

of the Holy One, have thus turned things upside down, and perverted the right ways of the Lord. No! No! this is not the coming of Him whom our souls love.

Again: it is said he comes at the death of his people: and in proof David's assurance is quoted: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." But in that sense he never went away. For himself said: "Lo I am with you always;" and yet immediately after giving that promise, he ascended to heaven and a cloud received him out of their sight. And by no rule of exegesis—that would be tolerated for a single moment, in the interpretation of any other book save the Bible—could an event that was taking place every hour, had been for more than sixty generations, would continue to, until death the last enemy should be destroyed, be construed into a fulfilment of the assurance of the shining ones, that "This same Jesus. . . shall so come in like manner as ye have seen him go into heaven."

The same contradictions, and absurdities, attend every attempt at a figurative interpretation of those prophecies, or promises, which speak of the coming of the Lord from heaven.

We notice then in the next place a single argument, to show that the inspired writers did not understand that the second coming of Christ—whatever it might be—would take place until a long series of years had passed by. Paul in writing to the church at Thessalonica, had taught them "to wait for the Son of God from heaven;" to expect to stand "in the presence of Christ at his coming;" to "establish their hearts unblamable in holiness before him at his appearing;" and to "comfort one another with words" relating to that coming. And such was the effect upon their minds, that they looked upon it as an event immediately impending. Therefore he wrote his second epistle to that church to correct the impression thus produced. In it he tells them of the "mystery of iniquity," already working in the churches; of the fearful "falling away," or apostasy, to be revealed when the power then hindering should be taken out of the way: of the "Man of sin" as the head of the apostasy, "sitting himself in the temple of God, showing himself that he is God;" of his arrogant assumptions in exalting himself "above all that is called God or worshiped;" of the consumption of his power by the word of God or spirit of the Lord's mouth, and his final destruction, by the brightness of Christ's appearing.

Now the application of this passage by Protestants to the rise, domination, and destruction of Papacy, amounts almost to unanimity. Thus according to this interpretation, whatever the event indicated by the expressions, "appearing of Christ," "Coming of the Son of Man," return of "this same Jesus" &c.—that event is still future.

It being thus demonstrably certain, that the coming of Christ is yet to take place, it only remains to ascertain the nature of the event indicated. The disciples had been with Christ during his ministry; they had drunk in the words of wisdom and power, which he uttered "as never man spake;" they had witnessed the works by which he demonstrated his Messiahship, the lame man leaping like a hart, the tongue of the dumb loosed, the eyes of the blind seeing out of obscurity, death relaxing its hold on its victims, the wonderful kindness and sympathy that characterized all his actions, and especially his communications with the poor, and a union stronger than the ties of kindred had sprung up between them. Under these circumstances, he announces his approaching sufferings, and his departure to leave them for a season Orphans, in a cold unfriendly world. Sorrow takes possession of their hearts. Their minds are filled with trouble. Grief takes the place of joy. But the word of consolation administered by the Saviour was, "If I go away, I will come again and receive you to myself." Now what could the disciples understand by this promise, but that the same Saviour they were sorrowing to lose, in his own proper person, as they had seen him by the sea of Galilee, as they then saw him beside the board where in sadness they had partaken of that last supper, would return, not in weakness but in power, and receive them to the mansions he had gone to prepare. This being their understanding,

without a positive explanation to the contrary, from the blessed Jesus himself, it will hold good through all the intervening ages, till in glory he descends the shining pathway of the skies.

Again: in speaking of his return to his waiting people, he seems to love to use the term "Son of Man." Now what does this expression indicate? Certainly not his relation to the Godhead: nor any supposed affinity to angelic existence. It can only refer us to his relation to the seed of Abraham, and indicates his determination to consummate that relation in a glorified state of being. Nothing can add to the essential glory of Christ's divinity. It was his humanity that was glorified when he ascended on high; and he comes the glorious Son of Man, to change our vile body and fashion it like his own.

Once more: when the disciples stood upon the mount of Olives, and received the parting benediction of our Lord, witnessed the marks of identity in his hands and feet, the cruel spear-wound in his side, listened to that voice "like the sound of the dulcimer sweet," whose words had so often melted like music into their souls, witnessed the bright cloud of glory as it wafted him heavenward out of their sight, heard the words of the "Shining ones" who stood by, saying, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" what could they understand but that the "Man of Sorrows" "not crowned with thorns and gory, But crowned with glory now," should return in "propria personæ," and bring his waiting children into the kingdom prepared for them from the foundation of the world. The literal understanding of this passage, is demonstrated beyond a peradventure by the Revelator when he says, "Behold he cometh with clouds and every eye shall see him;" ay! those eyes that have been turned heavenward for eighteen hundred years, with weeping, those faces pale with watching, shall yet light up with an unearthly joy, as they see the glory mantling the heavens, and "the King in his beauty" coming to receive the weary watchers to himself.

These thoughts, and arguments, might be continued to any extent: but the limits we have assigned ourselves, admonish us to close with a single illustration. A father and mother have a son, an only child, the idol of their affections. He is lovely in his person, true in attachment to his parents, noble in manly graces, and they look upon him as the light of their life, and the staff of their age. A friend in whom they have the greatest confidence, is enamored of the golden visions of California, and thinking he can make James of great service to him in the acquisition of wealth, proposes to have him accompany him. For awhile affection for their son leads them to reject all his offers; but at length the importunities of their friend, the wish of their son, and above all the allurments of that wealth which is promised them on his return, induce them to yield. The friend is bound under a large forfeiture to return him safe, and James is suffered to depart. The days pass wearily away: month after month lengthens into years, and the time arrives for the return of the absent one. In their day-dreams they have seen the flax-haired youth return, the stalwart man, the sun-burnt miner. In the night visions the mind returned to former years, they embraced and kissed their son, they gathered around the same board, knelt at the same altar, but

"They woke to find the vision flown
And weep that they were all alone."

But at length the time arrives, the friend comes bringing words of good cheer from James, beautiful presents greet their eyes, almost countless treasures are poured at their feet. For a little their eyes are feasted, and their hearts are made glad. But soon the thought returns to James. "What about him? When is he coming?" "Well" says the friend, you saw James in your day-dreams, and night visions. "Yes!" "You see the beautiful presents, and countless treasures." "Yes!" "Well this was the spirit and intent of the bond, that you should have him with you in your mental visions, and he should send you these presents and treasures, to cheer and support you in your old age." "No!" says the father, "No! By a father's affection, by a

mother's love, by all that is holy, and all that is true; that love shall be enforced to the last jot and tittle, unless James our son, our only son returns." They loathe the presents, the gold is spurned like sordid dust from their feet, and from their hearts they cry "My son! Oh my son!" So with the Christian, he may be pointed to the destruction of Jer., to the death of friends, to the providence of God, to the triumphs of science and the arts, to the building up of the church, and saving of souls, and though he may rejoice in some of these, yet it is not the Man of sorrows, nor the Redeemer coming to Zion, and his heart cries out for him who is "altogether lovely." And as the fulfilment of God's word causes the promise "Behold I come quickly" to echo in his ears, his whole soul responds, "Amen, even so come Lord Jesus."

The above excellent article was written for last week's extra edition; but to our regret we were unable to find room for it. Ed.

(Original.)

Modern Spiritualism.

BY JOSIAH LITCH.

This great wonder of these last days demands attention. Millions of as intelligent men and women, in all departments of society, as the world affords, attest the truth of the fact of spiritual communications: they are real manifestations, from the invisible world. They have been tested in every way, by the wisest and most learned and scientific men: and the conclusion to which they have been forced, is, there is a spirit world, and these manifestations are from that source. To deny the reality we must discard all the laws of evidence by which the judgments of men have always been swayed.

But are these modern phenomena from a good or bad source? is the great question. The answer is—From a bad one.

1. They do not profess to be from God: but to be human spirits, who have departed this life.
2. They acknowledge themselves to be devils, or demons, of the same class as those who possessed them in the days of Christ.
3. They are notorious for their falsehoods in their communications, so that those who know them best, say, "We do not believe anything simply because the spirits say so, but receive what agrees with our judgment, or our knowledge derived from other sources."
4. Spiritualists acknowledge that they neither have, or can have, any positive demonstration of the identity of the persons who profess to communicate with them; and that they are continually subjected to impositions by spirits who pretend to be those they are not.
5. God, in His Law, has positively forbidden dealing with familiar spirits or Necromancers; and spiritual communications are both. "All who do such things are an abomination unto the Lord." Deut. 18: 10—14. Read the whole of this law. The nations of Canaan were punished and cast out of their land for doing these very things, although they were Gentiles. It was so corrupting, God would not bear the practice even by them.
6. The apostles have foretold these developments, and their effects. 1 Tim. 4: 1—3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines (or teachings) of demons; speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry; and commanding to abstain from meats," &c. They do all this. No confirmed spiritualist but what denies the doctrine of the resurrection, the great cardinal doctrine of the gospel, and around which all the other doctrines cluster. They will with the uninitiated, pretend to believe in the resurrection; but when pointedly pressed, will deny that the body of Christ ever arose, or that the bodies of the human race will rise. Their anti-christian character may always be detected by this test. The departure from the faith of the gospel, of thousands, both ministers and people, through the teachings of these seducing spirits, is a sufficient illustration of this point. So also is the

free love system, which is notoriously a spiritualistic institution, a clear proof that the apostle had a distinct vision of what is now passing in the world through that agency.

