening every point of the horizon, to see if there be ng preached in every nation for a witness, and He signs of her Lord's returning. Heb. 9, So Christ ; that uttered that prediction said, 'Then the end was once offered to bear the sins of many: and cometh.' Is not the gospel being preabhed in eveunto them that look for him shall he appear the ry nation? Where is the country under heaven second time, without sin, unto salvation," also where it is not sounded: what the language in Tit 2: "Looking for that blessed hope, and the which it is not heard; where the people to whom glorious appearing of the great God, and our Sa- it has not gone forth? If then, it is being preachviour Jesus Christ;" and not only "looking" ed to nations for a witness, lo! the end cometh but all ready, waiting for it. 1 Thess. 1: "ye And are there not other signs? The world is turned to God from idols, to serve the living arming. Look at Italy. Hear the toesin of terror and true God: and to wait for his Son from sounding in the affrighted ears af the boasted Heaven, and not only "waiting," but hearts all successor of Peter, the Antichrist of Rome. See drawn out in love, with earnest desire, expecting the noble bearing of the oppressed and scattered the glad epiphany. 2 Tim. 4: "Henceforth there nationalities, see what scenes there are everyis laid up for me a crown of righteousness, which where; all are arming for the battle. Is not Euthe Lord, the righteous Judge, shall give me at rope resounding with the din of armes? Is not that day; and not to me only, but unto all them every country resounding with the anvil, beating the sword blade, and forming the musket? A trio of impossibilities with any other view. Do we not find every nation in a state of uncer-IV. The indications of the Christian world tainty and disquietude? Are we not every day what is the voice that God is addressing to us, but 'Blessed is he that watcheth, and blessed is he that worketh.' 'Blessed is the servant whom his King, when he cometh shall find so doing; Signs of the Times, at the opening of the U. P. diligent, not disturbed; courageous not disquiet

The following from the Northern Christiau Advocate is the last we shall offer. It speaks for it self. "The entire revelation of God to man har-"In the first verse, we learn that the Pharisees monizes with the teaching, and with it harmonand Sadducees came to Jesus, and desired him izes the marked and peculiar signs of our times. to give them a sign from heaven. What kind of Nearly two thousand years have elapsed since a sign they wanted, does not appear, nor for what the ascension of our Lord, and we have positivepurpose, ... anything, probably, which would set- ly reached the time spoken by Daniel, the protle the question of his Messiahship. The Sa. phet, thus: "Many shall run to and fro, and viour, knowing that they were not actuated by a knowledge shall be increased." Who can doubt? sincere desire to know the truth, did not comply "He that runneth may read" this. Still another withtheir request, but rather upbraided them fact is not less obvious. It is that so clearly pre-

cial, and religious, all seem to be giving way. Rev. 18: 20. The time of trouble spoken of by both Daniel and our Saviour is actual upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the Lord. troubled masses. "There is no peace, saith my God to the wicked." This is now the moral phase of society, and precisely our prophetic ulting exclaims, "Lo this is our God ; we have whereabouts in the Church, our nation and the waited for Him. world at large. "The bride is in exile," weeping and praying, "even so, come Lord Jesus." While the latter day "scoffers" in derision are saying, where is the promise of his coming?" Thousands are "deceiving and being deceived by the delusive dream that the millennial day is softly steal- to write you again. My last was dated Sept. ing upon our world, and there shall be the much 6th. The day previous I arrived in Leeds. talked of golden age. Alas! for such! Between Brn. Mann and Thorp met me at the Station. that time and that future glory of Messiah's Bro. Thorp took me to his residence in Middlereign there lies a region as dark as midnight, ton,-3 miles from Leeds, where he and Mrs. strewed with such ruined hopes and blasted ter- Thorp extended every kindness to me. rors as this world has never known -a time of Sunday, Sept. 7th, I listened in the morning plagues and tribulation as never was, when all to the Rev. Mr. Tunnicliff, Baptist minister. He hopes based on infinite good shall utterly perish, preached an excellent sermon on the words, "I with all those who have deceived themselves am the vine, ye are the branches." He holds thereby.

enough to disarm himself to prejudice and set tent. He did not fail to refer to the blessed hope down as a humble learner at the feet of Christ in his discourse. At the close of the service and his apostles, and receive their exposition of Bro. Thorp introduced me to him; and he at the prophets, can resist the fact that the hope of once cordially invited me to preach for him as soon the primitive Church was, and the true hope of as his chapel is reopened, it being undergoing rethe Church now is, "the glorious appearing of the pairs. In the afternoon I met with the Advengreat God, and our Saviour Jesus Christ." Titus tists. They meet in a Hall which they hire by

alled and saved from all her enemies, coming out en; reminded me of the long days gone by when of the wilderness, "fair as the moon, clear as the I used to meet with the children of God in anothsun, and terrible as an army with banners." Not er part of the same county. In the evening I until then will God's incorrigible enemies" bow preached. The hall was crowded; and I had the and confess, under the heavy pressure of his best attention while I discoursed for an hour on righteous judgments, and be removed as tares life through Christ, and the blessed hope of his tertained, they are of human orgin, and never to I had no plan of action. be realized. They are but "the light of the fire, and the spark of their own kindling." I ... W

true and apostolic church.

and stubborn in her ways," seated in the lap son was to accompany his mother to church, ofof luxury and exalted to the same of worldly fered up special prayer, and anticipated a fapower and glory. Courted by the high-born and vorable answer to his supplication,-during the noble, clothed in purple, crowned a diadem of period of Mr. Condor's sermon. gems and rubies, --- holding in her hand a golden cup filled with the intoxicating wine of worldly Bro. William Thorp, I heard a lecture in the no widow and shall see no sorrow." Suddenly coveries in Ninevah and Babylon, illustrative of we see her neck encircled with the millstone of Scripture History. The lecturer presented nuwrath and she sinks into the great ocean of wrath merous pictures of figures found on slabs dug

despised--clothed with shame, and her counte- cord of the doings of the kings of Assyria; and nance clouded with sorrow --- exposed to hunger there is a remarkable agreement between these and nakedness, peril and the sword- persecuted records, and the records of Scripture. For inby her hanghty rival, she flees into the wilder- stancehe exhibited the picture of a figure taken ness for more than half a score of centuries --- from a room whichigave evidence of being a at times the plains of earth are moistened with part of the palace of Sennacherib. On a slab the blood, and whitened with the bones of her was found a figure of a king on his throne "Wnere is now thy God?"

Justice drops the millstone of wrath upon her against all the fenced cities of Judah and took devoted bark, and she sinks to rise no more. them; and Lachish is mentioned by name. In

shall abound, the love of many shall wax cold." | And a voice from heaven calls: Rejoice over The bands that bound society together, civil, so- her. for God hath avenged you on her.

> A jubilant shout mingles with the dying groans of the Harlot, and an Alleluia from the Bride (Rev. 19: 6) announces the Reign of her coming

> Then heaven opens (19: 11) and reveals the Bridegroom to the anxious Bride---while she ex-

request, egbelwon For the Herald. Foreign Correspondence.

Beloved Bro. Bliss, It is about time for me

the Premillennial Advent, and thinks that the "No person who may be favored with grace views taught by the Herald are the most consisthe year. The service was a love feast; and "Not until then will the Church be dissenthr- the warm and hearty testimonies which were givand cumberers of the ground. Verily, there is full manifestation to complete that life. At the no other legitimate Bible hope for the Israel of close a desire was expressed that I would pro-God in its trying heur. If other hopes are en- long my stay, to which I readily consented, as

Tuesday 9th I read with interest "The Public Statement of Mr. J. H. Gordon (late Lecturer These might be multiplied almost indefinitely, to the Leeds Secular Society,) with reference to but what we have quoted will show that as God's his repudiation of secular principles, and his adopjudgements are manifested men stop and think. tion of the Christian faith." Mr. G. was pious-Those who have not adopted a theory, at once ly brought up, his parents being Independents. turn their thoughts in the right direction. While After leaving home he imbibed infidel principles, those who have been solacing themselves with and after promulgating his sentiments in differthe pleasing dream that error would soon fall and ent cities and towns, he became the salaried Lecpass away before the majestic march of truth, are turer to the Leeds Infidel Society. This summer constrained to acknowledge in the language of his mother, who resides in Carlisle, came to the prophet "We have been in pain, we have as Leeds, and invited her son to accompany her to it were brought forth wind, we have not wrought hear the Rev. Mr. Conder, successor to the late any deliverance in the earth neither have the in- Dr. Hamilton. It seemed that the Spirit chose th.

V. A glance at the History and Doom of the two weeks he was a new creature in Christ Jesus. It is worthy of remark that his father in The one with the "attire of an harlot, "loud the distant city of Carlisle, being aware that his

Tuesday evening 9th, through the kindness of ne and honor, boasting "I sit a queen and am Hunslet Mechanics Institution, on the late disfrom mounds. These figures, with certain ac-The other, timid as the gehtle fawn---poor and companying inscriptions, are evidently the rechildren, --- and the harlot tantalizing her with with instruments of death in his hand, having on it the inscription,-"I give Lachish to Standing by the great river of Time, she sees slaughter." We are informed (2 Kings her persecutor riding in triumph upon the migh- 18: 13, 14, 2 Chron. 32: 9, Isa. 36: ty flood. But suddenly the avenging hand of 1, 2.) that Sennacherib king of Assyria came

Layard, and the reading of inscriptions by Robbinson have cast great light on the words of Scripture, and must confirm every Bible student in the truthfulness of the sacred record.

