WHOLE NO. 1025.

BOSTON, SATURDAY, JANUARY 12, 1861.

VOLUME XXII. NO. 2.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent, om remittances for the Association, and cocations for the Herald should be directed. Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

> J. PEARSON, jr. J. V. HIMES, O. R. FASSETT, Publication.

> > TERMS.

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

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

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

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

JERUSALEM.

BY ANNIE ELIZABETH.

Jerusalem, to sing of thee,

The lyre should wake a lofty strain,
And wailing numbers, wild and free,
Should tremble on its chords again.

Gone are the mighty days of old,
When the Most High bent o'er thy walls,
And prophets, seers, and warriors bold,
Were thronging in thy splendid halls.

Rich gems from Tyre, and Ophir's gold, And costly treasures from the sea.
With incense, spices, wealth untold,
Were sent from distant lands to thee.

No more earth's fading glory beams Are lingering near the fallen shrines; No light celestial o'er thee streams, And on thy ruined altars shines.

But prophet voices, clear and loud,
Are sounding from thy leveled walls;
And dark mysterious shadows shroud The silent dust that o'er thee falls.

Within thy courts, The Son of God In mortal form his brightness veiled, There oft a homeless wanderer trod, And e'en with tears thy sins bewailed.

Angelic legions paused amazed,
To see what men would dare to do; With drooping wings they downward gazed, And weeping, sighed.—"Tis finished," too

But soon th' avenging sword of flame, Hung o'er thee for a fearful doom; The conqueror then defying came, And left thee in remorse and gloom.

A desolating curse rests o'er Thy mountain heights, and valleys wide; fertile fields are waste :- and sor Thy sons in bondage long have sighed.

Where palaces once gleamed in light,
The Arab guides his desert steed;
And on the lofty temple's site,
His roaming herds in silence feed.

A mournful, sorrowing, suffering band,
Thy people are to exile driven:
And, scattered wide through many a land, Is there to them no promise given ?

Yea, when they seek him in the dust,
For whom the sun was hid in gloom,
For whom the graves gave up their trust,
And angels oped the rocky tomb,

Oh, then again they shall return From distant land, and distant sea, Thy faded fires shall brightly burn, And glories lost return to thee.

Then shall the muse with hallowed fires Breath forth a high, exulting strain; And to their long neglected lyres, Shall Judah's daughters sing again.

The primal glories of their race Shall rest on Israel's summits bold, And o'er its ancient standard place Shall Judah's lion be unrolled.

To their lost homes the tribes will flee,
There where their fathers' footsteps trod,
Then, then Jerusalem shall be The chosen city of her God.

Scripture Illustrations.

· NO. 67. EMBLEMS OF CHRIST.

"I am the rose of Sharon, and the lily of the valleys." Cant. 2:1.

Those words Cant. 2: 1 used to be abunduntly with me, "I am the rose of Sharon and the lily of the valleys." These words seem to me, sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time; and found from time to time an inward sweetness, that would carry me away, in my contemplations.

Life of Pres. Edwards.

NO. 68. TRANSFORMING GRACE. 8 July

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:

It was a beautiful commentary which a poor African woman, newly awakened to seek after the Savior, gave upon the words of the prophet Isaiah, in the eleventh chapter, from the 6th to the 9th verse. She belonged to a tribe of the Bechuanas, and was one of the first thirty disciples of our blessed Lord in that dark and barren wilderness.

She came to the missionary the morning after one of the missionary prayer-meetings, and said, "I have somewhat to say." Her teacher encouraged her to do so. She hesitated-her modest diffidence needed more encouragement, and she received it. She said, "I was going to talk to you about the Word of God-I could not understand you last night. I never heard the Word of God as I did last night." "I asked," said the missionary, "what struck her particularly." "Oh," she replied, "I could not understand it; it was not what I heard before." The eleventh chaper of Isaiah was altogether new to her. She said, "I have been thinking about it all night. I could not sleep." "I asked," he continues, "whether it was that portion which I had expounded, or that I had only read?" She replied, "What you unfolded, I understood; I could not go wrong, because you put words into my ears. It was that which you did not expound. He had only expounded the first five verses of the chapter. He asked: "What was it?" A good memory enabled her to repeat nearly the very words she had heard. "The wolf shall lie down with the lamb.' I do not know," she said, "what kind of wolves they are in your country, but I know our wolves will not lie down with the lamb till they have devoured them all. The leopard shall lie down with the kid.' I do not

child shall lead them.' Now that is like bearing the point of one needle on another-it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.' This is surprising! I do not know what kind of lions you have, but I know that our lions will not eat straw till they have first eaten the ox. But what makes me wonder most," she continued, "is this, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.'" The missionary had translated the cockatrice by the word shueshuane, a little deadly, biting serpent. The idea," she said, "of a man or woman, or a little child, putting their hand into the hold of the shueshuane and living, can these things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile." "How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before---you are surrounded with light; but as for me, it is only the rays of the sun, just rising which light on me. Ah! you would only smile at my simplicity!" "No I will not smile. Tell me what were your thoughts." After some hesitation, she said; "Do the leopard, and the lion, and the shueshuane, mean men and women of such and such a character; men like lions, who have been changed into the nature of lambs, and put into the church of Christ?" Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did I not possess the very nature of the lion, and the poison of the shueshuane, till the gospel changed this heart of mine ?"---Juv. Miss. Herald.