These spirits are notorious for their lies: so untruthful are they, that no reliance can be placed on them; thus they speak "Lies in hypocrisy." They teach a system of dietetics which abjures the use of animal food; thus commanding to abstain from meats. In each particular they fulfil the apostle's description of what the Spirit said expressly, should come in the last times.

But the apostle John, in the 16th chapter of Rev. predicted them, as the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And hence Mr. Hume has gone to Europe, and visited every crowned head on the continent; and exhibited the feats of spiritualism in their presence; and has been especially intimate with Napoleon the III., who is an adept in the system, and a medium.

The full development of this feature has not yet come; for prodigies or miracles on a gigantic scale are to be wrought to accomplish the prediction. But it will be of the same kind as now exhibited, only greater in degree. The present manifestations of spirit agency only illustrate the principle on which the prediction will be fully consummated.

But the same writer, 2 John, verse 7th says, "Many deceivers are gone out into the world, who confess not that Jesus Christ is coming in the flesh. This is a deceiver and an Anti-Christ." This is the rendering given the word by most recent translators and critics, instead of "is come" as the present English version has it. The modern spirits do all deny that Jesus Christ is coming in the flesh. It is, therefore, the spirit of Anti-Christ.

When urged to try the spirits, try them by the scriptural rule. Reject the Bible standard, and there is no rule by which to try them. No spiritualist has any standard of appeal, to decide between right and wrong, or truth and error. Reader, beware how you go the first step after them, lest a spell be thrown over your mind and you be led captive by Satan at his will. You are safe in obeying God, who commands you not to do these things; and declares all who do them are an abomination to Him. "Remove not the old landmarks." "If any man lack wisdom, let him ask of God."

(Original.)

Eschatology.

A FEW THOUGHTS ON THE SECOND ADVENT.

BY CARMEN M. GOULD, M. D.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." The Bridegroom said to his disciples, that whilst the wise would be preparing to meet their Lord, the foolish virgins would be slumbering on the important event. How emphatically true is this at the present time, and in all probability how true it will be when He comes to judge a world that lieth in wickedness. The nearness of the advent I think none can tell, not even the most intelligent biblical student, owing to our imperfect system of chronology. However, we see no reason why our Adorable Redeemer should not come this, or next year, or before the date given by Dr. Cumming and others (1867 or 1868). As a careful observer of the signs of the times, we know of no predictions given by our Savior, which have not been fulfilled. We believe he is about to arise and "shake terribly the earth;" and then he will receive us unto himself, "that where he is we may be also." O! how differently from his first will be his second coming; when "every eye shall see him, and all kindreds of the earth shall wail because of him." The same Jesus who ascended from the Mount of Olives, shall descend in like manner as his disciples saw him go up to heaven. How inexpressibly glorious will be his coming to his people. At his first advent to our world he came "to take away sin by the sacrifice of himself;" at his second coming "he will appear without sin unto salvation." In his incarnation, he came as

an infant of days—a weeping babe in a Bethlehem manger; at his second coming, he will be admired by all those who believe and look for him, and he will come as the Lord Almighty. At his first coming, he was seen in the habiliments of an obscure Galilean, accompanied by a few despised fishermen; the second time, he will be seen clad in the robes of righteousness, and accompanied by an innumerable host of bright angels. Before, he was mocked, scourged, buffeted, spit upon, and nailed to the accursed tree; but at his return, he will be armed with the terrors of unappeased justice, and will scatter desolation and dismay among his enemies. This advent of Christ to his people will be witnessed by an intelligent universe. To those who are ready for his return, it will be a joyful day. The voice of Jehovah will then be heard, calling his elect from the four quarters of the earth, when thrones, principalities, powers and dominions, as one choir, shall unite in a strain of the sweetest concord; and then and there we shall give ceaseless praise to the Captain of our salvation.

Who of us shall claim the promised possession? It is to his disciples only that his precious promises afford true joy and consolation. There will be no more dying, or sorrow there,—no more toil, or labor, nor disease; “for the former things shall have passed away.” Then we shall remain immortal, giving ceaseless praise to the Great Eternal. May the Upholder of all things, prepare us for his coming and kingdom, so that we may have a portion with the righteous, and shine bright as the firmament, while eternal ages roll.

“Ye virgin souls, arise;
With all the dead, awake;
Unto salvation wise,
Oil in your vessels take:
Upstarting at the midnight cry—
Behold the heavenly Bridegroom nigh.
“He comes, he comes, to call
The nations to his bar,
And take to glory all
Who meet for glory are;
Make ready for your full reward;
Go forth with joy to meet your Lord.”
Castleton, C. W., Dec. 24th 1860.

Dividing One's Time.

Some plodding genius has discovered, while spending his own time, that the word time, itself, when artificially transposed, or metagrammatized, will form the following words: meti, emit, item. And if the afore-named and its anagrams be placed in the following quadratic position, they will form what may be termed an anagrammatic palindrome:

TIME
ITEM
METI
EMIT

This word, time, is the only word in the English language which can be thus arranged; and the different transpositions thereof are all, at the same time, Latin words. These words in English, as well as in Latin, may be read either upwards or downwards. The English words time, item, meti, and emit, (to send forth,) are mentioned above; and of the Latin ones—first, time signifies fear thou; second, item, likewise; third, meti, to be measured; fourth, emit, he buys.

Religion of the Druses.

The recent troubles in the East have revived public curiosity about the mysterious religion of the Druses, and an English writer has taken the pains to collect from various authors such items of information on the subject as seem to be reliable. From this it appears that they adore as a God one Hakem, an insane Caliph of Egypt, who ascended the throne A. D. 996, when he was eleven years old. He became a wild and visionary fanatic, who gave himself out as the prophet of a new religion, and his whole reign was a series of violences and inconsistencies. Gibbon says “He aspired above the fame of a prophet, and styled himself the visible image of the Most High God, who, after nine apparitions on earth, was at last manifest in his royal person. At the name of Hakem, the lord of the living and the dead, every knee was bent in religious adoration. His mysteries were perform-

ed on a mountain near Cairo; sixteen thousand converts had signed his profession of faith; and at the present hour, a free and warlike people, the Druses of Mount Libanus are persuaded of the life and divinity of a madman and tyrant. In his divine character, Hakem hated the Jews and Christians, as the servants of his rivals, while some remains of prejudice or prudence still pleaded in favor of Mohammed. Both in Egypt and Palestine, his cruel and wanton persecutions made some martyrs and many apostles; the common rights and special privileges of the sectaries were equally disregarded, and a general interdiction was laid on the devotion of strangers and natives. The temple of the Christian world, the Church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted, and much profane labor was exhausted to destroy the cave in the rock which properly constitutes the Holy Sepulchre.” This monster was eventually assassinated.

As far as their religion has been found out, it appears to be a compound of Mohammedanism, Judaism, Christianity and Paganism. Mr. Thompson says: “They are known to worship the image of a calf.” It is but fair to them, however, to say, that when they have been accused of this, the accusation has been denied.

They have priests, who are called akkals, and may be of either sex. None but the initiated are permitted to enter their churches, called Kaluah, which are small and very plain edifices, detached from all the villages. The greater part of the people rank as jakkals or ignorant men. These absolutely know nothing of their religion, attend no place of worship, but bow their heads before the akkals in the depth of their ignorance. They have a sort of high priest who lives at Ba,alin a village not far from Deir-el Kamar, and to his will also the akkals bow.

What is Mercy?