Thursday 11th, by invitation I spent the afternoon at the house of the Rev. Mr. Tunnicliff. I much enjoyed his company and that of his family. He has been a reader of the Herald, and he highly approves of its editorial management. He seems to have clear views of our divided state as a people in America, and of the disposition of some to have the leadership, and be at Thy temples, halls, and palaces, should all have the head of a party. I could not disguise the fact that the state of things among us fully accords with the impression he had received. I wish it could be otherwise, but I almost despair. My only hope is in the coming of Jesus. He will set all things right, and every one will be in his proper place, and find his own level. Happy era! let it haste. I won't being silver

Sunday 14th, I met in the morning with the Adventists. We had a very precious season in the breaking of bread. They attend to this ordinance every Sabbath morning. In the evening I preached from 1 Pet. 4, 7, and dwelt on the meaning of "the end of all things,"-the sense in which the end of all things was at hand when Peter penned the text,-our present relation to the end of all things; and the practical use to be made of such knowledge as this. In short, I gave the general evidence of the Advent near, as it lies in my own mind. I felt the infirmities of the flesh; but I have reason to hope that a serious impression was made; and some spoke to me of being greatly enlightened and profited. However I failed to satisfy myself.

On the evening following we had a tea meeting in the same room. After tea the exercises took a most happy and spiritual direction. Some of my own hymns were read and sung; and I had a most happy time in speaking of God's dealings with me in the vale of tears, and of the blessed hope when tears will be wiped away forever. Bro. Thorp made some cheerful and appropriate remarks. Bro. Clough who preaches to this people, and who seems to be ready for every good word and work, also spoke. The meeting closed with a season of prevailing prayer.

Tuesday evening the 15th Bro. Thorp and I made an "excursion to the continent and back in less than two hours, through France, Prussia, Italy, Switzerland and the Rhine;"-that is, we visited a diorama of a continental tour, exhibiting prominent places and scenes on the way, as the Rhine, Bingen on the Rhine, Berlin, Geneva and scenes in Switzerland, the Alps, Italy, Naples, Vesuvius, the interior of the crater, eruption of Vesuvius, the temple of Venus in the ruins of Pompeii, city of Venice, Rome by night with the silvery illumination of St. Peter's on the evening of Easter Sunday, Paris by night brilliantly illuminated, Palace of Versailles, Gardens of St. Cloud, and many other places, concluding with a diorama representing the chapel of the Nativity at Bethlehem, exhibiting three distinct effects, the first representing the interior of the structure as it appears by daylight, the second showing it in the mysterious gloom of midnight; thelast change displaying the sacred edifice brilliantly illuminated, with pilgrims, in the act of adoration and prayer, before e Holy Altar. The following lines were ten after visiting the same diorama:

RUINS CF POMPEII.

By G. Linnæus Banks, Poet Laureate to the late prince consort, suggested by a view of the Ruins of Pompeii, in Hamilton's Diorama.

Amid thy ruins, Pompeii, my spirit walks to-

away;
'Mid crumbling columns, wrecks of ancient gran-

deur, do I tread, Like some lorn ghost come back to mourn the city of the dead.

I gaze upon thy frescoed walls, upon each ruin-

Whose desolation hath a voice, and speaks in I stand beneath thy Temple, where, two thou-

sand years ago, Great Pliny found an unknown grave, in thy dread overthrow.

short, the lecturer showed that the discoveries of Within thy once majestic gates the pilgrim stran-

ger comes, Musing around thy forum, and along thy street of tombs,

As though thy disinterred dust and fragments did recall

The lofty hopes, and throbbing hearts, that perished in thy fall, and sid of our

Great city! mighty charnel house! the iron pen Hath writ thy mournful history in characters

who, that mark'd thy pride of old, had thought that in one day,

Wednesday 17th I accompanied Mrs. Thorp to see a sick woman who was in deep distress for her soul. I talked, read, and prayed with her, and while doing so, she received salvation, and became unspeakably happy in a sense of forgiveness. She wanted to tell everybody what the Lord had done for her. She is 52 years old. Her husband wept aloud, and expressed some desire for religion. The next day I visited her trusting in Jesus, and happy in his love. May she be kept till the day of his coming.

Thursday 18th. I went to Halifax, distance 18 miles. Bro. G. Plummer, who had heard me in Leeds on the previous sabbath, met me at the Station, and I was welcomed to his home. Sunday morning he took me to the Independent chapel, a most magnificent building, where I heard a very sweet sermon, by the pastor, on Psalm 42: 2, the subject being the great end of public worship, viz. to commune with God; and the helpfulness of worship to that end. In the afternoon I preached in Bro. Plummer's drawing room, and presented Christ as our wisdom, righteousness, sanctification, and redemption, dwelling especially on his coming in glory to complete the work he has graciously begun. Bro. P. followed with some warm remarks. After service I took tea with a nephew of mine, Richard Hutchinson Wildman, my sister Sarah's son, who is a police officer. He and several Wesleyans wished to hear me that evening in their chapel, but the local preacher whose turn it was to preach, did not dare to give way for me. However, I preached in private; and the lady with whom my nephew boards invited me to pray, and the Lord seemed very near to hear and to bless. Monday evening Mr. and Mrs. P. took me to the Temperance Hall, where we heard a lecture by Mr. De Fairne, on "never too late to mend." Wednesday I accompanied four Christian ladies (one of them from London) to the summit of a high mountain which overlooks Halifax and commands a fine view of the surrounding country. I was told that Oliver Cromwell planted his guns here; but others have done a greater work since, for the Railway goes under the mountain! We conversed on the fact that many of the great events of Scripture took place on mountains; the ark rested on a mountain, Isaac was to be sacrificed on a mountain, the law was received on a mountain, we speak of our Lord's sermon on the mount, he was crucified on a rise of ground called Calvary, he ascended from a mountain, and when he comes again he is to set his feet on the mount of Olives.

Halifax is a neat active Town of about 40,000 inhabitants. It contains a park of great beauty and taste, and several hands are constantly employed to keep it in order. This park was given to the public by Frank Crossley, Esq. M.

I may add that I had several conversations on the Advent, with persons of intelligence, during my stay in Halifax; and I feel sure that my visit was not in vain. I left under a promise to return if the Lord will. I am much indebted In search of thy magnificence, thy glory passed to Bro. Plummer and family for their hospitali-

Thursday 25th, in response to an invitation I went to Bradford, distance 8 miles. Here I remained two days with Mr. and Mrs. Duckitt, with whom I formed an acquaintance in Liverpool, they being related by marriage to a neice of mine. They are Independents, or Congregationalists as they would be called in America. I explained to them the Advent faith, and gave them the Millennial News. Bradford is a manufacturing Town of about 140,000 inhabitants It is distinguished for its splendid warehouses, and its famous stuff goods. Many of our ladies in the States and Canada get handsome dresses from this place.

I may add that Mr. Squire Auty, publisher of the Orange and Protestant Banner called to see me, and took me to his house, and showed me his Orange Hall, where he has everything to remind one of the cruelties of the Papists, and the noble deeds, and great sufferings of Protestants. I took the opportunity of presenting popery in the light of prophecy, and the Lord's coming as the hope of Protestants.

Saturday 27th, returned to Leeds, and my pleasant home with Bro. and Sister Thorp, Sunday morning I met with the brethren to break bread. Lev. 16 and Heb. 9 were read. In connection with ordinance some remarks were made on a broken law, the broken body, and a broken heart; also on the blood of Jesus,-his pleadings in heaven, and his coming in glory, as the chief sources of Christian comfort. In the evening I preached to a full house from 2 Tim. 1: 12, my subject being the full confidence of faith and hope, not only as the privilege of the apostle, but as the privilege of all who will truly seek it. .The word was very precious to my own soul; and I have reason to think that the subject was felt to be meat in due season We need to maintain a close walk with God in order to be prepared for the days of evil in which we live, and in order to labour for souls.

In closing I may say that the chief topics of interest here are the civil war in America, and Italian affairs. The friends of liberty feel grieved with the turn things seem to be taking in Itaiy; but it is a consolation to feel that the Lord reigns, and that his word will be fulfilled. I deeply sympathise with the once happy country (the Northern States) in which I have labored in the gospel, and in which many of my best and dearest friends reside. May God be gracious, and may his waiting children, in this hour of sadness and national gloom, be able to trust in the name of the Lord and stay upon their God. His grace is sufficient for the darkest hour, and he will cause the wrath of men to praise him. Weeping may endure for the night, but the morning of joy will come. "Look up, and lift up your heads, for your redemption draweth nigh."

I remain fraternally yours in the blessed hope R. HUTCHINSON.

Leeds, Eng. Sept. 30th 1862.

The Milk-White Dove ; OR LITTLE JACOB'S TEMPTATION.

Will you have a story, darling?
I know one, very old,
For when I was a little child
I used to hear it told.
It is about a little boy,
And the pigeons which he sold.

His mother, -she was poor, And kept a rich man's gate; Until the carriages passed through, There Jacob had to wait.

Now Jacob was a patient lad, A loving faithful son: Of all the things the rich man had He wanted only one.

A pigeon with a crested head, And feathers soft as silk. With crimson feet and crimson bill, The rest as white as milk.

He had some pigeons of his own, He loved them very well; But then, his mother was so He rear'd them all to sell.

He kept them in a little shed That sloped down from the roof: Great trouble he had every spring To make it water-proof.

He used to count them every day, To see he had them all:
They knew his footstep when he came,
And answer'd to his call.

And one-a chocolate-color'd hen-Was prettier than the rest, Because there was a gloss like gold All round its throat and breast

You know the little birds in spring Build houses, where they dwell And feed and rear their little ones, And love each other well.