This was not an unnatural interpretation, as store their fallen natures, as well as ours, and make the world around them like a wildernesslivered from the bondage of corruption into the like the garden of the Lord. glorious liberty of the children of God," and that, the wilderness again becoming like Eden, and the appointed messengers to "prepare the way"

know what leopards they are in your country, the desert like the garden of the Lord. the anibut ours will not lie down with the kids, till they mal creation will again dwell together in love as have eaten them up. Again, The calf and the at the first, wolves sport playfully with lambs, young lion and the fatling together and a little and kids nestle safely in the leopard's embrace.

NO 69. WHAT OF THE NIGHT?

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night ?" Isa. 21:11.

A venerable member of Dr. Payson's church, entering the room saluted his pastor, "Watchman what of the night?" "I should think it was about noon-day," replied the dying man.

(Original.)

The Coming of Christ.

BY D. BOSWORTH.

That those who listened to the teachings of Christ and the apostles, understood them-when speaking of his return—to affirm a literal, personal return of "that same Jesus," will hardly be questioned, and certainly does not admit of a rational doubt.

It is claimed, however, that the long period which has intervened, since the promise of his return, has thrown difficulties around it, rendering a figurative interpretation absolutely necessary,—thus presenting a double fulfilment, or doing away with the literal interpretation en-

Thus it is asserted that he declared His purpose to return during the life time of the generation who heard his teachings, witnessed his miracles, and saw his works. That the destruction of Jerusalem and the temple, the passing away of the polity, and scattering the nation of the Jews were intimately connected with the event. And therefore, the agents employed were His representatives, and their coming to consummate those judgments, fulfilled the promise of his return.

That the threatened judgments on Jerusalem, were to be witnessed by that generation, is not questioned. But that his return was promised during that period, or that those judgments were in any way a fulfilment of such promise, remains to be proved.

Look for a moment at the idea that the Rogiven by this untutored daughter of Africa; but man armies were the representatives of the Comthis missionary, we think, did not do his whole ing One. They came to scatter friends as well duty. It must have been very easy to have as foes of the gospel. They came to pluck up, made her seen, that her interpretation would have and to pull down-Christ comes to plant and to been legitimate, were it affirmed that wolves build. They came to destroy Jerusalem-Christ should become lambs, leopards kids, &c., but not comes to restore it. They came to scatter Israel, otherwise. He should have shown that before He comes to gather them. They came to comthe fall, the wolf did lie down with the lamb, pel the worship of their idols and images-He and the leopard with the kid,—the nature of the comes to the confusion of heathen gods, presentone being as gentle as that of the other; that the ing Himself as the only object of adoration .present animosity, existing among the animal They came from the West-He comes from the races, is a part of the curse, that was spread over East. They came with confused noise, and garall the earth because of man's sin; that "the ments rolled in blood-He comes with chariots creature was made subject to vanity, not willingly, of salvation to his people, and with burning and but by reason of him who hath subjected the same fuel of fire to them that know not God. They in hope," that a removal of the curse would re- came to stamp the residue with iron hoofs, and remove all their present blood thirsty cruelty; He comes to tread the velvet lawns of earth's that "the creature itself also shall be de- Eden, and make the wilderness of Jerusalem

Oh the contrast! can it be that those who are

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 Christwhatever 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 impening. 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 apostacy, 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 apostacy, "seating 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,

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,

and his final destruction, by the brightness of

Christ's appearing.

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 erful 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,

descends the shining pathway of the skies.

ing people, he seems to love to use the term from their hearts they cry "My son! Oh my untruthful are they, that no reliance can be placed indicate? Certainly not his relation to the God- to the destruction of Jer., to the death of friends, They teach a system of dietetics which abjures the seed of Abraham, and indicates his determi- church, and saving of souls, and though he may fil the apostle's description of what the Spirit tial glory of Christs divinity. It was his hu- heart cries out for him who is "altogether love- Rev. predicted them, as the spirits of devils work-

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;" aye! 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 ourself, 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 ually subjected to impositions by spirits who prereject all his offers; but at length the importutend to be those they are not. nities of their friend, the wish of their son, and youth return, the stalwart man, the sun-burnt tice even by them. miner. In the night visions the mind returned 6. The apostles have foretold these developto former years, they embraced and kissed their ments, and their effects. 1 Tim. 4:1-3. "Now son, they gathered around the same board, knelt the Spirit speaketh expressly, that in the latter at the same altar, but