If there were no sin there could be no mercy. Mercy is love through the prism of a Saviour's mediation refracted into all the beautiful colors of the covenant rainbow. God is good to angels, He is love to the unfallen, He is mercy to sinners. And therefore, if you be a sinner, a chief sinner, an inveterate sinner, let a ray of glory shoot through your heart; and you have a God who is mercy—the very thing you need. Ah, you reply, that is very true; but that does not comfort my soul. I have nothing to give for it, and, therefore, there is no hope for me. What is the next ray of his glory? He is gracious. What is grace? Literally good given gratis. What was the prayer of John Wickliffe, the morning star of the Reformation? “Good Lord save me gratis.” God saves only gratis. If you were to pay anything, there is no mercy for you, if you promise anything by way of equivalent, there is no mercy for you: if you offer to endure anything as expiation, there is no mercy for you. You must take mercy in all its amplitude, without promise, pledge, or anything on your part but grace, just as God gives it you. But you answer, This may be all very true: but I have sinned so long, I have sinned against light, against conscience, against law, against love. If I had been your judge, you had been crushed long ago, if the most tender-hearted man had been your judge, you would have been destroyed; but let a ray of this glory sweep through your troubled spirit, and what does it show? That whilst He is merciful and gracious He is also long-suffering. How glorious is this attribute! He suffers long, and is not easily provoked; delighting in mercy. But if you should say, Ah, this is very true, very comforting: but it does not meet all my case: for so many have drawn upon his mercy, so many have got it gratis, such multitudes have tasted of his long-suffering, that I fear it is exhausted long ago. If God were a cistern, his mercy would have been exhausted; but we are told He is a fountain, and a living fountain, inexhaustible, and springing up to everlasting life for ever and ever. But the ray of his glory that meets your case is that while He is long-suffering, He is also abundant in goodness and truth. But if you should say, So many generations have drawn upon Him, from the world's gray fathers that trod the deserts of Palestine

and the pavements of Egypt; the prophets, and evangelists, and apostles, and martyrs, and reformers, and the long procession of sufferers, have all, generation after generation, drawn upon his goodness, drank of his mercy, sought it gratis, and enjoyed it in all its fullness, that I fear it is impossible that God can have supplied so long a world of rebels so countless, and all his mercy is surely dried up long ago. The answer is, He keeps mercy for thousands of generations. But you add, perhaps, Well, all this is very delightful; but I have been guilty of sins of thought, sins of word, sins of deed, all kinds and degrees of sin. I have no doubt of it; and I am sure you are far more guilty than you think and far more so than you feel; but here is another ray of God's glory; He forgives iniquity; that is the first sort of sin; transgression, that is the second sort; and sin, that is the third sort. In other words, He forgives sins of thought, sins of word, sins of deed.—*Dr. Cumming.*

The Difficulties of Scripture.

The difficulties of Scripture are the things hard to be understood; and these are mainly the disagreements between our understanding of matters and God's statement of them in his Revelation—God's statements as disagreeing with our notions of literary propriety; with our demonstrations of scientific facts; with the decisions of our reason as to what is consistent and fitting in the affirmations of doctrinal truth; with our intuitional judgments of what is right and proper on the part of God to do in the government and disposal of his creatures. Admitting now the presence and pressure of difficulties of this kind, the question comes up—How shall the candid inquirer come through these difficulties to the right and saving result in his study of Scripture?

At the outset let the necessity be admitted that there be things of this sort in the record of God's Revelation. Of course there will be difficulties, intricacies of the more trivial sort, reaching as the Book does into remote antiquity, having to do with all times and customs. Still more is it to be expected that there will be difficulties, embarrassments of the graver sort—those inherent in the subjects relating, as they do, to God and his boundless affairs, and to the setting forth, as far as may be, of his own ineffable and incomprehensible nature, and of that scheme of operations which demands Eternity for its development, and Infinity for its theater. We say, unqualifiedly, that difficulties, mysteries, in this field, so far from being an objection, constitute the brightest aspect of glory to the Divine Word. This tread, and stride, and reach of the Infinite, are but the mark and sign of Divinity.

These difficulties of Scripture which will arise it is well to meet, and consider them as they lie in the Bible. For every difficulty is less as it lies in its place on the sacred page. Then further, the best material for dealing with it is furnished in this quarter. Suppose it a difficulty of interpretation; every one knows that the connection and comparisons of Scripture greatly diminish the difficulty, and, probably, will soon avail to remove it. Be it a difficulty against faith, taken as it lies in its place—the analogies of faith brought to bear upon it, will cause it to disappear, or will change it to a bulwark of strength and defense. Furthermore, this reading and comparing and consequent intimacy with Scripture, does this excellent service—it fills the mind with the true idea of God—God personal, infinite, holy, just, retributive, merciful. This just conception of God which the Bible brings in upon the soul of the comprehensive reader, in turn prepares the soul to judge rightly of any balking difficulties of the Bible. Let the idea of God even, which the light of nature teaches, be received—God in the infinity and supremacy, the holiness and justice of his character; let the person come with this conception to the Word, and he will find that believing in God helps directly to believing in his Word;—first God's character in its integrity; then, consequent, God's Word in its integrity. They are perfect correspondences—the one the transcript of the other.

Suppose the person view God as a God of justice and holiness—the Supreme Possessor, the

Supreme Disposer; and man as a sinner, having forfeited all claim, all good. He reads now that God has seen fit summarily to destroy an entire generation or race of these his sinning subjects; what then? With his view of God's character, he has no difficulty with that sweeping act of destruction. God may do it by a flood, or he may commission the sword to do it—his servants to do it—it is the same: the just God adopting his own time and mode of retribution. But take away the attribute of justice from God, and the taint and forfeit of sin from the creature, then when you read in his Word about those Divinely-commissioned slaughters of the olden time, you are greatly scandalized; and you put from you the Book and the Religion which countenances and endorses such things. To such alone, standing at this point, nothing appears of God, as writing out his holiness, or vindicating his justice, but only this—so much dear, semi-divine humanity has been wantonly cut down. One of these persons stands with, and before, the God of nature and of the Bible, and has no trouble: the other stands with the creature, sides with the human, and against the Divine; and the Bible, pretty much through proves a cross and a vexation to his soul. Let him do one thing—change his position; take his stand before the Being, revealed alike in nature and Scripture, admitting his attributes and rulership, and he will find that this change will do much toward fetching the awry things of the Bible about right.

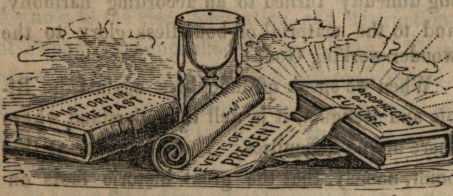
In our contest with difficulties we should ever bear in mind, that the difficulties, as we have already intimated, are in the facts themselves. The Bible does not create, it only records them. They abide in nature, in existence, in the Divine arrangement of things. They are matters found in the Bible scheme of religion—matters connected with depravity, probation, redemption, perdition; particularly man's fall and doom, as conflicting with what is just, honorable and good, on the part of God. Our ground of faith and of relief here is to leave all with God. The facts are thus behind and back of all Revelation; and many of the things are but partially revealed; and it is written for our learning and our humbling—this is written—“Canst thou find out the Almighty to perfection?” Still we can believe in him; can trust where we cannot see; and bow, and say, ‘Even so, Father, for so it seemeth good in thy sight.’ If we thus bow, and wait the evolutions of his Providence—the majestic unfolding of his scheme, we may rest in satisfaction that all shall be brought right—every obstructing difficulty turned to an according harmony, and to the material of boundless glory to the wonder-working God.

When we speak of difficulties against the Bible and Religion, it is well to understand where there are no difficulties. There are none at this point, namely, that the great historic facts on which the Bible and its religion rests are not proved—no difficulties on the score of defective proof. The birth, the life, the miracles, the death, the rising, the ascension of Christ—these are amply proved; so also the great facts, miraculous and fundamental, on which the former dispensation rests—these are all proved—stand forth to-day as unquestionable facts. While there may be difficulties—things hard to believe elsewhere, the most feasible certainties are here. We say then to any one whose soul is in doubt, and seems drifting—Anchor on this objective ground. The fluke of the slenderest faith, inserted in this bottom will steadfastly hold. Isaac Taylor says not extravagantly, that every particle of the new style of infidelity disappears before the fact admitted, that Jesus rose from the dead.” This and the related facts must be admitted. Infidelity dishonors them, but has not seriously attempted to disprove them. The argument that establishes them, stands to-day intact; and the column of facts stands as it has stood through the centuries, in its rock-like massiveness; and the pickaxes of the feeble folk who have come up to it and struck at its ribs of adamant, only show the generations how solid and impregnable it is. We repeat to any in trouble and in fear: Come under the shadow of these time-tested verities—these imposing and towering certainties, they are competent to shield and keep your soul.