So the black pigeons Jacob had Were mated with the grey; And crested-crown and ring neek made Their nest the first of May.

For God hath made each little bird To love, and need a mate; And so the little chocolate hen Was very desolate.

And Jacob thought if he could get The rich man's milk-white dove, And keep it always for his own,— Now, listen to me, love:

He wanted that which was not his, That which another had;
And so a great temptation grew
Around the little lad.

The rich man had whole flocks of birds And Jacob reason'd so:-"It I should take this one white dove, How can he ever know

"Among so many can he miss The one that I shall take; Among so many, many birds, What diff'rence can it make?"

But, darling, even while his heart
Throbb'd with these wishes strong,
A something always troubled him—
He knew that it was wrong.

So, time pass'd on, he watch'd the dove; How ev'ry day it came Nearer and nearer to the shed, More gentlt, and more tame.

He watch'd it with a longing eye: At last, one summer day, He saw it settle on the roof As if it meant to stay.

Now Jacob seem'd a happy boy Said he, "It has a right To choose a dwelling anywhere, Most pleasant in its sight."

And so he scattered grains of corn
And crumbs of wheaten bread,
Because he thought the dove would stay
Where it was kindly fed.

Well, time pass'd oa—the milk-white dove Well pleased with Jacob's care, Soon learn'd to know him like the rest, And seem'd right happy there.

One morning he had call'd them all Around him to be fed; And on the ground he scatter'd corn, And peas, and crumbs of bread;

When all at once, he heard a man, Outside the road-gate, call—
"Boy, if these pigious are for sale,
1 think I'll take them all."

All !-how it smote on Jacob's ear ! "I see there are but eight:
If you will take eight shillings, down,
I'll pay you at that rate."

Now, at that moment, all the birds Were feeding in the sun, But Jacob, in his startled heart, Could think of only one.

And never since the milk-white dove Had joined the chocolate hen, Had he felt in his inmost heart As he was feeling then.

"Come-hurry, hurry !" said the man ; "I have no time to lose;
Between the shillings and the birds
It can't be hard to choose."

Poor Jacob, having once begun
To do what was not right, Forgetting he was standing in His Heavenly Father's sight,

And knowing how his mother had A quarter's rent to pay, Felt, in his heart, the sense of right Was fading fast away;

When, from the open cottage door, There came a murmuring low: It was his mother's morning hymn, Solemn, and sweet, and slow.

He listen'd, and a holy fear
Was waken'd in his heart,
And strength was given him that hour
To choose the better part;

And turning to the stranger man A frank, untroubled eye, He said, "But seven birds are mine; But seven you can buy."

"Oh!" said the man, "they go in pairs,
And will not suit me then;"
So Jacob sold him only six,
And kept the chocolate hen.

And when the ev'ning shadows came, And dew was on the grass, He watch'd outside the garden gate, To see the rich man pass

And in his hand the milk-white dove He held, with gentle care; And many a soft caress he laid Upon its feathers fair.

And when at last, the rich man came, Poor Jacob, render'd bold, By feeling he was in the right, His artless story told.

And after he had owned to all The wrong which he had done, And the worst wrong he wished to do, He lifted to the sun.

A happy, open, fearless face, Which won the rich man's love And so he bade him always keep For his, the milk-white dove

And Jacob, once more good and true, Stood in his mother's sight, The struggle of temptation past The wrong all turn'd to right.

Lay down upon his bed; And whiter wings than his white dove's Were round his pillow spread. [Children's Friend.

A SCRIPTURAL SUM. The text for the followng scriptural sum may be found in 2 Peter i. 5, i--7. If our young readers would get the answer, -hey must work out the problem. It is as follaws :---

Add to your faith, virtue; And to your virtue, knowledge; And to your knowledge, temperance And to your temperance, patience; And to patience, godliness; And to godliness, brotherly kindness; And to brotherly kindness, charity.

The Answer .-- For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ .-- Rural Repository.



ADVENT HERALD.

BOSTON, OCTOBER 28, 1862.

SYLVESTER BLISS, EDITOR.

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

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

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

Is IT YOUR PAPER?-We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

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

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes ut us to a great inconvenience, and a search of hours to find the name.

Legacies of the Late Wm. Plummer.

We learn from the almoner of the last Wm. Plummer, whose legacy to the A. M. A. was noticed in our last, that he made bequests as follows:

To the Baptist church in Londonderry, N. H. to be used as a fund \$5.000.00 To the American and Foreign Bible Society

To the Boston Tract Society 500.00 To the Baptist N. H. State Convention, for poor churches To the Assylum for the Insane at Concord

To the Editor of the Advent Herald for the

use of that paper To Henry Plummer, Haverhill, Mass. To J. V. Himes Boston To the Advent Church in Boston 100.00 To a lady in Framingham 100.00 And various sums amounting to about 600,00

The balance of his propety, supposed to amount to from forty to fifty thousand dollars, he left to his only sister, her only daughter and ten grand children. Mr. Plummer's property was acquired without any particular effort on his part, and was attributed by him to God's favor. As for instance some twenty years ago he paid six hundred dollars for a

a few years since he sold the wood and timber that had grown upon it since purchasing, for over ton thousand dollars-having the land still in his possession as valuable as when first purchased. He stated that he never had but one reverse of fortune, and that was when he withheld a subscription that he had made to the N. H. Insane Assylum, for the reason that it was not located where he expected it would be when he subscribed. He soon lost one of his best horses, and other losses rapidly followed,until he hastened to double his former subscription and forwarded the money to the officers of that institution. Immediately upon that his reverses ceased and as his charities continued to flow out toward various objects of benevolence, he was favored with uniform worldly prosperity. He whose is the silver and gold, and the cattle upon a thousand hills, knows when to withhold and when to bestow, and he knows whom to enrich and whom to impoverish.

Edward Irving.

We complete this week Dr. Bonar's review, in the London Quarterly Journal of Prophecy, of Mrs. Oliphant's Biography of Edward Irving. We feel greatly indebted to Dr. Bonar for so just and discriminating an estimate of that, in his day, famous London preacher. Dr. B. has shown no disposition to extenuate, or to set down aught in malice, anything respecting Mr. Irving, and has given a very graphic, and we doubt not a reliable analysis of his traits and characteristics. Our readers will do well to reperuse the entire article in its connection. To the portion in the present Herald, we would call particlar attention, as a very just treatment of every likeeffort to make truth subservient to individual worship.

Four More Wanted.

At a session of the A. M. A. the following kind and generous proposition was made by Bro. Wm. S. Howden viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we the undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names.

W. S. Howden, Waterbury Vt., Pd. \$10.00 D. Bosworth, " Pd. 10.00 mod word Pd. D. I. Mc'Allister, Stow 10.00 O. Doud. New Haven " Pd. 10.00 Geo. J. Colby, Waterbury " 10.00 Wm. H. Swartz, Shiremanstown Pa.

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

TO THE LORD'S STEWARDS.

Those who have money to invest in the Lord's cause, will find a worthy object on which to bestow it by addressing Mr. J. M. Barstow, 127 North Eleventh street, Philadelphia, or sending it to the undersigned, Salem, Mass. It is for the support of a young man engaged in missionary labor Any donations forwarded, will be faithfully appro-J. LITCH.

A Chronological Enquiry.

Bro. BLISS :- 1s there any justification for the following statement on p. 28, vol. 4 of No. 22 of the "Voice," in respect to the number required beyond 1862 to complete 6000 years? viz. That,

"Mr. Shimeall, and several other; eminent chronologists, make the deficit only 6 years, which would be supplied in 1868."

J. LITCH.

Ans. Mr. Fines Clinton "an eminent chronolo-3.500.00 gist," who admits that he fills up two chasms between the exhode and temple "from conjecture, not from testimony," ends the 6000 years in 1862. Mr. 500.00 Shimeall—who twice counted 19 years after the 4th of Jehoiakim, who twice reckons the 24 years he gives to Samuel in his process of estimating 450 years previous to that prophet and which his num-400.00 bers fail to harmonize into 15 years, who omits 11 years between Amaziah and Uzziah, and who has made several minor errors fully apparent to any one capable of adding and substracting numbers-does by his erroneous computation, estimate only a deficit of six years" to complete the 6000 He is, however, the only author within our knowledge making any pretentions as a chronologists, who claims any such result. A Mr. Mitchel Paget Baxter from Englahd, who wrote a pamphlet on "The End of the world" that we copied, commencing in the Herald of Feb. 22,1862, who has no particual knowledge of chronology who interpolates wood lot on which the wood had been just cut; and seven years after the 4th of Jehoiakim, twice counts six years between the Jordan and division of land ditional provision of the kind is not needed, those and twelve where there are but eleven years between parts of our Constitution be and they are hereby Amaziah and Uzziah, and gratuitously adds a year elsewhere-arrives at a similar result, making a deficit of seven years. Also a Mr. James Scott of Edinburgh, who has made a chronological computation in which he twice counts the year in which Noah was in the ark and interpolates ten years after the 4th of Jehoiakim-arrives at a similar conclusion. But as both of these last referred to are limited in their chronological efforts to the mere adding together of the numbers of the several periods supposed by them to span the ages of time, the application of the term "eminent" to them would be a strange misnomer. Bishop Bowen of Africa, who in like manner added the same numbers, but omitted the eleven years after Amaziah and twice counted nineteen years after Jehoiakim, ends them in 1872; whilst Mr. Elliott, who attempts no treatiss on chronology, ends them with Clinton. Aside from these writers. we know of one who end the 6000 years near the time named; and as no one of them but Mr. Clinton is eminent a sa chronologist, and who candidly admits the use of conjectural elements, we regard the statement not only as unjustifiable, but as a random affination that will greatly mislead the uninformed. We cannot be too cautious and precise in statements of fact, or in quoiations of opinions.