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

comes bringing words of good cheer from James, beautiful presents greet their eyes, almost countless treasures are poured at their feet. For a confirmed spiritualist but what denies the doclittle their eyes are feasted, and their hearts are trine of the resurrection, the great cardinal docthe father, "No! By a father's affection, by a cient illustration of this point. So also is the unto salvation." In his incarnation, he came as

without a positive explanation to the contrary, mother's love, by all that is holy, and all that is free love system, which is notoriously a spiritualfrom the blessed Jesus himself, it will hold good true; that love shall be enforced to the last jot istic institution, a clear proof that the aposthrough all the intervening ages, till in glory he and tittle, unless James our son, our only son re- tle had a distinct vision of what is now passing turns." They loathe the presents, the gold is in the world through that agency. Again: in speaking of his return to his wait- spurned like sordid dust from their feet, and "Son of Man." Now what does this expression son."! So with the Christian, he may be pointed on them; thus they speak "Lies in hypocrisy." head: nor any supposed affinity to angelic existo the providence of God, to the triumphs of the use of animal food; thus commanding to abtence. It can only refer us to his relation to science and the arts, to the building up of the stain from meats. In each particular they fulnation to consummate that relation in a glorified rejoice in some of these, yet it is not the Man of sor- said expressly, should come in the last times. state of being. Nothing can add to the essen- rows, nor the Redeemer coming to Zion, and his manity that was glorified when he ascended on ly." And as the fulfilment of God's word caushigh; and he comes the glorious Son of Man, es the promise "Behold I come quickly" to echo to change our vile body and fashion it like his in his ears, his whole soul responds, "Amen, ev- the battle of that great day of God Almighty. en 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.

(Original.) Modern Spiritualism.

BY JOSIAH LITCH.

attention. Millions of as intelligent men and the principle on which the prediction will be women, in all departments of society, as the world fully consummated. 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 ern spirits do all deny that Jesus Christ is comof evidence by which the judgments of men have ing in the flesh. It is, therefore, the spirit of always been swayed.

But are these modern phenomena from a good swer is-From a bad one.

be human spirits, who have departed this life.

sessed them in the days of Christ.

their communications, so that those who know to do these things; and declares all who do them them best, say, "We do not believe anything are an abomination to Him. "Remove not the simply because the spirits say so, but receive old landmarks." "If any man lack wisdom, let what agrees with our judgment, or our know- him ask of God." ledge 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 contin-

5. God, in His Law, has positively forbidden above all the allurments of that wealth which is dealing with familiar spirits or Necromancers; promised them on his return, induce them to and spiritual communications are both. "All yield. The friend is bound under a large forfei- who do such things are an abomination unto the ture to return him safe, and James is suffered to Lord." Deut. 18: 10-14. Read the whole depart. The days pass wearily away : month of this law. The nations of Canaan were punafter month lengthens into years, and the time ished and cast out of their land for doing these arrives for the return of the absent one. In their very things, although they were Gentiles. It day-dreams they have seen the flaxen-haired was so corrupting, God would not bear the prac-

times some shall depart from the faith, giving heed to seducing spirits and the doctrines (or teachings) of demons; speaking lies in hypocrisy, But at length the time arrives, the friend having their conscience seared with a hot iron : forbidding to marry; and commanding to abstain from meats,"&c. They do all this. No made glad. But soon the thought returns to trine of the gospel, and around which all the James. "What about him? When is he com- other doctrines cluster. They will with the uning ?" "Well" says the friend, you saw James initiated, pretend to believe in the resurrection; in your day-dreams, and night visions. "Yes!" but when pointedly pressed, will deny that the "You see the beautiful presents, and countless body of Christ ever arose, or that the bodies of treasures." "Yes!" "Well this was the spirit and the human race will rise. Their anti-christian intent of the bond, that you should have him character may always be detected by this test. with you in your mental visions, and he should The departure from the faith of the gospel, of send you these presents and treasures, to cheer thousands, both ministers and people, through and support you in your old age." "No!" says the teachings of these seducing spirits, is a suffi-

These spirits are notorious for their lies : so

But the apostle John, in the 16th chapter of ing miracles, which go forth to the kings of the earth and of the whole world, to gather them to 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,

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 This great wonder of these last days demands manifestations of spirit agency only illustrate

> 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 mod-Anti-Christ.

When urged to try the spirits, try them by or bad source? is the great question. The an- the scriptural rule. Reject the Bible standard, and there is no rule by which to try them. No 1. They do not profess to be from God: but to spiritualist has any standard of appeal, to decide between right and wrong, or truth and error. 2. They acknowledge themselves to be devils, Reader, beware how you go the first step after or demons, of the same class as those who pos- them, lest a spell be thrown over your mind and you be led captive by Satan at his will. You 3. They are notorious for their falsehoods in are safe in obeying God, who commands you not

(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 imperiect system of chronology. How ever, 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 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 dispised 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 nnappeased 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 you mid and The nations to his bar, son I like yourse 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 : bono yes it soffee ton bib sud! hi b

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 Druses, and an English writer has taken the ing. How glorious is this attribute! He suffers of information on the subject as seem to be reli- mercy. But if you should say, Ah, this is very on earth, was at last manifest in his royal per- suffering, He is also abundant in goodness and living and the dead, every knee was bent in re- tions have drawn upon Him, from the world's ligious adoration. His mysteries were perform- gray fathers that trod the deserts of Palestine