We ought to add that there is a sense in which

we may put the Bible—God's Word—above and independent of exterior evidence—but it is a grand, prescriptive fact, as one of the greatest and most strongly-marked of the works of God. It is before us, and about us, as a work of God; the foundation-stones of it, the work of God; the stiff, unrocking pillars of it, the work of God; its frame and heart of God's fashioning and vital breathing. We say of such a growth, in such a world it is needless to ask, Is it true? Enough to ask is it at all? If it is, it is true; its being such as it is, is its demonstration that it is of God. And how confirming to faith to trace and study in this light, as a work of God reaching back to the beginning, taking to itself slowly successive accretions—piece after piece divinely joined on, till advanced to its present noble perfection. It towers; it spreads; it multiplies its being; it lives and goes forth. It is on the hills of Caffraria, in the very heart of Africa; among all the tribes of India, and on most of the isles of the sea; has leaped the walls of China; entered the gates of Japan; penetrated the seclusion of the Turk; empowered to speak in all the tongues of men; everywhere it proves vital, profuse in its miracles of reform and mercy,—taming the savage, making brutish forms into men, implanting the law of integrity, breathing a spirit to endure, comforting mourning hearts, enriching the poor, teaching the weak to conquer, and the fearing to die. This Word and work of God abroad performing results such as these, how natural for those it has blessed to deem it enough to see it; and difficult on seeing, not to see God in it. How incongruous, not to say ridiculous, for the creature, from whom but lately have been laid away the pins of his swaddling bands, to creep forth and look out, upon this ubiquitous work of God, and doubt if it be true and worthy of his notice and study.

Evidently, the way to get along with the Bible, and have no controversy with it, to be convinced by it, and get good from it, and to be drawn more and more to it, is to approach and use it as a remedy—a power of merciful healing and recovery. Whoever will come to it, bringing the knowledge of his sin; and with this knowledge, come to the Christ who fills these scriptures, and receive him, the Word of God, the Logos, the Revealer, the Atoner, the Intercessor, he will probably find relief at once from his sins and his perplexities—satisfied with the evidence that he is a new creature in Christ Jesus.—Independent.



ADVENT HERALD.

BOSTON, JANUARY 12, 1861.

SYLVESTER BLISS, EDITOR.

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

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

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

Exposition of Daniel's Prophecy.

CHAPTER VI.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent

spirit was in him; and the king thought to set him over the whole realm. vs. 1—3.

"The Kingdom" over which Darius set "one hundred and twenty" governors, or satraps, is supposed by some to be only the kingdom of Babylon, his taking of which is recorded in the previous chapter; whilst others suppose it embraced the whole of Darius' enlarged empire. According to Esth. 1:1 the Persian empire extended "from India, even unto Ethiopia, over an hundred and seven and twenty provinces"; but Darius was only the king of Media; and Cyrus was the king of Persia, at the time of the taking of Babylon. The provinces over which Darius reigned, would not, therefore, include those of Persia; and as those of Media would probably have been previously supplied with like officials, these new appointments, most likely, had respect only to Babylon, newly subjected portion of the Medo-Persian empire—and over which the two kings, the uncle and nephew, appear to have exercised joint authority. This is the plan which Cyrus adopted, according to Xenophon, who says: "It seemed good to him to appoint satraps over the conquered nations." According to this view the conquered "kingdom of Babylon was divided into three parts, each containing forty subdivisions, being presided over by three presidents, of whom Daniel was one, and first in rank. This arrangement was for the purpose of collecting revenue, and administering justice, without loss of honor or tribute by the king. The presidents had the control and oversight of the subordinate princes, who gave account to them; and they appear to have communicated with the king, through Daniel their chief; whose official relation to Darius was not unlike what it had been to Nebuchadnezzar, Dan 2:49—the province of Babylon being then, as now, divided among three presidents. Daniel's preferment in Babylon is attributed to his integrity and wisdom; to which were owing his former honors. And these were so marked, that Darius thought to place him over the whole realm—i.e. not Babylon, of which he had already been made Primate, but of the entire dominion over which the king reigned.

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault in him. v.4.

Daniel's high position as the first of the three presidents over Babylon, and the additional honor which Darius meditated, excited against the Jewish exile the envy of his co-peers and subordinates. These may have been selected from Belshazzar's lords: or may have been persons of eminence from Darius' court. However this may have been, they regarded Daniel as standing in their way, occupying a position which they aspired to, or as being about to be promoted to a place which some one or more of them coveted. Like ambitious and envious politicians of the present day, they pursued a course similar to that often now followed: they sought to find some pretext, by which they might complain of him to the king, and so effect his removal. To accomplish this, they doubtless set spies around him, and watched his words and acts, to find real or fancied cause of complaint. In all ages there are those who would "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 naught," Isa. 29:21. Jeremiah "heard the defaming of many, on every side: Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed and we shall prevail against him, and we shall take our revenge on him," Jer. 20:10. And the Psalmist said: "They took counsel together against me, they devised to take away my life," Psa. 31:13.

Vain, however, were all the efforts of Daniel's enemies in this direction: they found him to be of such unquestionable integrity, and so faithful to all his trusts, that it was useless for them to accuse him of any maladministration of office, or fault of any kind.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. v.5.

This confession of the presidents and princes, was the highest compliment they could have paid Daniel; as they still sought occasion against him, they could have been actuated only by the most unworthy motives; and their resolving to make his known faithfulness, to his convictions of truth and duty, the occasion of his downfall, is full proof of their unscrupulousness as to the means, for the accomplishment of their end.

It is worthy of notice how suddenly Daniel's religion becomes a subject of serious objection to him in their minds. It is not claimed that Daniel is any different in this respect, than he had been in the years of his retirement during Belshazzar's reign.

He did not during those years occupy a position which they coveted; and it may be that had he then been objected to in respect to his faith, they would have defended him as faithful and upright. But no sooner is he in a position they wish to occupy, and from which they are determined to displace him, than his religious convictions are made the basis of their selfish accusations.

The Throne of David.

Thou "shalt call his name Jesus: He shall be great and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:31—33.

Man's apostacy from Jehovah, and the recovery of a chosen seed from the lapsed condition of that fall, will ever be the two great events in the history of the fallen condition of our planet,—comprising as they do, the whole of God's revealed plan of mercy respecting a lost world.

Co-eval with the infliction of the curse on the earth and man, the bow of hope was caused to span the heavens, by the utterance of the malediction on the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15.

In this malediction and prophecy there is shadowed forth, not only the long night of sorrow which was to enshroud this earth, but the glorious day of peace and righteousness that should follow. Though Satan should assault the race, and inflict on man unnumbered evils, the final bruising of his head implied that there would be an end put to his aggressions by One mighty to save.

In the development of this world's history there were early apparent two classes of our race—the sons of God, and the children of men: or, as the Savior denominates them, "The children of the kingdom," and "the children of the wicked one."

The last of these have ever so predominated, that the kingdom of darkness has received more willing allegiance than the kingdom of light; but though Satan has been "the god of this world," and has ever exercised a deleterious influence on its governments, God has ever had a seed to serve him, who have recognized the kingdom as "the Lord's," and "Him as the governor among the nations," Psa. 22:28.

Whilst, however, "God is the King of all the earth," and "reigneth over the heathen," (Psa. 47:7, 8), ordaining the powers that be, setting up one and putting down another according to his good pleasure, and giving rulers in mercy, or in chastisement of the nations, it was early manifest that He chose to be the special Lawgiver and guide of those who recognized His sovereignty—He designating their judges, revealing himself personally to, and communicating his will respecting them in divers manners." (Heb 1:1.)

The most marked exhibition of God's taking the special charge and control of his people, was when he raised up Moses as their prophet and judge, led them out of Egypt, through the sea and through the "great and terrible wilderness," feeding them with manna from heaven and supplying their thirst with water from the rock, guiding them safely into the land, which he had chosen above all lands to put his name there, and giving them statutes and ordinances for their government; so that Moses testified, saying: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgements so righteous as all this law, which I set before you this day?" Deut. 4:7, 8. For the Lord spake unto Moses face to face, as a man speaketh unto his friend," (Ex. 33:11); and he had taken that nation out of Egypt "by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors," to show them that he was God. Out of heaven he made them hear his voice, that he might instruct them; and upon the earth he showed them his cloud of glory and pillar of fire, by which he guided them all their way. And he made his covenant with them, that it should be in their heart to fear him and keep all his commandments, it should be well with them and with their children for ever.

During four hundred and fifty years, from the settlement of Israel in the promised land, they oft times forsook the Lord, and "followed the gods of the people that were round about them;" for which reason the Lord delivered them, divers times, into the hands of the heathen whose gods they served; but when they cried unto the Lord, he raised up deliverers who delivered them from their oppressors, and judged them. And thus the Lord administered the government of Israel, through the instrumentality of judges, till the time of Saul.

When Samuel had become old, the elders of Israel desired him to make them a king: which displeased Samuel, it being regarded by him as a reject-

ion of himself; but the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam 8:7—showing that God had been their ruler, ever since they came out of Egypt, and that their judges were only viceroys under him.

The Lord hearkened to their request for a king; he chosen Saul the son of Kish and said to Samuel, "Thou shalt anoint him to be captain over my people Israel," 1 Sam 9:16; and when Samuel anointed him, he said, "Is it not because the Lord hath anointed thee to be captain over his inheritance?" (1b 10:1.) Saul did not conduct himself discreetly; In his third year he usurped the duties of the priesthood; for which the Lord rejected him from being king,—whose kingdom would otherwise have continued for ever. Another trial, however, was given him; he disobeyed, in sparing Agag the king of the Amalekites, and the best of their flocks and herds, which he said he took to sacrifice unto the Lord; but Samuel said to him, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

... Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou," (1 Sam. 15. 22—28)

The Lord then chose David, of whose Seed he said:

"I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. . . I will make him my first born, higher than the kings of the earth. My mercy will I keep with him forever more, and my covenant shall stand fast with him. His Seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips: Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven," Psa. 89:19—37.