From Bro. R. Wendell.

Bro. Bliss :- Presuming that this will find Syou re turned from your meeting at Waterbury, I write to say that I was perfectly satisfied with the manner in which, you responded in the Herald of Oct. 4th to my letter headed - "A 'Correction' Corrected." 1 asked for justice, and you met the demand promptly. elected by ballot. thoroughly and in a Christian manner, For this I thank you, as I also do for the pains you were at to place the entire matter in its true light. I trust that from Brn. Himes, Bosworth, Robinson, Shipman when an opportunity offers for me to reciprocate your kindness, I shall not appear to have forgotten it.

Perhaps I may endeavor, one of these days, to cancel any obligation I may be under by sending you a "nut to crack" on the state of the dead or the punishment of the wicked. I have an impression that I could raise some points, the solution of which would not be greatly facilitaied by your acknowledged proficiency in "mathematical and chronological" matters. But I am wander ing from the point I do not intend by the suggestion just made to promise or threaten anything. So do not be elated or alarmed. You have set a noble example of a willingness to correct your own mistake, and while I hope somebody may profit by it, I cannot say that I feel the least admination for the "Correction" which it has extorted from the author of Retribution. (See Crisis of Oct. 7th.) The ingenuity of expression displayed in that Crisis' Correction' suggests that it was penned by a person who believes that the design of language is to conceal one's ideas. Certainly, no one would suspect that the author of Retribution was at all disposed to confess himself in fault. But you will not need that I should analyze the "Correction" for you, though I am quite sure it will puzzle most of the readers of the Crisis to understand it. Peace be with you.

Yours in Christ,

RUFUS WENDELL.

Salem, Oet. 11, 1862.

American Evangelical Advent Conference.

The Constitution and By-Laws were then read by the Secretary, after which the following Committees were appointed by the President. Com. on Pulic Worship-D. Bosworth, J. Pear-

son, Jr. and D. I. Robinson.

Com. on Business-L. Osler, D. I. Robinson and H. Bundy.

Com. on Next Conference—I. H. Shipman, L. Litch, Osler, Shipman, Parker, Eastman, Parady, Osler, O. R. Fassett.

Com. on Membership—A Dillingham, W. H. Bro. Litch referred in a very touching manner, to

Com. on Nomination—J. M. Orrock, I. H. Shipman, and C. Cunningham.

TUESDAY EVENING. At 7 o'clock the Conference met and listened to

the Annual Sermon by Eld. D. Bosworth, Pastor of the church at Waterbury, the doctrinal exercises being conducted by Eld. H. Bundy, of No. Springfield

WEDNESDAY, A. M.

At 8 o'clock the brethren and sisters gathered in the Chapel to spend an hour in social worship, in which was manifested a good degree of interest.

At 10 o'clock the Conference was called to order, and that part of the proceedings of last year relating to unfinished business, was read. The following amendment having been offered by Bro. Bliss at the Conference last year, was taken from the table, and without discussion, passed :- Inasmuch as the design of Sec. 7 of Art. 2 and of the last clause of Sec. 7, Art. 9, has been provided for by the organization

the 1st of Cyrus, reckons seven where there are but of the American Millennial Association, and as adrescinded."

The Conference then listened to a short essay on the essential qualities of Prayer, by Eld. H. Canfield of Cabot, Vt. which was followed by an essay on Social meetings, by Eld. D. I. Robinson of Brooks ville, Vt. These were followed by many warm exhortations by different brethren present.

AFTERNOON.

Conference assembled at 2 o'clock. Exercises ppened with prayer by Eld W. H. Eastman, of Whitefild, N. H.

The Committee on next Conference made the following report, which was adopted :-

"Your Committee on next Conference beg leave to report Eld. J. Y. Lanning of Pa. as the Preacher, and Eld. J. M. Orrock of Waterloo, C. E. as alternate. As it is desirable that our Conference be held in places most convenient for the largest number, we would suggest that a committee of three be appointed to secure a place and make arrangements for our next meeting, and in order that said committee may be aided in their work we would recommend that an opportunity be offered for suggestions at the present time. Your committee would take the liberty further to recommend to your consideration the propriety of holding our annual gatherings for one week. All of which is respectfully solicited."

After listening to suggestions from different breth ren, relative to the place and length of time of holding the next Conference, the matter was referred to the committee making the above report.

The Committee on nominations reported names to the Conference for Officers the ensuing year, to be

Eld. W. H. Eastman read an Essay on "the Sabbath " which was followed by pertinent remarks and Bliss.

WEDNESDAY EVENING.

Conference convened at 7 o'clock to listen to an Essay by Bro. Bliss, of Boston, on "the Coming One." At the appointed hour the chapel was literally packed with anxious hearers to hear of him who is the "bright and the morning Star," and of the time when the "desire of all nations shall come." May the Lord hasten it in his time.

THURSDAY MORNING. At 8'clock met at the Chapel for Prayer and Praise, and the great Master of Assemblies was there present, according to the promise. It was at these social interviews that the brethren received strength and grace to go on their way rejoicing, and become fitted for the duties of the day.

At 10:45 the Conference was called to order, and the exercises commenced by singing the 592nd Hymn of the Harp-

"God moves in a mysterious way His wonders to perform; He plants his footsteps in the sea, And rides upon the storm."

Bro. Shipman, of Sugar Hill, read an Essay on 'Active Christianity," which was timely, and well received by an appreciative audience, and was followed by exhortations from different brethren. There is a great deal of professed Christianity but, alas, how little vital, active piety. May the Lord awakeu us to greater activity in the blessed cause.

THURSDAY AFTERNOON.

At 1:15 the Conference reassembled and spent an hour in social worship; after which Eld. Cyrus Cunningham read an Essay, on "The Christian

"Let Zion's watchmen all awake, And take the alarm the give: Now let them from the mouth of God Their awful charge receive.

The Essay was followed by remarks from Brn.

Bro. Litch referred in a very touching manner, to "him who taught us how to read the Bible," and as the mind was carried back to the old veteran of the Advent cause-Wm. Miller, of Low Hampton, N. Y. deceased-every heart was moved, and the tear of affectionate sympathy was shed by many present, showing how highly the labors of love and truth, of that devoted follower of Christ, are esteem-

THURSDAY EVENING.

Conference assembled at 7 o'clock, where the Essay on "Our mission," was read, by Eld. L. Osler, after which the Lord's Supper was administered by Elds. J. Litch and D. Bosworth.

ed and cherished by those that love the appearing

FRIDAY MORNING.

Conference assembled at 10 O'clock, and letters were read as follows :

From Eld. F. Gunner. Lowell Mass. Oct. 7th 1862. DEAR BRETHREN, For the first time since the or ganization of the A. E. A. Conference I shall, neces. | come, the same as we have enjoyed for the last sixfamily, at this time will detain me at home. I share, as heretofore in your deliberations and Christian counsels, for I have ever found them to be, both instructive and comforting to the heart.

At present writing, I am located as Pastor of the Advent Society, now worshipping in the Lee St. Chapel, Lowell, Mass: and I hope to be made useful in my Masters cause-be my stay in Lowell short or long. In relation to my recent field of labor, in Salem, Mass. I will say, that owing to the unpromising aspect of affairs, and the temporal pressure induced by the Southern War, in connection with sickness in my family, I was induced to carry out my intention of resignation, so that, at present writing, meetings with the Salem E. A. Society are suspended. That field of labor therefore is now open to any member of our Conference at liberty to enter and occupy.

The minutes of Conference I committed to the care of our esteemed Bro. Bliss, whom I trust is with you in good spirit, as usual.

Let me share in your sympathy and prayers, for I commend you to God and to the word of his grace: and in common with you, I am looking up, expectant of soon-coming redemption at the appearing of Our Glorious Lord.

Accept the assurance of continued Christian es

Believe me as ever-Your Bro. in the Gospel.

From the Church in Low Hampton.

DEAR BRETHREN :- Time unceasingly has watted us on another year since we made our last report and could we, as we take a retrospect of the past year, be conscious that the cause in this place had been steadily progressing with the revolving wheels of time, it would be a source of comfort and satis faction to report the fact to the conference.

But in reporting to you our condition as a church, we have nothing very encouraging to say. Our number is the same nominally, as when we last reported.

We have been destitute of stated preaching the past year, but have regularly kept up public worship on the Sabbath, -some of the time by reading sermons, and at other times some of the brethren have read portions of the scriptures and explained them to the edification of those present.

The number attending meeting is small when compared with what it was in our prosperity, when our hapel was filled to overflowing. There may be manyc causes for our declension; but perhrps one as prominent as any is our national troubles. The war excitement has doubtless had a tendancy to divert the minds of many. I trust it may be said of us as it was of the church of Philadelphia, "Thou hast a little strength." We mean to hold fast that which we have, and in the mean time seek for more, that we may \$be strong. And to this end we ask your prayers, that He who has promised to "strengthen the weak; hands" will revive uslas a church, that we may "be fas a city set on a hill which cannot be

While our country is desolated with intestine war and commotion, and our nation's destinies seems to be trembiling in the ballances, we desire to have our hopes centered on that Kingdom which cannot be removed, and where the confused noise of the warrior with garments rolled in blood will be known no

We regret that we are not able to send one or more delegates to the conference. The male members of our chruch are composed of farmers, and in this section farmers are more hurried than at most any other time in the year.

May the Lord be will you in your deliberations and crown your efforts uith success.

In behalf of the Chruch.