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 interdict 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 nonster 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 acused 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 Deirel 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 Wickilffe, 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 1 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 le ray of this glory sweep through your troubled The recent troubles in the East have revived spirit, and what does it show? That whilst He public curiosity about the mysterious religion of is merciful and gracious He is also long-sufferpains to collect from various authors such items long, and is not easily provoked; delighting in able. From this it appears that they adore as a true, very comforting : but it does not meet all God one Hakem, an insane Caliph of Egypt, my case : for so many have drawn upon his merwho ascended the throne A. D. 996, when he cy, so many have got it gratis, such multitudes was eleven years old. He became a wild and have tasted of his long-suffering, that I fear it is visionary fanatic, who gave himself out as the exhausted long ago. If God were a cistern, his prophet of a new religion, and his whole reign mercy would have been exhausted; but we are was a series of violences and inconsistencies. told He is a fountain, and a living fountain, in-Gibbon says "He aspired above the fame of a exhaustible, and springing up to everlasting life prophet, and styled himself the visible image of for ever and ever. But the ray of his glory the Most High God, who, after nine apparitions that meets your case is that while He is longson. At the name of Hakem, the lord of the truth. But if you should say, So many genera-

and the pavements of Egypt; the prophets, and |Supreme Disposer; and man as a sinner, having 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 inheren 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 disap pear, 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

evangelists, and apostles, and martyrs, and re- forfeited all claim, all good. He reads now that formers, and the long procession of sufferers, 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 Divinelycommissioned 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 today 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 comeup to it and stack 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 veritiesthese 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.

12

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 fod 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.

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 the years of his retirement during Belshazzar's reign.

spirit was in him; and the king thought to set him

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

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 compeers 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 his trusts, that it was useless for them to accuse him of any maladministration of office, or fault of be true idea of Ged-God

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.

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 accomplish-

| He did not during those years occupy a position | ion of himself; but the Lord said to Samuel: "They which they coveted; and it may be that had he then been objected to in respect to his faith, they would that I should not reign over them," 1 Sam 8:7sooner is he in a position they wish to occupy, and from which they are determined to displace him, only viceroys under 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 eace 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 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 dis-

have not rejected thee, but they have rejected me, have defended him as faithful and upright. But no showing that God had been their ruler, ever since they came out of Egypt, and that their judges were

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" (Ib 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,"(1Sam. 15. 22-28) The Lord then chose David, of whose Seed he

"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. . . 1 will make him my first born, higher than the kings of the earth. My mercy will I keep with him forver 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 agrinst 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 pleased Samuel, it being regarded by him as a reject-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 bends 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 Jany. 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 of doidw mode bar Far, lar 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

"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 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.

A little girl three years old, in the East Indies, was taken hopelessly sick with the jungle iever. 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 all you and and

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 Pekin.

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 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

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 disolution. The Christian Powers hold Turk Where did you get this? said the missionary; 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 been in season we should have printed accordingly. afar off upon the sea." Revolutions that shake down It was an excellent number for distribution. 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 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.

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 Pekin, 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. 1 grasp the promise and expect its literal fulfilment

"The hour is coming." See you that bright array of immortal ones upsprung 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 chose 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

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 represen ted 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 Heralds 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 dipped in molasses, and good vinegar will be proin 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

The articles, "Eschatology" "Modern Spiritualism," and "The Kingdom of God-Future," in were, with an earnest and unalterable resolution of 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 The Kangaroo brings news of the restoration of each of those questions from that we have been in peace between China and the Allied Powers. The 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.

ess I espect, logist For SALE, of toute I ess

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

A Bro. owning a few shares in our Chapel building, wishes to realise 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, duced. 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 disentitling 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.]

1 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 the system of the year day. R. Bechay supposes

"I shall mention, first in order, that only a few months since I learned from D'Alix's work, De Duplice Messiæ 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 for a year in a correct manner, so as to have arrived Daniel by all the most learned doctors of the syna

"It appears that Eben Ezra is the only one of them who computes the three times and a half lite- tation, and in negativing the puerilities of those rally, 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 has been produced from Christian and Jewish wriwhether he will make it only one year ?*

"Rabbi Saadias 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 combatting. He (Abarbanel) asks 'If it be according his (Eben Ezra's) views, what secret was there this number that the angel should see fit to conce He (Abarbanel) asks 'If it be according to it? These writers are for sooth wiser than Daniel

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 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 vail still was, should apply the true principle of interpretation of a day same time I got possession of a small Hebrew work at the solution of the mysterious chronology. This (which will be mentioned below) wherein there is knowledge was not to be given even to the church of an account of the interpretation of the numbers 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 interpremodern writers, with whom we have now to contend.

On page 14, Mr. Cuningham says:

"Thus does the whole mass of evidence which ters, 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.

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?" "

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

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 advoca-

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 synchronousness .-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

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 Rabbins." We are now given Mr. Cunningham'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 Saadias 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,

2d. Where days are mentioned.

Mr. C. says, " Most of the Rabbis of the middle ages," where days are mentioned, concurred in their eing 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 "Saadias Gaon and Solomon Jarchi explain the days at the conclusion of the book of Danel 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.

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 toree 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

bolic days, because of the kingdoms that should 2300, 1290, and 1335 days, is greater than we sup-

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.