David was thus established as the Lord's ruler of Israel. His throne was the Lord's; and he was commissioned to go in and out before Israel, in the Lord's name. The kingdom was given to him, and to his Seed, by an everlasting covenant, that can no more be abrogated, revoked, or set aside, than could the great luminaries of heaven be plucked from their spheres by man's puny arm. Should the successors of David on the throne, walk contrary to God's requirements, they were to be subjected to chastisements; and if that did not suffice, if any one disowned allegiance to God as his Sovereign King, God reserved the right to make "void the covenant" in respect to him,—even to the profaning of "his crown by casting it to the ground" (v. 39.). Nevertheless, his promise that David's throne should endure for ever, would be made good in his own time and manner. (To be continued.)

Political Sermons.

The sermons of the New Testament were never political. "The things concerning the kingdom of God and the name of Jesus Christ," were their sole burden. No commotion of the nations found in them an echo. Nothing of the kind was alleged against them even by the malice of enemies, "lewd fellows of the baser sort," except their testimony, "There is another king, one Jesus." That is our model. We feel that we must adhere to it none the less, because our revolutionary fathers felt themselves at liberty to depart from it. Their departure looks in vain for support to the precedent of the Old Testament prophecies. As Rev. William Gordon himself alleges: "Arguments drawn from the ancient Jewish theocracy are of no avail till the existence of a Christian theocracy is proved, in direct opposition to the words of our great Leader, who has said, 'My Kingdom is not of this world.'" But show us a prophet—a seer inspired and sent forth by the Supreme Ruler—the bearer of a divine message to contending States: and we shall recognize his right to deal from the pulpit denunciations against North or South, in pursuance of a special commission for that purpose. Until this is done, we cannot forego the persuasion that Peter, and Paul, and John, are safer guides than Mayhew, and West, and Stiles. Let civilians and statesmen strive with civilians and statesmen; let those who are sent to preach the gospel, preach only that."

The foregoing from the "Religious Herald" of Richmond, Virginia, is in connection with a notice

of a volume entitled "The Pulpit of the American Revolution,"—in which is given several discourses of that period, designed to show that "the New England Pulpit," wrought "with special potency for the creation of the Union which bound together a sisterhood, first of the Colonies, then of the States." But the Herald feels constrained to add that:

"Impartial history will testify, as well, that the New England pulpit of our own day has been chief among the influences to which the spirit of Alienation and Disunion owes the power to break these bonds asunder. So short-sighted is man!"

This is only one indication of many that we have seen that at the south the impression extensively prevails that at the north the preaching is mainly political; whereas, such preaching is known at the north to be extremely exceptional. We have lived forty-six years and some months, and never yet heard politics broached in the pulpit on the Sabbath. We endorse fully what the Herald says about political preaching; but it is a great pity the southern mind should be so misled respecting the northern pulpit. Even the preaching at the time of the revolution was seldom political—only nine discourses of those times being preserved that were of that stamp. From what we learn from the south we have equal reason to suppose that politics are the principal theme of the southern clergy. It would be well if all who assume to preach the gospel, would heed their Master's injunction, "Go preach the preaching that I bid thee;" "go ye into all the world and preach the gospel to every creature"—knowing that when this is done, God will break the bonds of every oppressor and let the oppressed go free. For that day, now so near, the whole groaning creation patiently waits.

Juvenile Hymns.

A little boy, aged six years, who died in Haverhill early in Jan. 1852 loved the sabbath school, and his mother noticed a few weeks before his death that he often sang the hymn commencing with, "There is a happy land." He was taken with the croup, and when in great agony he would say, "sing Happy Land." And when the grief of surrounding friends had become so great that they could no longer sing, he began to sing in a faint voice:

"There is a happy land
Far, far away,
And thus singing, he breathed out his last breath.

A few years since, a little boy called Tommy in the north Ireland began to attend a Protestant sabbath school, although belonging to a Catholic family. After three years attendance, the priest succeeded in influencing his parents to forbid his again going. The little boy was greatly grieved at this. At length he was taken sick with scarlatina, and became insensible. It was Saturday evening, and his parents sent for the priest, who came and anointed him,—as if that would save him! He lay unconscious until Sunday morning, and his last sabbath on earth was spent repeating over and over again the beautiful hymn he had learned in the Sabbath School

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to Thee
O Lamb of God, I come."
"Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot
O Lamb of God, I come."

Dwelling particularly on these two verses, he continued until Monday morning, when he closed his eyes in death, breathing out the words,

"O Lamb of God, I come."
The N. Y. Examiner relates that a little boy came to one of the ward missionaries in that city with a dirty and worn out bit of printed paper, saying, "Please sir, father sent me to get a clean paper like that." The paper proved to be a page containing that precious lyric, beginning with

"Just as I am without one plea."
Where did you get this? said the missionary; "We found it," said the boy, in sister's pocket after she died. She used to sing it all the time, and she loved it so very much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please to give us a clean one, sir?"

A little girl, a member of a sabbath school, was so delighted with the hymns they sang, that she was singing them the most of the time. One day her mother took her to call on a lady who was not pious, and charged her not to sing while there. The lady called upon introduced the subject of religion, when the little girl began to sing. She looked up, caught her mother's eye, and stopped. But as the conversation continued, she commenced a beautiful hymn, sang it through, and then ran to her mother, kneeled down, put her face in her lap and burst into tears, saying, "O mother, I did not mean to disobey you, but I could not help it. You may whip me, or do anything to me: but it keeps singing in my heart all the time, and it must come out. I must sing."

A little girl three years old, in the East Indies, was taken hopelessly sick with the jungle fever. As her strength ebbed, and sight dimmed, she may have thought the hour of rest drew nigh; clasping her hands, she began in a faint earnest voice to say, "Now I lay me down to sleep,
I pray the Lord my soul to keep."
And thus she expired.

Great Events Abroad.

We have been so much engrossed with our own troubles, social and national, that we have given little attention to the great events transpiring in the Eastern world. But within a brief time past, the Empire of China has virtually fallen into the hands of England and France, and they are able to dictate terms of peace and future intercourse. What policy will be adopted it is impossible to predict, but the result will be momentous on India and England. Yet we are so accustomed, in these days to hear of great events,—of nations born or destroyed in a day—that we are scarcely moved by the intelligence that the Emperor of China has fled to Tartary, and the Western allies are in possession of Peking.

The world has been watching, for some time past, the great rebellion in China, and the progress of the insurgents has threatened the overthrow of the present dynasty, and the introduction of a new order of things, more favorable to the advancement of Christianity and the destruction of idolatry. With such a powerful movement in the interior, and an invasion by these mighty enemies seizing the capital, and thus striking a blow at the heart of the empire, it cannot be otherwise than the consummation of a great revolution in a country that includes about one third of the population of the globe. All the active energies of the human race ought at once to receive a quickening impulse, under the influence of such an event as this. Its influence may be silent, but it will be felt in all the rest of the world, and that before a year is gone.

Nor should we be unconcerned spectators of the events occurring nearer home. Italy is far from being tranquil. Great preparations are making for the next campaign, when 500,000 men will be at the command of the King of Italy. Hungary is threatening to rise up against her oppressor, and Austria may be suddenly assailed within and without, and may be driven from Italy and stripped of her provinces.

The Turkish government, it is said, has demanded of France the evacuation of Syria. Of the desirableness of such a step at the present time, an intelligent opinion may be formed by reading the article on the outside of this paper, headed "How Turkey governs Syria." If the necessities of humanity override all international laws, it is obvious that France is needed there to preserve the inhabitants of Syria from destruction, and re-establish such industry and order as may eventually secure to that wretched people the means of life. In the meantime the existence of the Turkish government is prolonged by the suffrage of other powers, raised up, in the mysterious Providence of God, to hold the Moslem on his throne till the time of judgment shall be fully come.

Looking at China, India, Syria, Turkey, Italy and Austria, seeing the False Prophet and the Pope of Rome virtually defunct as to power among men, and then at our own country on the brink of a precipice into which it may be dashed with all the hopes of freedom in the earth, we may well believe that the last seal is about to be opened, and that the end of this dispensation is at hand.

A new drama may open with the opening year.—*N. Y. Observer.*

A Year of Faith.