D. E. ATWOOD.

Low Hampton.

From the Church in Sugar. Hill.

DEAR BRETHREN: -The church at Sugar Hill, N. H .- sendeth Christian salutation, and may grace, mercy, und peace be with you all as also with the whole household of God every where, and in every place. In making our report, we have to say amid all the conflicts of earth, the God of Israel still lives to bless his saints and is yet mindful of us in this

Though many of our faithful and strong brethren who started in the race with us are gone, and their voices silent in death, though we hear their faithful testimonies and friendly warnings no more on earth, we look beyond the grave to a glorious morning, a new earth where we hope again to unite with them in giving sraise and glory to that God and Saviour who hath redeemed us with his own blood. The church here has engaged the pastoral labors of Eld. I. H. Shipman one half the time for the year to God!"

sarily be absent from your midst. Sickness in my teen or seventeen years in the past; in which time we have had much of the presence and power fo most heartify wish that I could be with you, to God and seen many happy souls converted and added to the church,-many of whom we trust will be saved in the day of his coming. Our sabbath meetings are well attended, and usually very interesting. Week meetings are regularly kept up, and most of the time a good interest. We have had a good sabbath school through the summer and fall, which usually closes with the commencement of cold weather,-also a Bible class. We have a very good singing choir which, with good preaching, adds much to our sabbath services. Bro. Shipman is highly esteemed for his labors of love and self sacrifice for the welfare and prosperity of his charge, and his labors are appreciated by the community generally. There are now about one hundred names recorded on our church records, some of whom, very good brethren, have removed away, and many are too cold and remiss in duty towards God and their brethren, still we have a good number left who are encouraged in these perilous times to make their way to the heaven of rest, and we enjoy many precious seasons together Finally, Dear Brethren, may we all lay aside all carnal weapons and gird on anew and more closely the armour of God, and fight manfully the battle, and be made overcomers through the blood of the Lamb. Pray for us.

In behalf of the church.

1. C. Young, Clerk.

Sugar Hill, N. H. Oct. 4 1862.

From the Church in North Springfield, Vt.

DEAR BRETHREN; -We send by the hands of our delegates, Bro. S. Burke and C. A. Lockwood a brief letter, thinking you will feel an interest (since you last met at our place) in our welfare.

Amid the perils of these last days, as in Sardis, a few are endeavoring to keep their garments; and we hope, like them, ere long will walk in white with the Redeemer and redeemed.

The last year, like former years, has been one of some trial; we have had an opposition meeting, and many other counteracting influences to contend with; the love of many waxes cold; the world, the flesh, and the devil-foes within and foes without perplexity and distress, but cannot destroy; quite a number cannot be moved from their steadfastness in Christ; amid the storms and breakers they hold a steady helm, undismayed, knowing God, has planted, the vine and that in due time he will send the dew and rain, so that every abiding branch shall bear its ripening fruit.

We often turn back to the Conference in this place, last year, and regret that we cannot have a yearly visit from those heralds of Christ, and others who came like clouds filled with rain to blese us : but soon, unless we mistake the signs of the times, we hope to meet where congregations neer break up and sabbaths never end -where sectional interest will breed no wars, nor color make slaves, where the iron hail shall cause no widowd hearts to bleed or orphans' eyes to weep, where states and kingdoms hall be swallowed up in one vast realm of power, and Christ in royal pomp shall sit on Davids throne.

Yes, there brethren, ere long we hope to meet; until which time pray for us that our faith fail not. S. BURKE, Clerk.

JOY IN SORROW.

A British officer in India mentioned at a missionary meeting the following case, as one among the many illustations of the results of missionary labor: A converted Brahmin, named Dondaba, had, on his baptism, lost his houses, his fields, his wells, his wife, and his children. Although a Mahratta, he spoke sufficient Hindoostani to understand me when I asked him how he bore his sorrows, and if he were supported under them.

"Aye," he said, "I am often asked that; but I am never asked how I bears my joys, for I have joys. "The Lord Jesus," he added, "sought me out, and found me, a poor stray sheep, in the jungles; He brought me to His fold, and He will never leave me. To whom else should I go if I were to leave Him?"

BEING FILLED WITH THE SPIRIT.

The Rev. John Fletcher, Vicar af Madeley, the distinguished and devoted Christian, and advocate of the truth, once said : "We must not be content to be only cleansed from sin; we must be filled with the Spirit." One asked him: "What is to be experienced in the full accomplishment of the promise?" "Oh!" said he, "what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed, are comprehended here! To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a

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

MY JOURNAL.

Sabbath August 31. We rose at 5, and enjoyed a most beautiful love feast at the alter. One thousand professors were present of which in the brief hour or more between one and two hundred took part. It was a feast of love indeed. Here I had the pleasure of beholding a large number of old and dear friends, who had been brought into the faith, by the labors of Father Miller, and others of the early laborers in the Advent cause. It was a great consolation to see and know that our labors had not been in vain in the Lord.

At 10 A. M. Eld. S. G. Matthewson gave a discourse on Acts 17: 31. It was a plain and powerful appeal to all, on the subject of our blessed hope, and of the day of doom, when all both righteous and wicked in their order will receive their final doom, after the resurrection of the body. ANTERE SANGE

I followed in a strong appeal to all on the certainty of being near that event, and the importance of being ready.

The crowd was immense but the most perfect order prevailed, during the intermission of two honrs.

At two o'clock Eld. Grant, the chairman of the committee, again called the multitude to order for service again; when Elder Couch, gave a thrilling discourse from Luke 21: 25,26, showing the present condition of the world, and especially of our own country (which he hoped would be temporally saved)-and in conclusion, told us that the ship of state must go down, in this last battle, and the kingdom of God would take the place of the kingdom of

At the conclusion, I was deeply affected, and again poured out my heart in strong beseechings to the multitude to get ready for the final storm. Eld. P. Cole, followed in strong appeals to the multitude, with others, and engaged in a prayer meeting for all who wanted to go into the kingdom. In the meantime, a larger number repaired to tne water, where Bro. Hastings baptised 18 souls. The scene at the water was most blessed and triumphant.

There was no public service in the evening. The crowd retired, and the camp family had quiet and rest for a short time, when meeting was resumed again. At the stand Elder Hasting received the thirty souls who had been baptised by himself, Elder Grant, and Taylor during the meeting, by laying on of hands and prayers. The scene was a very solemn At the close, sister A. B. Muzzy, received the right hand of fellowship, to labor in the vineyard of the Lord as the door may open to her. She is a faith-

Next came the communion, in the boarding tent, Lord. There were three tables; and by arrangement of the committee Elder Matherson stood at the head grave. of the right, Eld Sheldon at the head of the left, Eld. J. V. Himes at the head of the center, to open the service. It would be in vain to attembt to describe the scene. It was solemn, yet joyful and glorious. We felt indeed, the reality of the poets sentiment:

> "How sweet and awful is the peace With Christ within the doors."

There was a deep sense with some and even with many, that Jesus might come ere another such season might return, on this ground. Amen, even so, let it be, still I look beyond a little, for other events to transpire before that great and glorious day.

At the close, the bell was rung, and the brethren came to the stand again, when Brethren A. M. Higgins, and P. Butler were set apart to the work of the ministry. After this the brethren and sisters in ago to day I left my own native shore for N. S. their respective tents continued their services at landed here among strangers; but have found many pleasure, some till the midnight hour, when all was warm hearted friends. My Master told me if I forquiet, and the Lord gave us rest.

break up the camp, and pack up for home. The this world, with persecution; and all this I have rescene of breaking up and parting almost makes us ceived, with the promise I will never leave thee. wish, that we were in the great camp, that is never to be broken up. But soon we shall be there; and the rocky bound shore. The first call I make is on so we wait and hope.

few were left to close up, came for the camp furniture &c. God bless his dear people, as they go to their respective homee, and prepare us all to meet again in the kingdom.

I may remark in conclusion, that there were differences of views on some things in the camp. But the kindest spirit prevailed, differing in love. Some held to the return of literal Israel; and others, that it wiil be the return only of the true, or spiritual seed; but differed in tried teelings, and heard each other with pleasure.

Elder G. Storrs, was on the ground, and was received with Christian kindness. But his new view, that there is no "resurrection of the unjust" was not received with favor except by a a few. Neither Elder Grant who had the chief care of the meeting, or any of his associates having responsibility could give it the least countenance, as having any foundation in truth. The discussions were carried on in a kind spirit, and the interests of the meeting were not materially affected by it. Brethren begin to feel that they must be careful how they give up plain positive scriptures, on any important doctrine of the Bible; as when they begin, in this departure from the book, it is not dificult to tell where it will end.

Some dear brethren have become interested in this view of the non-resurrection of the wicked dead. I am sorry for it, yet with their known love of Christ, and his people, I could not treat them otherwise, thau as brethren, still I cannot but pray for them as in error, and remind them that other things are involved in this new view which ought to be understood and guarded against. For if we may give up plain Bible in one case we may in another, and soon, we may find ourselves in a condition to give up the whole. Oh, let us hold fast the faithful word, and live by every word that proceedeth out of the mouth

May heaven smile on us, during the rest of our pilgrimage, and give us a place at last in the New Earth. Awen.

Joshua V. Himes.

Wilbraham, Sept. 1 1862.

A LEAF FROM

MY JOURNAL.