(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 each day for a year." To this we appended a note dispensation, the wheat and tares will grow together of eight words: " Not correct, we think, as to the 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 fu-

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 makes the three and a half times equal 1715 years. him for a possession, and to his seed after him, when Thus, so far as the three and a half times are as yet he had no child." Paul speaks of it, Heb. mentioned, not one is quoted as making them 1260 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." 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 The same author says the other Rabbis adopt the from the dead, and thus physically qualified for the same principle of days for years—without giving furfilment 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

all who are united to Him by His Spirit through a from Gen. 5:27. living faith, shall be raised up to everlasting life in 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." "Be ye glad and rejoice forever in that which I cre-And therefore "we according to His promise look for New Heavens, and a New Earth, wherein dwelleth righteousness." 2. Pet. 3:13.

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 be heard chanting in triumph o'er death's chill-Christ.

Livermore Conference.

Notwithsatnding 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 did not expect the meeting at that time; but being in town on other business, I learned that the Conference was in progress, and attended it after Saturday M. Brn. Hanscomb, Sevey, Wellcome, Meader, Howard and Carr, of the ministry, were present. Bro. Haggett being sick with the mumps, could not attend. The meetings were very interesting, the preaching calculated to meet the necessity of the times. We trust God will make the occasion a blessing to those present. The brethren and sisters seemed to be well engaged in the work of the Lord, and to realize that we are near the great day of reward. Some of the backsliders were stirred anew to consider their duty. May they be led to Christ for eternal life.

H. B. SEVEY, Chairman. 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. The scene was solemn and impressive. Our cause here is gaining ground. Prejudice is fast waning into oblivion, and the glorious truths of the kingdom are receiving a welcome and candid reception. The little church is greatly revived, and encouraged to resume the warfare, by the addition of twenty or more "coworkers." I trust that this is but the beginning of batter domestic an abundant harvest. better days—the earnest of an abundant harvest. "For the harvest truly is plenty," and a brief period only is a Motted us for its gathering. "Yet a little while and he that shall come will come and will not tarry."

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? The hour of the judgment is come; and what we do must be done quickly. O brethren, and what we do must be done quickly. O brethren, and what we do must be done quickly. let us not sleep as do others. Yours in hope of sneedy redemption. W. H. SWARTZ. New Kingston, Pa., Dec. 26, '60.

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

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 prepared for the summons of death, and leaves us who remain to mourn, the sweet assurance of meeting him again in the morning of the resurrection. His wife survives him-may the comfort of the Holy Spirit rest upon the widow and numerous children. O how it assists to mitigate the keenness of the parting from such a friend, when we know they are safe in the Lord and will live again !

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

whole earth shall be His dominion. That His saints, attended his funeral, and gave a comforting discourse

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. Nearly four years ago she gave her heart to God, and was buried "beneath the yielding wave," thus fulfilling the command, "believe and be baptized." Only three weeks before her death, cheerful and joyous, the rose of health was blooming upon her cheek, but O how uncertain is human life! Like a flower she bloomed but to fade away--an untimely blast passed over her, and she is gone :

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

The voice that so sweetly sung is now sileat, but will soon, "when opening graves yield their charge," ing gloom, "on the celestial plain," where sickness can no more distress, nor death divide. The funeral was attended at the Advent Chapel, where a large and mourning audience listened to a comforting discourse, by Eld. S. W. Thurber, founded on Col. III. 1-5. Sad hearts and streaming tears gave proof that all keenly felt the loss that the Advent society and the community generally had sustained in this bereavement. All deeply sympathise with the afflicted family; but thank God that family do not mourn as those who have no hope.

Sister, rest: thy toils are ended, Life's last fearful strife is o'er; Loudest calls with death notes blended, Shall disturb thee never more.

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.

Oft we ask ourselves the question, 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 nnworthiness and seemed to feel deeply that if saved at all it must be through Christ alone. One incident in her life I remember with great satisfaction; she was requested by some of her children to have her daguerreotype taken, that should she be taken from them they might be enabled better to recall her features to mind; instead of complying with their request she wished me to furnish her with some appropriate lines to accompany a picture of the Savior which she presented to them, desiring them to gaze on that, and to think of her only so far as she followed Christ.

She was one of those who witnessed the darkening of the sun, &c .- events which seem to be clearly spoken of, as signs of the near approach of the Coming One; and I have fondly hoped that she would be among those who should not pass away until that grand event should occur; but God has ordered it otherwise. Her long life of toil and care is finished, and as it was said of him who attained the greatest age of any one of whom we have any record, so we must say of her, "And she died:" but only died, (as we hope) to wake to a better life when the morn of resurrection glory shall dawn.

Rest, weary one, Thy joys and sorrows o'er; Rest, sweetly rest, Where cares oppress no more.
Thy labor done,
Thy life's long battle fought
We lay the down
In yonder quiet spot;
Until the morn Of Zion's glory dawn; Then wake and rise To wear the promised crown.