The New Year opens auspiciously. The Despotisms of the world are seemingly in the throes of dissolution. The Christian Powers hold Turkey under duress, to fulfil her compact of civil equality and religious liberty to her subjects. China is virtually in the hands of the Western Allies and her own progressive revolutionists, and whatever may be the final disposition of political affairs in that empire, it can hardly fail to include a large element of religious toleration, with some special facilities for the propagation of Christianity. Italy is emancipated and nationalized under a Constitutional government; and the Papacy trembles over the abyss of popular revolution, from which it is held back only by the doubtful support of France. Slavery rocks and reels with the premonitory symptoms of its overthrow. If we hold fast our faith in God, we shall see "greater things than these"—the Son of Man taking to himself the power over the nations.

Even that which to the eye of sense looks dark and threatening, to the eye of faith is prophetic of coming good. Convulsions that shake and alarm the wicked, should invigorate the faith of the righteous. We pray for the coming of Christ's kingdom, and the God of our salvation answers "by terrible things in righteousness." But He is still "the confidence

of all the ends of the earth, and of them that are afar off upon the sea." Revolutions that shake down organized systems of iniquity, are an answer to the prayer of faith. As John Foster wrote years ago; "If the whole, or the greater number of Christians were, with an earnest and unalterable resolution of each, to combine that heaven should not withhold one single influence which the utmost effort of conspiring and persevering supplication would obtain, it would be a sign that a revolution of the world is at hand."—*N. Y. Ind.*

The Chinese War.

The Kangaroo brings news of the restoration of peace between China and the Allied Powers. The news came by the way, of Russia, and the brief telegram gives no intimation of the terms upon which peace was concluded. As the recent war was provoked by an evasion of the previous treaty on the part of the Chinese, the mere announcement of peace conveys no very satisfactory assurances for the future. If peace has been concluded with the reigning dynasty, the plenipotentiaries of France and England will not be called at present to the difficult task of determining the future government of China.

The Christian people of Great Britain, with almost entire unanimity, have regarded the successive wars of their Government with China as unjustifiable, and unworthy of a christian nation. The following paragraph from The Patriot represents the general Christian feeling of England. Speaking of the capture of Peking, that journal says:

"For the great interests of the world at large, the event has not come a day too soon; but we cannot reflect upon our part in its accomplishment with unmixed satisfaction. Divine Providence has used us as the instruments of its all-wise purpose, but upon us lies the responsibility of breaking up this ancient Empire by sword and cannon. It may be we could not help ourselves; but we look on sadly, nevertheless, for we had fondly hoped we might have been the agents of effecting a peaceful and blessed revolution in the Flowery Land with no other instrument in our hands but the Bible."—*N. Y. Independent.*

The Hour is Coming.

"I believe in the resurrection of the dead!" Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the Omnipotence of God. I know that his word spoke the earth into existence, and the life that makes it beautiful; I know not that it will be harder for him to resurrect the dead. I grasp the promise and expect its literal fulfilment.

"The hour is coming." See you that bright array of immortal ones upspring from the dust of death? Hear you the music of their shout of victory? List you the first sweep of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasped to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!
M. P. H. C.
Grand Rapids, Mich.—*N. Y. Independent.*

To Correspondents.

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

S. Hurlburt. The 18th of Isaiah is a prophecy evidently addressed to the land on the upper waters of the river Nile,—the gods of whom were represented as winged intelligences, overshadowing and protecting it. In our articles on the book of Isaiah, a few years since, we gave a full exposition of that Chapter which you will see by turning to your files of the Herald about six years since. If you do not find it, if you write us we will republish it.

G. H. Child. The reading of 2400, rests on the statement of the late Joseph Wolf, that he saw such in an old Ms. in Western Asia. The reading of the Septuagint is 2200.

N. A. Hill. It must be soon, and may be at any time. Thank you for kind wishes, and shall be pleased to answer any inquiries.

B. P. Hildreth. Will insert.

G. Pillsbury. Will substitute it for the other.

D. T. Taylor. The paper has come to hand.—Shall give it.

S. A. Chaplin. We wrote an exposition of the whole book of Zechariah; which was in the Herald about two years since. See your back Nos.

Last Week's Herald.

We printed 4600 of the Extra edition of last week's Herald; which did not supply our orders for it into several hundred copies. Those whose orders we were unable to fill, sent too late. Had they

been in season we should have printed accordingly. It was an excellent number for distribution.

The articles, "Eschatology," "Modern Spiritualism," and "The Kingdom of God—Future," in this number, occupied the last page of the extra edition of last week's Herald: but as they were not in the regular edition, sent to our subscribers, they are given again in this number.

THE TWO ADAMS—THE TEN VIRGINS. We have received a copy of a tract on each of these subjects, by Eld. T. M. Preble; who takes a different view of each of those questions from that we have been in the habit of doing. They can be had by addressing their author, Concord, N. H.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

"THE CHILDREN OF ISRAEL." It is stated that Mr. Mordecai, a wealthy Jew of Charleston, S. C., has presented to his belligerent State and city \$10,000, to aid the purpose of secession, with the offer besides of a large number of negroes to work in the cause. Mr. Benjamin of Louisiana, a member of the same faith, is the disunion leader in the U. S. Senate, and Mr. Yulee of Florida, whose name has been changed from the more appropriate one of Levy or Levi, has always been one of the hottest leaders of the ultra fire-eaters. Can it be possible that this peculiar race—the old Catholics used to call them "accursed"—having no country of their own, desire that other nations should be in the same unhappy condition as they are themselves? In no country in the world have the Jews the same privileges by law which they possess in the United States and yet this "stiff-necked generation," by its principal men, takes a lead in attempting to destroy a Constitution which has been to them an ark of refuge and safety.—*Boston Transcript.*

THE ROAD TO INFIDELITY. Universalists "are on the direct road to Infidelity, and sooner or later find themselves in it.—When an inquirer cuts loose from Orthodoxy, he may tarry awhile at the half-way house of Unitarianism. But he is not apt to put up there long. After a short time he feels like continuing his journey, and starting forward, soon arrives at the Universalist enclosure—from whence the road is straight, short, and pleasant to Infidelity and Atheism."—*Boston [Infidel] Investigator.*

The above is from one who ought to know, he having traveled that road.

MAKING VINEGAR.—Vinegar, according to a writer in the Genesee Farmer, is cheaply made. We republish his recipe:—To eight gallons of clear rain water, add three quarts of molasses; put into a good cask; shake well a few times, then add two or three spoonfuls of good yeast cakes. If in summer, place the casks in the sun; if in winter, near the chimney where it may warm. In ten or fifteen days add to this liquid a sheet of brown paper, torn in strips, dipped in molasses, and good vinegar will be produced. The paper will, in this way, form what is called the "mother," or life of vinegar.

Ayer's American Almanac has now arrived and is ready for delivery gratis by all Druggists to all who call for it. Our readers may be surprised to know that this little pamphlet which has become so much a favorite in our section, has quite the largest circulation of any one book in the world, except the Bible. It is printed in many languages and scattered through many nations, as well as supplied to almost the entire population of our vast domain. Every family should keep it, for it contains information which all are liable to require, when sickness overtakes them, and which may prove invaluable from being at hand in season. If you take our advice, you will call and get an Ayer's Almanac, and when got, keep it.

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

From Bro. T. Wardle.

Bro. Bliss:—Having been much occupied of late with business, in addition to having Bro. Edwin Burnham with us,—which gives some of the church a little more to do, during an extra effort, than at other times,—which will in part explain my seeming delay. However I am doing what I can. Let the friends be patient, and they shall see where the truth lies.

I thank my brother Bliss for so much as he has admitted of my position [Note 1], and as I have before said, I do not write for controversy; nevertheless I cannot, for the sake of truth, refrain from putting two things together which appeared in the A. H. Nov. 24th, 1860—viz., the first was a quotation I made from Bro. J. Litch's work (which see) he said, "I shall now endeavor to show, 1st, that the fact and time of Christ's second coming are both revealed in the 8th chapter of Daniel."

The next item is a part of the editor's note, appended to quotations, "It is strictly true that the extension of the 2300 days to that coming, was preached by all, and is still held by us: and the arguments of all referred to, were based on the 2300 days. But this was not because any one claimed that Christ's coming was affirmed in the chapter," (viz. the 8th chapter of Daniel.) [Note 2.]

I will now fulfil my promise made in reply to your third note appended to my article on the 2300 days, which your continued doubt makes necessary. Viz., to give a full exposition of the views held by the Jewish Rabbins on the day for a year theory.

You say, "We still think it a mistake in respect to the Jewish Rabbins—though affirmed by Mr. Cuninghame—and shall still think so, until quotations can be given from the Rabbinical writers to substantiate it; which we suppose cannot be done. We regard the year-day theory as emphatically a discovery of the Protestant Reformation. In this we do not refer to any use the Jews may have made of the seventy weeks of years in the 9th of Daniel; but to periods of days reckoned as years. By this discovery we think the book of Daniel was opened."