Return'd to Chester Cove Bay Shore ; and here my heart was made sad, for the enemy had been there in my absence and tore down the beautiful House we had built. Sectarianism had sprung up, and there was danger that some new doctrine would spring up. Some were scared, others were pressed down, some were the same as when I left, and so I commenced meetings again as though nothing had happened, visited from house to house as usual, found a sister at the point of death, said she had been praying I might return that she might see me once more before she died; she pressed me to her bosom with her cold icy arms, as though I was her own mother or sister, said her prayer was answered, she had lived to see my face ouce more; thus did the dying saint feel towards me an unworthy child, said she wanted to be buried by the Advent people for she believed in their doctrine. She wanted Bro. Ingham to preach her funeral sermon. I sang and prayed with her and left for meeting. The next morning she breathed her last, and quietly fell asleep in Jesus. Bro. Ingham was sent for and preached the funeral sermon. This circumstance called to together many who were prejudiced against us, much prejudice was removed, and the work of where 450 of the saints sit down to the table of the God commenced anew. I composed some verses on the death of this dear sister, and sung them at the

Text: "For the son of man is come to seek and to save that which was lost." One backslider, who had not been to any of the meetings, was struck under conviction by the reading of the text, confessed her wanderings in a meeting afterward, and we left her happy in the Lord. I felt it my duty to stop awhile and labor for the good of the cau and the enemy stood back awhile and let the Lord work; the good old fashioned reformation spirit settled down upon the people, and it seemed as though every body in the region round about were convicted of sin; and some became as bright converts as I ever saw. Bro. Ingham baptized ten in the Bay of Fundy, all of whom came out of the water giving glory to God. A more beautiful baptismal scene I never witnessed. May 24th. One year sook all and followed him, I should have houses and Monday Sept. 1. At early morn, all were up to lands, Bren. and sisters yea all that I needed in

Took a ramble this morning among the poor, on a colored family; here I found poverty, but Chris-By 7 o'clock many were off for the East, and by tians; I read, sang, and prayed with them, and 11 o'clock, all were gone, save Bro. Morgan, and a passed on among the rocks, while the Bay of Fun-

dy was dashing and rolling up its white foam a few effort, the past year, has been a decided succession

My next call was at a log house, with but one room. Here met a Bro. and sister who had been much blest in our meetings; sung and prayed with them, and commenced to retrace my steps upon the rocks; while passing along in deep meditation, I heard a faint voice of a little girl, and on looking up she was standing near me and spoke in a low plaintive voice, my mother wants to see you. turned aside and entered a log house, where sat the mother with her little child in her arms, smiling to see me. She was expecting me to call, but I was about to pass, and God saw me passing, and he knew if I did pass that woman would have felt I slighted her; so he sent the little girl to call me in without the knowledge of her mother. Here I met a colored sister who rejoiced to see me; said she used to look for Jesus to come, and was happy, but was not so happy now. I sang and prayed with them, and passed out; they all follow me to the door yard, and as the black sister stood upon the bank looking out after me she began to tell how happy she was looking for Jesus to come in the clouds of heaven; and while telling over her joys in the past, she caught the same heavenly flame and begun to shout glory, to the top of her voice. I joined in the chorus, and passed away with the tears flowing from my eyes, with my heart softened with the spirit and love of my dear Redeemer, feeling assured my labour is not in vain in the Lord, and if not weary in well doing I shall reap a glorious reward in due season.

Bro. I. has baptized 12 Converts and formed a little church of about 20 Members; who love the appearing of the Lord Jesus Christ and have agreed to walk together in love and to wait for God's Son from heaven. They hold weekly meetings, and will have Advent preaching a part of the time.

One Bro. has stood here alone as an Adventist, for 20 long years; and now he can rejoice that he has a good little society of neighbors, and his children, to help him fight the battles of the Lord; and surely all things bespeak, both in heaven and earth, that the battle will soon be fought, victory won, and the crown be given.

Bade farewell to the friends on the mountain, with tearful eyes and a God bless you, and return to Clements and Hillsburgh, to prepare for a sail o'er the Ocean to my native land, the home of my childhood, where war now is raging and many tears are

July 1st, Bro. E. Burnham comes to Hillsburgh, labours a week; God's work is revived, sinners converted and Backsliders are reclaimed. To God be all glory. Sunday July 13th, Bro. Burnham baptized 10 souls and others will soon follow.

O that men would praise the Lord for his goodness and for his wonderful works to the children of

Ye heralds of the cross, arise wom how And sound salvation free; Soon from the walls your master calls ; Then he will welcome thee.

MRS. ABIGAIL MUZZEY

Hvmn.

Behold! the Lamb of God, His meek aud lowly Son, Who suffered on the cross, And life eternal won
For all who tread the path Ot righteousness below, And shun the broad highway To everlasting woe.

He's interceding now
For those He died to save, He suffered for our sins, And laid within the grave, He burst from Death's embrace— In Paradise doth dwell, Preparing us a home-

His children loved so well. He soon will come again To take his people home, They'll dwell in realms of light, In bowers elysian roam; A sweet and lovely spot, Will be the Christian's home Where sorrow dwelleth not.

Revere His Holy name, And wait the coming Lord, He will not tarry long—
'Tis written in His word;
O King of all the earth Come quickly, and prepare
A bower of peace for loving hearts, A mansion for the fair.

For the Herald.

Report of The ninth Annual Advent Conference of Maine.

Saturday, 8 O'clock A. M. Met, Prayer by Eld. S. N. Partridge. The report of the Mission was then called for, when the Secretary gave the follow-

REPORT.

Your committee beg leave to say that the Mission

much good has been accomplished by the spread of truth in new fields, the conversion of sinners, an increase of faith and light, on the part of Christians, and the strengthening of the cause generally. The Lord has blessed the effort, and our expectations are more than realized, in the means to carry on the work. The auditing of the treasurers' books gives the following result

Paid balance due the treasury last year \$2,17 Eld. O. R. Fassett for eleven months preaching reserved to the die lest solo

Travelling, horse, Secretary's and other expenses de come els figs to me 78.31 Books and tracts bought 42,61

Paid for one horse, with interest on note 75,90 C78" One sleigh midelodel One harness, and halter 10,27 " Two Sleigh robes

Total amount paid out, bus : Jone \$545.26 Receipts for the mission -collected 4,84,55 " Books and tracts sold, Total receipts way there live said

\$502,67

\$112,12

Due the treasury now not be out so There are some subscriptions yet unpaid, which we hope to collect, to meet this debt, and square up the last year's work, and thus own the team, free from embarrassmeut.

PROPERTY ON HAND. One horse, sleigh and equipage, worth Books and Tracts-at cost Total amount, sem noy bus, soitsuf r

Respectfully submitted. 10 a ni bas vi I. C. WELCOME, Treasurer.

The report was accepted, and move dto be adopted, when en enquiry was made as to who, or what class had borne the chief expense of the mission. iThe treasurer could not at that moment give the enformation accurately, but stated that the Ministers of Maine, though poor, and obliged to earn the most of their own support, had paid much more according to their number, than any other class, though ome others had done nobly for the mission.

The books show that five ministers paid \$55,00 Four other ministers paid 15,00

Making 70,00 This shows that nine ministers paid more than

one sixth of all collected. One brother in Massachusetts paid Friends in Bristol, R. I. paid 10,00 I record these items to provoke others to emula-

tion, hoping to yet see a general interest awakened in the home mission, and tract enterprise.

The Lord is soon coming, and we must do all we can, quickly.

The Mission report was adopted.

It was then moved to choose a new board of directors, nomination was made, and elected.

The same members were re-elected, viz. I. C. Welcome, R. Harley, Geo. Humphrey, J. Wright, E. M. Haggett. Whereupon Bro, Geo. Humphrey declined serving, and Bro. Silas Timberlake was chosen to fill the vacancy, I. C. Welcome was cho-

Voted to employ one, or more missionaries the coming year. A pleasant interchange of thought, and remark was then had on the importance of missionary work, and the means to sustain it.

A Committee was appointed to wait on the congregation and receive subscriptions, when about ninety dollars were subscribed toward the coming

The board of Missions then reported that they had engaged Eld. R. R. York, of Yarmouth, as missionary the coming year, and Eld. Thomas Smith as a second, for three months, on condition that he be continued longer if the condition of the treasury

Adjourned to 2 O'clock P. M. 2 P. M. Met, enjoyed a social meeting one hour, which was a very refreshing season. The brethren and sisters had a mind to work, and to testify of the grace of God, and their joyous hope of soon seeing Jesus coming in his glory.

At 3 O'clock, Preaching by Eld. S. N. Partridge from John 14-6, and followed by several others who had found "the way, the truth, and the life,"

and loved to talk of it, and recommend it to others. At 4 O'clock, the meeting was changed for a formal adjournment of its business, when the following was presented.

Resolved. That we, as a people, are more and more confirmed, from year to year, in the faith that we are witnessing the closing scenes of the gospel dispensation, and that we shall soon see our Lord Jesus Christ, coming in the clouds of heaven with power and great glory, to redeem his people, and establish his kingdom. And we wish it fully understood, that while we sympathize with the sinful, suffering citizens of this world, in this, their time of "national distress and perplexity," and will extend them all the aid we can in a Christian manner, we intend to be loyal to "the captain of our salvation," and thus sustain the character of Christs "peculiar people," and not be reckoned among the nations." (See Num. 23-9. Unanimously pass-

Resolved. That we tend our heartfelt thanks to the brethren, sisters, and friends of Portland, for their kindness and hospitality, in cheerfully receiving and providing for us, in their place of worship, and at their homes, during this conference. Unanimously passed.

Voted. That the Secretary's report of this conference be forwarded to the World's Crisis and the Advent H erald for publication.