S. A. GORTEN. Essex, Dec. 25th, 1860.

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 preduct to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors. out the disordered humors — purify the blood, and let the fluids

out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstruction which make disease. A cold settles somewhere in the body, and obstructs where in the body, and obstructs the system from the obstruction which make 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. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when surfering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

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

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 fucurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

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 ver vertain 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 eathartic 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.

Purganguage 1.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst heudache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Clerk of Steamer Clarion.

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.

DEPARTMENT 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 regalating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrheea, Relax, Worms.

Dysentery, Diarrhea, 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 diarrhaa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

of women and children.

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 purily the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Vours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in may practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constitution. Costiveness. Suppression.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaugha, 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

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. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church. From the Rev. Dr. Huwkes, of the Methodist Epis. Church.
PULASKI HOUSE, Savannah, Ga., Jan. 6, 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. Notwithstanding I had the best of physiciaus, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SEATE 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, afflicte me for years.

37- Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1. Prepared by Dr. J. C. AYER & CO., Lowell, Mass. All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all

Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

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

BOOKS.	in bus	den belye
	RICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C		SOUTH AND AND
Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1 00	.17
The Last Times (Seiss)	1 00	.16
Exposition of Zechariah	2 00	28
Laws of Symbolization	75	arrele in
Litch's Messiah's Throne	75	Jewo.12
Orrock's Army of the Great King	40	.07
Preble's Two Hundrad Stories	40	.07
Fassett's Discourses	25	.05 d
Scriptural Action of Baptism	75	10 00 25
Memoir of Permelia A Carter	33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people,	PULS	spaud wol
on the second advent,	.15	.04
Preble's Three Kingdoms	.10	.01
Knowledge for Children		.030
The New Harp, Pew Edition, in sheep,	70	.16
Pocket "is and available	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	25	.05

Works of Rev. John Cumming, D. D.		ll parts
On Romanism	75	.24
"Genesis	50	.16
" Exodus	50	.18
" Leviticus JaoH add unH	50	.16
" Matthew	50	.19
" Mark	50	.14
John to ositemmalini sitildaioni	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
vol. 2	1.00	.15
The Great Preparation	1.00	.15
note isospost line pur reads for mos	Jeno J. St	ards Jes
TRACTS.		

Wellcome on Matt. 24 and 25

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

A.* THE SIX KELSO TRACTS, at 6	cents per set, or
" 2. Grace and Glory	1 50 per 100
"3. Night, Daybreak and Clear Day	100 " "
" 4. Sin our Enemy, &c.	50 " "
" 5. The Last Time	50 " "
" 6. The City of Refuge	100 " "
" 7. The Second Advent, not a Past Eve	
of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single
ATTACAMENT OF THE PARTY OF THE	

B. 1. The End, by Dr. Cumming 04 "
2. Litch's Dialogue on the Nature of Man 06 "

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

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

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES. OVER 30,000 IN USE.

PRINCIPAL SA	TES POOMS
18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	. PHILADELPHIA
181 BALTIMORE STREET	. BALTIMORE
115 LAKE SREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD. pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of W HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best co-abination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures elons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

A ministration with a most of pies.

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

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

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

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

sore nipples. Its effect was, a speedy and permanent cure."
Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

uable Salve."

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

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

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

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

aug 13—pd to jan 1 '62

For sale at this office.

Ruy the Best.

This we believe is Wellcome's Great German Remedy, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisic, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. Morrill & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. Wellcome, Richmond, Me. R. R. York, Yarmouth, Me.

pd to 1023



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones,

of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. Himes.'

995, pd. to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE !-PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

lst, Roasting meats in currents of neated resh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Partice and the subscriber offer their new stove to the Pub tentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the Only Stove which combines the True Philosophy of Cooking. Patrick Oct. 2005.

of Cooking. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990)

Providence, R. I.

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

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

CHILDREN'S DEPARTMENT

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

BOSTON, JANUARY 12, 1861.

Questions about Moses.

Continued from Herald of Dec. 22, 1860.

24. How old was Moses when he took part with his brethren?

Ans. "When he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed,

and smote the Egyptian," Acts 7:23,4.
25. What did he suppose his brethren

would understand by this?

Ans. "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7:25.

26. How did Moses discover that his brethren understood not?

Ans. "The next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbor wrong, thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" Acts 7:26-8.

27. How did this remark affect Moses?

Ans. "Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian," Ex. 2:

How came Moses thus to forsake 28. Egypt?

" By faith he forsook Egypt, not tearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:27.

29. Where was the land of Midian?

and how far was it from Egypt?

Ans. It bordered on the gulf of Elath. the eastern extremity of the Red sea, which was about 230 miles from Rameses

the capital of Egypt.
30. What befel Moses in Midian?

Ans. When he arrived in that country he "sat down by a well. Now the priest of Midian had seven daughters," who came "to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them." When they told this to Reuel their father, he sent for Moses to come and eat bread with him. And Moses was content to dwell with the man, and he took charge of his sheep, and married Zipporah his daughter. Ex. 2:15-21.

31. What came to pass in process of

Ans. "It came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage." Ex. 2:23.

32. Did God hear their cry?

Ans. "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Ex. 2 24, 5.