Extract from the Literalist, taken from the article entitled the "Political Destiny of the Earth," by William Cuninghame—preface, page 10, and onward:

"I shall mention, first in order, that only a few months since I learned from D'Alix's work, *De Duplice Messiae Adventu*, a fact of which I was before ignorant, viz. that the most celebrated Jewish doctors concur with us in understanding the prophetic numbers of Daniel as being mystical and not literal—a day for a year.

"This was soon after confirmed to me by the kindness of a converted Israelite in London, through whom and a Christian lady I was furnished with translations of certain passages of Rabbi Isaac Abarbanel's Commentary on Daniel. About the same time I got possession of a small Hebrew work (which will be mentioned below) wherein there is an account of the interpretation of the numbers of Daniel by all the most learned doctors of the synagogue.

"It appears that Eben Ezra is the only one of them who computes the three times and a half literally, as being three years and a half of solar time. But he is strongly opposed by the other doctors.—Abarbanel asks him how he will on this principle explain the season and the time during which the lives of the three former beasts are prolonged, and whether he will make it only one year?*

"Rabbi Saadiah Gaon and Solomon Jarchi explain the 1335 days at the conclusion of the book of Daniel to be years, and with respect to the time,

* Mr. Cuninghame in a foot-note says,—"We might almost imagine that Abarbanel was arguing against the persons whose views I am now combating. He (Abarbanel) asks 'If it be according to his (Eben Ezra's) views, what secret was there in this number that the angel should see fit to conceal it? These writers are forsooth wiser than Daniel himself. They tell us, in contradiction to the express words of the angel, 12:9, that there is no mystery at all, and that the number is just three years and a half. If so, why did Daniel say, 'I heard, but understood not?'"

times and dividing of time they say, 'This scripture descends into the abyss by reason of the difficulty and profundity of its interpretation.' They explain it in the way that the Jewish (Cabalistical) doctors call general and particular. The one time they make to be the 480 years from the exodus to the foundation of the temple. The times they make the period of the standing of the first temple, or 410 years. These numbers together are 890 years; and the dividing of time, they make half of the sum, or 445 years. The sum total is thus 1335 years, which they computed from the destruction of the second temple, and therefore expected their redemption at the beginning of the fifteenth century. Most of the rabbis of the middle ages,—Hananeel, Bechay, Laban, Moses Ben Nachman, concurred in interpretations equally fanciful with the above, but all resting on the true principle of the period being mystical, and where days are mentioned, their being used for years.

"Eliakim Ben Abraham, the author of the small Hebrew work already mentioned, which is now open before me, seeing that all former computations had failed, interprets one time to be the length of the 490 years revealed in Dan. 9:24.

"Three times are, therefore, 1470 years, and half a time, 245 years, which, being added, make 1715 years. Computing this period from the Jewish yr. 3828, which is their date of the destruction of Jerusalem, he brings the three times and a half out in their year 5543, answering to A. D. 1783, that is, within nine years of the true end of the three yrs. and a half, or 1260 years.

"Next, as to the period of 2300 evenings and mornings, revealed in Dan. 8:14, the Hebrew work from which I have obtained the whole of this information, of which the title is 'The Explanation of the Times,' printed in London, 1794 A.D., tells us that Eben Ezra, and also the Christian doctors, explain the days according to the letter, making them a period of six years and three months being the duration of the distress of Israel, during the days of Antiochus [Epiphanes] the wicked.

"But Rabbi Isaac Abarbanel knocks them down [Hebrew, literally smites them on the head,] and says that this is a fiction of their imagination and that it is not found in the book; and he proves that the days are to be interpreted as years, when shall be the days of our redemption, and so have explained them all our other interpreters. Rabbis Gaon and Rashi have interpreted the words evening morning [in Hebrew] to be 574, and added this number to the 2300, and they amount to 2874, and they say that their beginning, is at the captivity, in Egypt, and according to their belief, the end of them will be 1290 years after the destruction of the second temple. The great Rabbi Abraham Ben Chaja makes their beginning to be at the foundation of the first temple." The author afterwards tells us the opinions of the other Rabbis, which it is not necessary to state, only that they all adopt the same principle, days for years. I shall just mention that of R. Bechay to prove how invariably they adopt the system of the year day. R. Bechay supposes the words evening, and morning, to be the two parts of a day, and thus makes the 2300 to be 1150 days "which are years, and then shall be the beginning of redemption according to his view, and the end of it will be 1335 years after the desolation of Jerusalem." [We again insert the following note, which we gave on a former occasion, as being particularly appropriate in this position.]

"It were too much to expect that the Jewish doctors, upon whose hearts, because of their rejection of the Lord Jesus, the veil still was, should apply the true principle of interpretation of a day for a year in a correct manner, so as to have arrived at the solution of the mysterious chronology. This knowledge was not to be given even to the church of Christ till the end. Dan. 12:9. But from what has been laid before the reader, it is manifest that the Jewish Rabbis entirely accord with the body of the Protestant churches as to the principles of interpretation, and in negating the puerilities of those modern writers, with whom we have now to contend."

On page 14, Mr. Cuninghame says:

"Thus does the whole mass of evidence which has been produced from Christian and Jewish writers, and from the great astronomical cycles and Jubilian chronology, concur in establishing, beyond the possibility of question, by those who will yield to evidence, that the 1260 and 2300 days of Daniel are years." [Note 3.]

My brethren may see by the above extracts, that the Jewish Rabbis believed and taught that the days in the prophecy of Daniel are years, and furthermore that they looked for their redemption at the end of the 1335 days—years.

It is also clear that God kept the "seal" good, as well as the veil over the face of the Jewish race; nevertheless he permitted them to understand that the times of Daniel could not be other than sym-

bolic days, because of the kingdoms that should rise and fall during their continuance.

No matter how faulty their calculations, or how far from being correct in the beginning of the prophetic periods, they lived in hope of redemption, believing that God was faithful, and would fulfil his own word in his own good pleasure.

Let us learn, then, by the foregoing, to be constant, and hope to the end for the grace that shall be brought to view at the revelation of Jesus Christ, and not follow the way of Eben Ezra, in contradicting the angel and all history. [Note 4.]

Yours in Christ, waiting for redemption,
THOS. WARDLE.

Phila., Dec. 14, 1860.

Note 1. It always gives us pleasure to agree with opinions to which we have given a life long advocacy.

Note 2. If we did not express ourself clearly, the fault is of course our own. What we designed to say was this, viz. That the time of the second advent, as revealed in the 8th of Daniel, is not thus revealed by any specification of, or allusion to Christ's coming, but is revealed by the affirmation of other events synchronous with that coming.—Thus Christ's coming is not named in that chapter, or affirmed. No one can or will claim that it is; but the cleansing of the sanctuary is there named; so is "the last end of the indignation;" and so is "the end." These we suppose to be synchronous with Christ's coming; and so we find the time of his coming by finding that of the cleansing of the sanctuary, and the evidence of its synchronism.—The fact and time of Christ's coming are therefore, as we believe, revealed in that chapter, not by its affirmation, but by the affirmation of synchronous events.

Note 3. The question here, is simply this: It was stated in the Herald of Oct. 6th: "We are told that the Rabbinical writers, *en masse*, when they touch on the times of Daniel, calculate them each day for a year." To this we appended a note of eight words: "Not correct, we think, as to the Rabbins." We are now given Mr. Cuninghame's whole evidence for his supposition. According to

1st. Of the 3 1-2 times.

Eben Ezra, who was born A.D. 1167, made them literal, and was alone in so doing.

Solomon Jarchi, born 1170, and Saadiah Gaon, make one time to be 480 years, and the "times," 410; so that of the "time" and "times," they make 890 years; and then the dividing of time is with them 445, and the whole, 1335 years.

"Most of the writers of the middle ages," it is said, "concurred in interpretations equally fanciful with the above, but all resting on the true principle of the period being mystical."

Abarbanel, who flourished about A. D. 1500, made the one time 410 years; the two times 820; and the half time 205, and the whole 1435 years.

The author of the Hebrew work referred to, makes the three and a half times equal 1715 years.

Thus, so far as the three and a half times are mentioned, not one is quoted as making them 1260 years.

2d. Where days are mentioned.

Mr. C. says, "Most of the Rabbis of the middle ages," where days are mentioned, concurred in their being used for years; but what we asked for is their language, so that it may be estimated how correctly Mr. C. interprets them. Mr. C. says:

Rabbi "Saadiah Gaon and Solomon Jarchi explain the days at the conclusion of the book of Daniel to be years"—but he gives none of their words.

Eben Ezra makes the 2300 days literal.

Abarbanel, the writer of that book tells us, reckons them as years—but gives none of his words.

Gaon and Rashi make them amount to 2874 yrs., and ending 1290 years after the destruction of the second temple.

Ben Chaja begins them with the first temple; but it is not said how long he makes them.