Voted, to adjourn, to meet again at the call of the President and Secretary, in 1863 if time continue. 7. o'clock eve. Met for social worship, expecting preaching at 7 o'clock, but it was soon manifested that the Lord would have the people preach. The meeting began in the power of the spirit, God's blessing seemed to rest with especial effect on the people while they prayed, sung, testified, and exhorted. "The word of God run from heart to heart." some who had felt bound in spirit, became free and rejoiced in the Lord.

Some perishing sinners felt their need of Christ and four came forward for prayers, when we united in prayer with them for their pardon and salvation, and we trust that God answered prayer in their case, and gave them the gospel hope of eternal life, two of them spoke of their interest and determinations.

Sunday A. M. 8 o'clock, met for social worship and enjoyed another precious season in the Lord untill 9 o'clock, when the Sunday school of the advent church in Portland, assembled, and with many others, listened to a sunday school address from Bro. Himes, which was said to be very appropriate, and of deep interest, I was not able to attend to hear it. The school them proceeded with the lessons,

At 10 1-2 o'clock, Eld. Himes preached from Rev. 11: on "the two witnesses," showing that they were slain in A. D. 1793, that they were measured by the 1260 years, which he argued, terminated in 1793, and that the 75 years remaining of the 1335 marked "the time of the end," and as a conclusion, that those days will end in 1867 or 8, and Daniel with all the faithful, will then stand in their lot. I think

P. M. 3 o'clock Bro. Himes preached from Rev. 15th and 16th chapters, especially treating on the vials, an interesting discourse to the careful student of Prophecy. I hope he will put it in print, that all may read it who wish.

Sunday Eve 7 o'clock. Met to enjoy the blessings. of partaking the Lord's supper. The hall was filled, a long table was spread, introductory remarks were made, which were very impressive, scripture read, hymns sung, and the usual service of the Lord's table observed, interspersed with remarks, and quotations of scripture, and rejoicings of the saints in the blessed hope of soon seeing the Saviour personally, (as he is,) to sit with us at his father's table. About two hundred believers partook. To me and others it was the most solen n interesting and joyous communion [season I ever enjoyed. The audience who witnessed it seemed deeply impressed also. Before we parted, an invitation was extended to any who wished to enlist in the Lord's army, to rise up; four did so, three of them new cases, when we joined in prayer for thetr pardon and salvation. One other arose signifying her wish to be baptised at a convenient time. This interview lasted two hours, and was worthy enough to rapay the toils of the whole conference. Thus closed our conference. There were some features of the meetings which detracted from its interest, so that it came short of some previous ones. But there were others features still more interesting than ever before, and it may prove to be the most profitable of any previous conference of ours. There are items of business connected with the cause of God, which somebody must "observe and do," however unpleasant the task, while others take no interest in them, and withdraw from bearing the burdens, but feel quite content in sharing the blessing from the faithfulness and toil of others, in Christian discipiine, and management.

The ministers present were Elds Thomas Smith, R.R. York; Wm. H. Mitchell; Bevley S. Emery; Isaac Wright; I. C. Welcome; True Jordan; J. A. Shelby; E. M. Haggett; D. M. Hamscomb; Jesse Partridge; H. D. Reed; S. N. Partridge; of Maine, Eld. J. V. Himes; F. H. Berrick; E. Burnham; of Mass. and Wm. M. Ingham of N. S.

Bro. Wm. H. Mitchel was voted in as a member of our conference, at this session.

I. C. Wellcome, Secretary. Yarmoth Me. Sept.24 1862.

ADVERTISEMENTS.

Ayer's Cherry Pectoral, Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



THE peculiar taint or infection which we call Scror-ula lurks in the constitutions of multitudes of men.
It either produces or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the

vital forces in their vigorous vital forces in their vigorous action, and leaves the systems action, and leaves the systems and decay. The scrofulons contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, cruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility. its in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in Ayer's American Almanac, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to tims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of Ayer's Sarsaparilla, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

part of it.

We know the public have been deceived by many compounds of Sarsapavilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

AYER'S CHERRY PECTORAL.

The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive

patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has aver done.

Dr. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass. Sold by all druggists everywhere, and by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times. "THE TIME OF THE END."

This volume of over 400 pages, compiled by the prese t editor of the Advent Herald and publishe 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 approximation. tion, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

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

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

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.
"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free 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 Chron-

"We like this work, and therefore commend it to

our readers.''—Niagara Democrat.
"A condensed view is presented of the entire his tory of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Repub-

"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 Secre-

"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 Her-

"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.

"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.

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

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

"The writer shows that he has studied his subject, and evinces much ability in the treatment of "We know of no book which contains, in so lit-

tle space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

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, especially a server than the server th teemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affection ate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his in-telligence 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 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 conception, and various reminiscences of interest in connection with his life.

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 purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, crysipelas, 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 or ubination 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 recommendit. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat 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. Plumuer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

o many years, and remarked to a friend that it was worth hundred dollars a box for piles.

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

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

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

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilbiains. 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, ot Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may accommend it from mass a yal-

Golden Salve. You may ecommend it from me as a val-uable Salve."

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

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

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

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

Boston, July 12, 1859. Bro. Whitten: I have used your colden 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 a 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.

DANIEL CAMPBELL, GENERAL AGENT.

P. O. address, Carlisle, C. W.

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, 371-2 ets.

Dr. Litch's Anti-Billous 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.

PUBLICATIONS FOR SALE,

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

a	BUUKS.		angel
3	Is comment townished in	RICE.	POSTAGE
Ŷ	Morning Hours in Patmos, by Rev. A.	0.	
1	Thompson, D.D.	1.00	.15
i	Bliss' Sacred Chronology	40	.08
ı	The Time of the End	75	.20
3	Memoir of William Miller	. 75	.19
3	Hill's Saints' Inheritance	10 75	.16
3	Daniels on Spiritualism	50	.16
ä	Kingdom not to be Destroyed (Oswald)	100	.17
1	Exposition of Zechariah	2 00	.28
C.	Litch's Messiah's Throne	50	.12
1	Orrock's Army of the Great King	25	o bs.0792
P	Preble's Two Hundred Stories	40	.07
ğ	Fassett's Discourses	10	.05
Ü	Memoir of Permelia A Carter	10	.05
Į,	Questions on Daniel	.12	.03
3	Children's Question Book	0.12	0115.03
	Bible Class, or a Book for young people,	distribution in	The same in
	on the second advent,	.15	DO.04 B
23	The New Harp, Pew Edition, in sheep,	50	.16
-	" Pocket "	60	.11
9	the example of this orcei-	1.25	ria div
100	The Christian Lyre	60	.09
	Tracts in bound volumes,	15	.0791
	Wellcome on Matt. 24 and 25	.33	.06
1	Taylor's Voice of the Church	1.00	.18
9			ni emas
f	Works of Rev. John Cumming, D. D.	441	SAPA IN
-	" Exodus	25	.18
Ŋ	Leviticus Bulletted Mickel W	25	0.16
	Voices of the Day	.25	.16
f	The Great Tribulation	1.00	.1513
0	mode" such byol. 2 red aci	1.00	.15
	The Great Preparation	1.00	115
	ad 13000 and pies Popular Du	5 ,992	1 DILECT

oll us vissays TRACTS. ave of bon bon The postage on a single tract is onecent or ay th quantity one cent an ounce.

ı	The second secon	Price.
	The Restitution 21824 1801 lo zhing ali	4 ct
	Osler's Prefigurations	16 mis
	The End, by Dr. Cumming	1700 Carlotte 17
	Letter to Dr. Raffles 001 J n at Blee Jude	41101
	Stewart on Prayer and Watchfulness	proper I
	Brock on the Lord's Coming a Practical Doctrine	aquo.1
	Brock on the Glorification of the Saints	18 4 . "
	litch's Dialogue on the Nature of Man	0

CHILDREN'S DEPARTMENT

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

BOSTON, OCTOBER 28, 1862.

Little Willie Waking Up.

Some have thought that in the dawning, in our being's freshest glow,

God is nearer little children than their pa rents ever know,

And that if you listen sharply, better things than you can teach,

And a sort of mystic wisdom trickle through their careless speech.

How it is I cannot answer; but I knew a little child,

Who, among the thyme and clover, was running very wild --

And he came one summer evening, with his ringlets o'er his eyes,

And his hat was torn to pieces, chasing bees and butterflies.

"Now, I'll go to bed, dear mother, for I'm very tired of play;"
And he said his "Now I lay me," in a kind

of careless way;
And he drank the cooling water from his little silver cup, And said, "When it's morning, will the an-

gels take me up?"

There he lies, how sweet and placid! and his breathing comes and goes,

Like a zephyr moving softly, and his cheek is like a rose; Bul his mother leaned to listen if his breath-

ing could be heard-"Oh!" she murmured, "if the angels took

my darling at his word!"

Night within its folding mantle hath the sleepers both beguiled,

And within its soft embracings rest the mother and the child;

Up she starteth from her dreaming, for a sound hath struck her ear-

And it comes from little Willie, lying on his trundle near.

Up she springeth, for it strikes upon her troubled ear again,

And his breath, in louder fetches, travels from his lungs in pain,

And his eyes are fixing upward on some face beyond the room;

And the blackness of the spoiler from his cheek hath chased the bloom.

from his mother's knee,

Nevermore among the clover will he chase the humble-bee.

Through the night she watched her darling, now despairing, now in hope,
And about the break of morning did the tofty tree.

angels take him up.

"I'm Too Little."

Wilson, as she came into the parlor one struck the tree, and the thunder crashed afternoon. She found her three children fearfully. The earth shook under the seated on the sofa; Anna, the eldest, try- frightened boy, and it seemed to him as if ing to amuse her younger brother and he were enveloped in flames. But no harm

a good little girl, who always helped her en. mother, and Anna, in her own wise way, me!" was showing the example of this excellent child for the benefit of Ella, her sister, when her mother unexpectedly ing you?" came in.