33. What was Moses doing all this time?

Ans. "Now Moses kept the flock Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Ex. 3:1.

34. What there appeared to him?

Ans. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Ex. 3:2.

35. How long had Moses been in Mid-

ian at this time?

Ans. "When forty years were expired, there appeared to him in the wilderness of Sina, an angel of the Lord in a flame of fire in a bush." Acts 7:30.

Going to Church.

" Mother, I don't want to go to church." The speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had

often heard the same remonstrance, sat down, and drew him to her knee, saying, "Charley, father and I tell you that it is best for you. Don't you think we know best?"

Charley made a petulant reply, and although obliged to go, yet went in a very unfavorable mood.

Wears passed away. Charley had lived.

Without any name, or date, or place of residence affixed. More minute information is desired.

A. Hill. We probably make no dividend this year, on account of the debt. There was 50 cts due you on last year's, which we have cr. on Herald to No 1036. The other names you give, therefore, are not eredited.

B. P. Hildreth. Did you send six or eight dollars for Bro. J. V. If six, our cr. to him under collections is correct—not otherwise. Have mislaid your letter.

E. Smith. You were cr. §2 on our books to 1062. It was in the wrong place in the paper.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a Christian. Children growing up around him were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked, "Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course."

Turning to his friend, he replied, " Because I owe it to my mother that I was saved from infidelity by the respect for the Christian religion instilled into my heart when she sent me constantly to church."

The Lost Nestlings.

and a grody lo BY MRS. GOULD.

" Have you seen my darlings?" A mother robin cried.
"I cannot, cannot find them,
Though I've sought them far and wide.

"I left them well this morning, When I went to seek their food; But I found, upon returning, I'd a nest without a brood.

"O have you nought to tell me, That will ease my aching breast, About my tender offspring That I left within the nest?

" I have called them in the bushes, And the rolling stream beside, Yet they came not at my bidding, I'm afraid they all have died!"

"I can tell you all about them,"
Said a little wanton boy,
"For 'twas I that had the pleasure

Your nestlings to destroy

"But I did not think their mother Her little ones would miss, Or ever come to hail me With a wailing sound like this.

"I did not know your bosom
Was formed to suffer wo,
And mourn your murdered children,
Or I had not grieved you so.

"I'm sorry that I've taken
The lives I can't restore,
And this regret shall teach me
To do the thing no more.

"I ever shall remember The plaintive sounds I've heard,
Nor kill another nestling
To pain a mother bird."

APPOINTMENTS.

D. I. Robinson will preach at East Templeton the 2nd Sabbath in January. Any churches wishing me to visit and labor among them, can address me at Boston, Mass., Herald office. D. I. Robinson.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayer-ful support and co-operation of all Christians is solicited.

The Lord permitting, I will preach at South Sutton, in the Baptist meeting house the 3d Sabbath in this month (January).

T. M. Preble.

E Wolcott. We did not receive the remittance from you for Extra Heralds, but sent you 100 last week, in Br. Huse's bundle.

J Barker. There is due 25 cts for Herald up to Jan 1, 1860, from A D, and ten cents from you. W W has paid to No 1035, and A C to 1040. Therefore, \$2.35 will pay you to the close of '61; \$3.25, for A D; \$1.75, for W W, and \$1.50 for A C—making in all to that time, \$8.85.—Have sent extras as you said.

A N Kendall. If you had paid \$3, one for yourself and two for W H A, it would have been covered by the proposition for a year, but not as it is. We however cr. each of you to No. 1049.

B. Sheffer. Please send as soon as you can do so. Will send to July 1.

M Peck. There is no Great Gathering Together, and so

send to July 1.

M Peck. There is no Great Gathering Together, and so send you Great Preparation. We did not get your letter till the 3d,—too late to give notice of meeting the 5th.

P H Lunt. We are sorry to say that we are out of copies of the Herald of Dec 1st. Thank you for the enclosed.

"Philadelphus." Have cr. each of the four to No 1055, and \$3 mea will near them to the end of this year—with and \$3 more will pay them to the end of this year—with which we begin.

R. Hutchinson. There was only \$10.26 enclosed—a \$5,

\$3, \$2 and stamps—and so we charge you \$1 on account of B.A.A. Wellcome. Have so arranged it. Will put bal-

ance for same with next occupant of same place.

We received Jan 5, a letter written in pencil, which we find it difficult to read, enclosing \$2 for the Herald one yr.

BUNDLES of Extra Heralds sent by Express, on the 7th

To J B Huse, 6 Horatio st. N. Y.
"E Wolcott, of Oceanport, N J., in Bro. Huse's bundle, to N Y.

dle, to N Y.

To J Litch, 127 No. 11th st. Philadelphia.

"Joseph Whitacar, in the bundle to J Litch, paid \$1; and in same bundle a package from J Barker.

To John Pearce, Highland Creek, Scarboro', C. W.

"A. Pearce, Providence, R. I.

"Dr G O Somers, Magog, C E.

"J F Huber, Middletown, Ct., pd \$2.

"W H Swartz, Shiremanstown, Pa. pd \$4.60.

"A Edmond, Portland, Me, pd \$2.