The same author says the other Rabbis adopt the same principle of days for years—without giving any of their words. And

R. Bechay supposes them to be half days,—1150 days, "which are years," ending 1335 years, after the destruction of Jerusalem.

The above being the evidence, the question recurs whether it does or does not demonstrate that "the Rabbinical writers *en masse*, when they touch on the times of Daniel, calculate them each day for a year." If correct, there would be no exceptions to it; Eben Ezra is an exception, and no one is mentioned who reckons the three and a half times on that principle. It is affirmed, however, with a good show of probability, that the most of the middle age and modern Rabbins, do reckon days as years, where days are mentioned in Daniel. On this point the evidence is less direct, and less conclusive than we could wish; but candor demands the admission that the probability of their thus interpreting the

2300, 1290, and 1335 days, is greater than we supposed.

Respecting the great fact that days are expressive of years, we all agree; and we hail everything that is confirmatory of it; but we wish to scrutinize all testimony, and rest on nothing unsubstantial.

Note 4. Amen, and amen. Ed.

(Original.)

The Kingdom of God—Future.

BY JOSIAH LITCH.

Whatever may be said of the kingdom of God on earth, as now being established in the church, in the heart, or in the gospel dispensation, it is clear that there is to be a visible, tangible government, to embrace the whole earth and stand forever, of which Jesus Christ is to be supreme ruler, set up in futurity. The following considerations and Scriptures prove it.

1. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This they never have yet done since the fall of man. It must be future.

2. "This I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. If it is now, and in the heart, or if the church, or the Christian dispensation are the kingdom of God spoken of, flesh and blood do inherit it. But "flesh and blood cannot inherit" it; that is, humanity in its fallen condition; therefore it must, as the apostle teaches in the next verses, be after the last trump at Christ's second advent, and the resurrection of the dead; when "this corruptible shall put on incorruption, and this mortal shall put on immortality;" and the saints shall be animated by the quickening Spirit of the last Adam. The whole passage shows this to be the apostle's meaning.—Hence, the kingdom of God is future.

3. The parable of the tares of the field, Matt. 13th ch., declares that till the end of this age, or dispensation, the wheat and tares will grow together in the field, which is "the world," or earth; and that at the end of *this age*, the "Son of man shall send his angels, and they shall gather out of His kingdom [the field, or earth] all things which offend and them which do iniquity, and cast them into a furnace of fire: there shall be weeping and gnashing of teeth. And then shall the righteous shine forth like the sun in the kingdom of their Father." This is a positive proof that His kingdom is yet future.

4. Abraham is dead. The spirit world is not his everlasting home, nor is his promised inheritance in that world. His promised everlasting inheritance is on the earth. Gen. 17:8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Speaking of this, Stephen, Acts 7th, says that God "gave him none inheritance in it, no, not so much as to set his foot on; yet He promised to give it to him for a possession, and to his seed after him, when as yet he had no child." Paul speaks of it, Heb. 11:8-13. Abraham, Isaac and Jacob all sojourned in the land of promise, but all died in faith, not having received the promises. But the Saviour promised, Luke 13th ch., that the saints from the east, west, north and south shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Hence, they all must be immortal and come to earth to inherit the promise.

5. Christ has the promise of reigning on the "holy hill of Zion," and that the Father will give Him "the heathen for his inheritance and the uttermost parts of the earth for his possession." See *Second Ps.* King David reigned on Mt. Zion in Jerusalem; Christ is his son after the flesh, Acts 2:30-1, and heir to his throne. Thus also Gabriel announced, Luke 1:31, 32, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Christ was raised from the dead, and thus physically qualified for the fulfilment of this promise, for he will live forever in the flesh, and, being immortal, may reign eternally.

6. The four living creatures, Rev. 5:9, 10, the symbol of the whole church, are represented after their perfect redemption, as uniting to sing, "And we shall reign on the earth." How unequivocal!

7. Thus also heaven's hosts proclaim, Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever." This, let it be remembered, is at the sounding of the seventh and last trump; and therefore future.

8. From all these considerations, and they are but a few of the many, it appears that Christ is now living in a glorified and immortal body, raised from the dead, the type of the glorified body which He will give to each of his people. That He will come the second time to earth to reign in person on the throne of David in Jerusalem; and that the

whole earth shall be His dominion. That His saints, all who are united to Him by His Spirit through a living faith, shall be raised up to everlasting life in a body like His glorious body, and shall share with Him His kingdom, and thus "inherit the earth."

But in order to make it a fit abode for beings so holy and pure, the curse will be purged out by fire, and it restored to its primitive state as in the day of Adam's perfection. Thus it is promised, Isa. 65: 17. "Behold I create new heavens and a new earth."

What manner of persons, then, ought we to be, in order to be partakers of it. The blood of Jesus Christ alone, applied by the Holy Spirit, through faith in the name of Jesus, can cleanse and fit us to enter in through the gates into the city. Reader, come to Jesus Christ and take His yoke on you and be saved; and be happy now and forever. "Our God is a consuming fire." O, take refuge in Christ.

Livermore Conference.

Notwithstanding the appointment was changed from Dec. 20th to Jan. 3d. in the Herald, as by some mistake, the change of time was not noticed by the Crisis, the brethren generally understood that Dec. 20th was to be the time, and a good delegation from the various Societies came.

I. C. Wellcome, Scribe.

Richmond, Me., Dec. 28, 1860.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—We have now completed our meeting in this place. In my last I expressed the hope that the work was only fairly begun, which we realized in a few days. Bro. Gates returned, as expected, and continued with us until the close.— Last Sabbath he had the pleasure of leading forward in baptism six candidates more.

I send, elsewhere in this letter, the names of six new subscribers for the Herald. I hope soon to be able to secure as many more. The Herald can and must be sustained. Why will not every one of its readers manifest an increased interest in its future prosperity?

Thank you, brother, for those six new subscribers, and for four received since.

OBITUARY.

NATHANIEL SMITH, (my wife's father) died at Wardsboro', Vt., on the 28th Nov., 1860, aged 76 years.

Thus has passed away another soul to sleep in Jesus. The deceased was one of the early adventists of 1843. He has been almost a constant reader of the Herald, and more lately of the Voice of the Prophets, and among his dying expressions was the belief that he should not long lie in the grave, but should rise to meet the coming Redeemer.

He was visited by Mr. Wells, the M. E. and also by Mr. Ober, the Congregationalist minister, who came to pray with and for him. The last named

attended his funeral, and gave a comforting discourse from Gen. 5:27. D. T. T.

Died, in Cabot, Vermont, Nov. 17th, 1860, of Typhoid Fever, Julia Jettie, only daughter of Enos B. and Lucinda E. Hazen, in her 18th year. Truly this time death the tyrant chose a shining mark; for Jettie was an amiable girl, highly esteemed by all who had made her acquaintance.

"Cut down in all her bloom, The course but yesterday begun, Now finished in the tomb!"

The voice that so sweetly sung is now silent, but will soon, "when opening graves yield their charge," be heard chanting in triumph o'er death's chilling gloom, "on the celestial plain," where sickness can no more distress, nor death divide.

Peaceful now thy dreamless slumber, Peaceful now so cold and stern; Thou hast left of friends a number For thy absence here to mourn.

Dearest sister, how we miss thee, As we see no more thy face, And how sadly we deplore thee, When borne to thy last resting place.

When thy cheek began to alter, When thy eye grew dim and pale, Then it was our hearts did falter, Then it was our hopes did fail.

Thy home is now a sad, sad place, That home where happy hours we've passed; For we no more can hear thy voice, Thy lovely form in death is clasped.

Why from us thou must depart? Why so fair a form was taken, Which so cheered our weary heart?

But the chilling winds of winter Which blow o'er thy lowly tomb, Are heeded not by thee, dear sister,— Thou dwellest in a heavenly home.

DIED, in Groveland, Mass., Mrs MARY B. HARDY, aged 87 years and 8 months. Thus death has laid low the only grandparent of whom I have any recollection: for many years she had professed faith in Christ as her Savior, and though she felt not that full assurance which it is the privilege of many to enjoy, we trust that a hope in Jesus was the sure anchor of her soul: she dwelt much upon her own unworthiness and seemed to feel deeply that if saved at all it must be through Christ alone.

Rest, weary one, Thy joys and sorrows o'er; Rest, sweetly rest, Where cares oppress no more.

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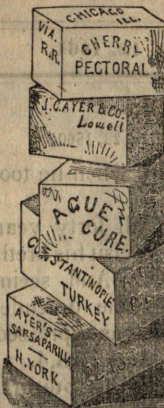
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ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness.

Its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

DEPT. OF THE INTERIOR.

WASHINGTON, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Dyspepsia, Impurity of the Blood. From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Dysentery, Diarrhoea, Relax, Worms. From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, &c. From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston. I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church. PULASKI HOUSE, Savannah, Ga., Jan. 5, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855. DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use.

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