"Too little for what, my dear Ella?" asked Mrs. Wilson, pausing before the her and said: children.

"I was telling her," said Anna, "about do?" Katie Lee, and when I said she must be good, and do everything exactly as Katie did, she immediately said she was too little."

"Little girls of four years are rather small," said Mrs. Wilson, in a pleasant tone; "but Ella is n't too little to be good,

said Ella. "I cannot do such things as she | heaven. The woman seized him by the can.'

"What things can you not do?" said her

"Why, bringing in the milk pitcher; I am afraid I should spill the milk, or break the pitcher, and then Susan would say · O you are a plague!" "

Mrs. Wilson smiled, for poor little Ella was called "a plague" without good

"If you could not bring in the milk pitcher, darling, you could be useful in other ways."

"Oh no, I cannot; I am too little," said

Mrs. Wilson sat down and took the child upon her lap. Now listen to me. You can pick up my ball when it rolls on the floor, and get papa's slippers, and fetch me a book, or my work-basket can't

"Yes, I can do those things very well,"

"Well, then, are you too little to be of

"Why, is that being of service?" asked Ella. "I thought being of service to any body meant some great thing." And she opened her eyes very wide in great aston-

"It means that older girls are to do great things, and little girls are to do little things, and to do them well," said her mother.

"But, mother, why can't I do great things now?"

"You are a little girl now, and cannot understand properly the reasons which I should otherwise make known to you; but your heavenly Father only wishes you to be good, and do nothing that is sinful, and always be ready to do what your mamma asks of you. You know, Ella, you are not too little to die. God is seeing you now. By-and-by you will go to Him. He then will reward you for what you are doing now."

A Thunder Storm.

Franz, a city boy, had been picking raspberries in the forest. As he returned home Nevermore his "Now I lay me" will be said a tempest arose; it began to rain, and the lightning began to pluy quite sharp. Franz became afraid, and crept into a hollow oak which was beside the road; for he did not know how readily the lightning strikes the

All at once he heard a sharp, clear voice exclaim, "Franz! Franz? come, be quick."

Franz came out of the hollow of the These words reached the ears of Mrs. tree, when, in an instant, the lightning happened to him, and he said, with uplift-Katie Lee was the subject of her story, ed hands, "This voice came from heav-good little girl, who always helped her en. Thou. O loving Father, hast saved

But the voice once more exclaimed, "Franz! Franz! Do you not hear me call-

It was a countrywoman wbo called As soon as Franz perceived her, he ran to

"Here I am, what do you want me to

The woman said, "I do not want you, but my own little Franz. He was taking care of the geese by the brook, and must have hidden himself from the storm, somewhere around here; I came to take him home. See, there he comes out from the bushes."

Franz, the city boy, now told her how "But Katie was older than I, I'm sure," he had taken her voice for a voice from

hand and said,

"O my child, thank God none the less for your escape, although the voice came from the mouth of a poor country woman.

The good God had it so appointed that I should call you by your name, without knowing about you."

Wanted,

By a small congregation of Adventists, a gospel preacher, who, alive to his calling, offers to the peo-ple a present full and free salvation through repent-ance and faith in Christ, who expects thus to acomplish much for the cause of God in the salvaacomplish much for the cause of God in the salva-tion of men, who believes (and acts upon the prin-cipal) that we have a cause worth sustaining with-out definite time, who has no distracting questions he conceives to be of more importance than the great salvation and the speedy coming of its Author to judgment. A single man is rather preferable. Will any one at liberty address Herald office &c.

APPOINTMENTS.

Messiah's Church in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Bos.

The P. O. Address of Eld. S, W. Thurber is Hatley, Canada East.

WESTERN TOUR.

On my way West I shall visit Philadelphia, Pa., and preach Sabbath, Oct. 26; Harrisburg, Pa., Tuesday evening, Oct. 28; Milesburg, Pa., Oct. 30 to Nov. 9th; Pike, Muscatine County, Iowa, Nov. 14 to 30. This meeting will be in a school-house 15 miles west of Muscatine city, 10 miles south of West Liberty, 10 miles north of Columbus. Enquire for

Advent Conference in Sumpter, Wis., Dec. 3, and

over the Sabbath.
Hesper, Iowa. A bro;her has written me to visit this place, but I cannot answer it until he gives me his name. Will he write me at Pike, Musca-

tine Co., Iowa,

Tour to California. By the will of God, I shall make a tour in the State of California in the course of the coming year. I cannot fix the time now; but wish all persons in California interested in my visit, to address me, Boston, Mass., or Bro. Jesse Jewell, Pataluma, Cal., on the subject, and such will state what they will do to sustain me in the mission, that I may make arrangements accordingly to meet expenses. Bro. Jesse Jewell and others have expressed their wish for a visit, which I had contemplated. Let me hear soon, and on my return from the West I shall be able to decide on the time.

J. V. HIMES.

Oct. 17. 1862.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

amuel Prior, Vardlevville, Pa

Dulliant Transfer	
Stephen Sherwin, Grafton,	.1.00
Martin L. Jackson, Milesburg, Pa	.2.00
Mill. Aid Society in Providence, R.I	16.30
Millennial Aid Society in Shiremanstown, Pa	9.00
" New Kingstown, Pa	.4.50
S. Blanchard, Barre, Vt	1.00
Lloyd N. Watkins, Toronto, C. W	1.00
Church in Newburyport	9.00
Church in Newburyport	.2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass	2.00
Church in Stanstead, C. E	. 4.00
Joel Cowee, Gardner, Mass	1.00
Joseph Barker, Kincardine, C.W	5 00
H. B. Eaton, M.D., Rockport, Me	5.00
Edward Matthews, Middlebury, O	100
Jos. F. Beckwith, Cleveland, Ohio	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa	5.00
Miss O. W. Allen, Johnson, Vt	1.25
Mrs. Mary Ann Doud, New Haven, Vt	5.00
Alexander Wattles, Troy, Mich.,	1.00
James Penniman, Milford, Mass.,	.\$1.00
Philadelphia, no name	.\$5.00
Mieajah C. Butman, Lynn, Mass	. 1.00
Mrs. Boardman, Seneca Falls, New York	1.00
M. B. Woolson, Milford, N. H	2.00
William B. Schermerhorn, Schenectady, N. Y	.\$1.00
Mas Canal A Cohurn Haverhill Mass	\$2.00

filled with names and amounts, of pledges of annual pay-

Sold by all druggists everywhere, and by

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Burnham. Arrived safe and goes together finely.

C. Burnnam. Arrived safe and Flore Engelier linely.

Many thanks for your generosity.

Eld. O. S. Rockwell \$3. Sent the 23d by Cheney & Co., No. 40 Court square, directed to you at Sheldon, Vt. Wm. C. Hagerman. We send the paper to pou each wesk to the address you give. The fault must be in the

P.O.
C. Cunningham. You will find it on P. 107 of Miller's Memoirs. The block on which Mrs. W's. name was, was a trific too short, which coused the bell to ring, indicating a wrapper. It is now remedied. You kave paid to No. 1140—to April, 1863. Have resent the Heruids of reek before last

A. M. ASSOCIATION.

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

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

Sylvester Bliss, Treasurer.

ACKNOWLEDGMENT OF RECEIPTS UP TUESDAY,	ост 28.
Othni Bockwell, Sheldon, Vt	\$1.00
Miss C. G. Grover, Montrose, Pa	50

Agents of the Advent Herald. Albany, N. Y........... Wm. Nichols 85 Lydius-street

Rincardine, C. W. Joseph Barker Loudon Mills, N. H. George Locke Morrisville, Pa. Wm. Kitson New Buryport, Mass. John L. Pearson New York City. J. B. Huse, No. 6 Horatio st Philadelphia, Pa. J. Litch, No. 27 North 11th st Portland, Me. Alexander Edmund Providence, R. I. Anthony Pearce Princess Anne, Md. John V. Pinto Rochester, N. Y. D. Boody Salem, Mass. Chas. H. Berry Springwater, N. Y. S. H. Withington Shabbonas Grove, De Kalb county, Ill. N. W. Spencer Stanbridge, C. E. John Gilbreth Sheboygan Falls, Wis. William Trowbridge Toronto, C. W. Daniel Campbell Waterloo, Shefford, C. E. R. Hutchinson, M. D. ""J. M. Orrock Waterbury, Vt. D. Bosworth Worcester, Mass. Benjamin Emerson Yarmouth, Me. I. C. Wellcome

RECEIPTS.

UP TO THE DATE OF THIS PAPER.

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

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

the full name and post-times accurate the paper is sent.

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

D. W. Sornberger 1153; P. Embury 1127; Elder C. P. Dow 1127; J. E. Hurd 1127; Thomas C. Burkitt 1142; H. S. Wilder 1081—the 25 cents in July was not credited, if received, and so we now credit to No. 1088—Reuben Winter 1127; Dr. N. W. Beckwith 1134; J. Eslin 1101; Miss C. G. Grover 1127; Rev. John Watson 1153, each \$1.

Dr. E. S. Loomis 1168. and \$1 for next week's Heralds; Wm. H. ch. to Mrs. Sarah W. Sage 1143; E. Harlow 1153; Mrs. Mary Huntress 1153; P. W. Thomas 1146; Mrs. Lucia Robinson 1153; Calvin Beckwith 1178, and \$2 for books sent the 25th; Frederick Mear 1153; E. L. Cas well 1101, each \$2.

Simeon Palmer 1174, \$3.