"J Vose, Westford, Mass, Express pd.

"Geo W Burnham, care of R Miller, Fairhaven, Vt. Your order came so late that we could spare only one-third the number you ordered.

Sent by Mail - E Parker, Moretown, Vt; D T Taylor, Dansville, NY.

A. M. ASSOCIATION.

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

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

Sylvester Bliss, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 8, 1861.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 8, 1861.

Elijah W. Turner, Salem, Mass. 1.00
Josiah Vose, Westford, Mass. 1.50
Anna Pollard, Templeton, Mass. 1.00
Mrs S Blanchard, Barre, V. 1.00
John Pearce, Pickering, C W. 5.00
David M'Nair, Roxbury, Mass. 2.00
Joseph L Clapp, Homer, N Y 1.00
George Tilley, Bristol, R I 2.00
Philip H Lunt, Newburypert, Ms. 2.00
Artemas Newton, Knowlton Falls, C E 1.00
A Friend, Philadelphia, Pa. 2.00
George Blake, South Durham, C.E 1.00

RECEIPTS.

UP TO TUESDAY, JAN. 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Received for extra papers sent, by mail Jan. 7th, to T Smith, M Fuller, J D Wheeler, M Greene, R Burtenshaw, and ten ets postage, E Farnsworth, S Marvin, M A Hardy, C Powley (and ten ets pos.age), A Town, E Lloyd, C W Sjewart, M Hopkins, S S Garvin, N C Wright, H G Fraas, T B Shaw, M M'Knight, G Hogarth, and postage—25 ets. each.

J Ostrander (postage paid), C N Ford, R Kitchen, H Buckley, S Sherwin, H Tanner, S K Lake, and 15 cents postage, I E Baldwin, A H Brick, J F Knox, J M Orrock (in Dr S's bundle), Dr N Smith, M C Butman—50 cents

Geo Phelps, H B Eaton, J Whiticar (in Dr L's bundle), I Wallace, O E Noble (and G Z N), D Bosworth, J Danforth, A Spence, H H Gross, D W Flanders (and 50 cents postage), L Wade, E Edgerton, W Stearns—\$1 each.

J Barker (6 copies to you, and bal to J Litch) H Lye-D Elwell, \$1.50.

BUSINESS NOTES.

LB Hoffman, G W Gregory, A Gorham, W Plimley, R White, M M'Knight, and 25 ets for extras, N W Spencer, J A Winchester, B P Hildreth, R W Emerson, H Plummer, A Emerson, S Jackson, J M Dodge, Simon Wolf, J Walker, S C Beckwith, Patty A Palmer, S Wison, I Yoccum, H G Fraas, J T Curry, G F Havens, Rev G M Carey, E H Sherman, Geo Blake—we think not—each to 1049; R T Price 1080, R Jackman 1052, B Manning 1036 W Colton 1053; Rev J Hinkle, J Price, each to 1075; W Page 1054; A Sherwin, G Davis, D Nichols, each to 1023, S S Garvin 1033 and ten extras, T Wheeler 1044, W Crook 1052, I Townsend 1032—each \$1.

Mrs Sally Test.

Mrs Sally Test.

Mrs Sally Tyler, D Rupp, D G Rupp, Geo Bell, D Sheffer, Mrs Flanders, R S Roth, A Mohler, Tho R Bergaer, L Merkle, L Pennock, R Bloss, E Wolcott, E W Turner, J Vose, B M Fletcher, A Pollard, Miss E P Knight J Prince S Blanchard, Mrs L Ruggles, D M'Nair, R Stubbs, B Barker, J L Clapp, H H Stundevant—shall be pleased to receive such, S Hurlburt, J H Smith, Rev D Ela, N A Hill, and \$1 for book the third, C S Swope, B Swope, S A Chaplin, John S Harrah, B Raymond, Rev L C Wartle (of Lenoxville?), each to 1075; H Hazelton 1077, M Hopkins, 1067 and extras, R Polley 1088, E T Welch from 997 to 1049, Geo H Child, P Farry, R Price, H Deuterte, W I Seth, each to 1023, J Brewster 1062, M A Quimby, M Peck, each to 1049, T E Morrill, M Hazen, H Colton, each to 1029, H Newton 1091, O B Russell 1119, Geo Tilley 1083, J Gray 1080, A Newton 1077, Mrs Oliver HOL, A Dickson 1028, H Buckley 1062, and 25 for each extra, S Young 1068, M P Pattee 1078 and \$1 for book sent the 7th, D Demmon—\$1 due; J Cummings 1088, R B Clampet 1037—each \$2.

H B Hastings 1049, \$4; Eld W H Dow 1049, \$3; Cyrns Cunningham, A B Blackington, each 50 ets to 1036; Wm Dampier 1050 \$2.50; W Woodard 1091 \$2.50; J R Booth 1075, \$2.26; J Eslin, J W Potts, each \$3 to 1023; C H Shute 1023 and \$1 for book sent the 4th inst., J Tittemore 1052, \$1.13; S Wood 1054, \$3; A Leighton 1109, \$3; C B Knight 1080, \$3.00.

to pray with and for hira. The last name