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A TRUE STORY.

"Father is late," said the watching boy ; "I'll run through the woods to meet him, For I love to see his smile of joy

When his little son comes to greet him. "I'll take his ax from his weary hand,

And lay it over my shoulder : Pll go to the clearing, and help him too, When I am a few years older,'

The boy set out through the forest dim-There were prowlers watching his feet-But the wild beasts waked no fears in him, He would soon his father meet.

"On, on he walked, till his little feet

Ached, and were growing weary ; "I'll rest," said he, "on this mossy seat, For the way is long and dreary.

"I cannot hear the woodman's ax, So I think their work is done,

And father will surely pass this way, For other there is none."

He sat him down on a tall tree's root, To watch for his father's coming ; But soon a mist came o'er his eyes, And his ears heard only a humming.

And down he dropped by the tall tree's foot,

Never thinking of fear or joy ; And a kind little whirlwind heaped the leaves All over the sleeping boy.

The father turned his weary feet

Towards his home of joy ; And he thought of the welcome awaiting him there, And he thought of his darling boy.

He cast his eyes upon the ground,

And said, as he sunk on his own door stone, "Thank God, I've saved my child ""

So, Christian, dost thou walk life's maze While hidden foes surround thee; So all unconscious oft art thou, Of strong arms thrown around thee;

For angel hands do bear thee up, Lest thou should'st fall and perish; Aye, one that's stronger still, His lambs Doth ever fold and cherish.

And when that foe who seeks thy soul To ruin and devour, Shall find thee helpless and alone, Oh, fear thou not his power;

For One that's mightier far than he

Will to thy rescue come ; He'll take thee in his own strong arms, And bear thee to his home.

Right to One Promise. RIGHT TO ALL.

The promises can be no more divided than Christ can be divided, or than heaven can be divided; the promises are not like loose pearls, but as pearls made into one entire chain. He that can lay his hand upon that promise in Matt. v. 6-"Blessed are they which do thirst after righteousness, for they shall be filled," and truly say, this promise is mine, may safely lay his hand upon that promise, verse 8-"Blessed are the pure in heart for they shall see God," and say, this promise is mine ; and the same he may say of the rest of the precious promises that are specified in verses 3, 4, 5, 7, 9, 10, 11, of that chapter. He that can lay his hand upon any one promise that God has made for them that love him, and truly say, this promise is mine, may safely lay his hand upon every promise that God has made to them that love him, and say these are mine. He that can lay his hand npon any one promise that God has made to faith in Chriit, to believing in Christ, and truly say this promise is mine, may safely lay his hand upon every promise that God has made to faith in Christ, to belief in Christ, and say all these promises are mine. He that can lay his hand upon any one promise that God has made to the returning sinner, and truly say, this promise is mine, may securely lay his hand upon every promise that God has made to the returning sinner, the repenting sinner, and say all these are mine. He that can lay his hand upon any one promise that God has made to the waiting soul and truly say, this promise is mine, may without peradventure lay his hand upon every promise that God has made to the waiting soul, and say, all these are mine. Prove but your right in one, and you may safely infer your right to all .-Brooks.

pierced with nails; those hands, which have debts; two I lend; and two I give for the Lord's spread out the heavens, are extended and nailed sake.' to the cross; the body the holy tabernacle of the Divinity, is bruised, and pierced with a spear; plied the King." Inclusion and life remains in the tongue, that prayer may "Then I will solve it for you," said the farbe offered for those who crucify him. He who mer. "I have two old parents at home, who kept reigns in heaven with the Father is grievously me when I was weak and needed help; I keep afflicted for our sins, upon the cross. The son of them ; this is my debt towards which I pay two God suffers; the Son of God freely sheds his groschen a day. The third pair of groschen, which blood.---Gerhardt's Meditations.

Jesus is the Resurrection.

Man sinned, and therefore man died. Jesus died, and therefore man shall rise again. The doctrine of the resurrection is a precious doctrine. Martha believed it, but she looked upon it as tied to a particular time: "I know that he shall rise again, at the resurrection at the last day. Jesus said I am the resurrection." He has power over death. He keeps the key of the grave. Resurrection is in his power. He will raise us up from the dust of death. By virture of our union to him, by the putting forth of his power upon us he will raise us up exactly like himself. Our bodies will be spiritual. No more the seat of pain. No more diseased or deformed. No more elog and hinderance to the soul. They will be beautiful, healthful helps to the soul, glorious. Because Jesus arose, we shall arise ; for he arose as the first fruits of them that slept, and as the first truits are presented to God, and accepted of God, the whole harvest shall be gathered in. Pa rent, thy child, which died in Jesus, shall arise again. Child, thy deceased parent, who fell asleep in Jesus, shall arise again. Weeping widow, thy sainted husband shall arise again. They died in the Lord. They retain their connection with the Lord. They will be raised to glorify the Lord. For Jesus will "come to be glorified in his saints, and admired in all them that believe." [The corn of wheat which fell into the ground and died, will appear a beautiful plant, and its fruits will shake like Lebanon. Then this corruptible shall put on incorruption, and this mortal shall put on immortality; and then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Christ alone ! Christ alone !

A Contented Farmer.

"This is a mystery which I cannot solve, re-

I lend away, I spend for the children, that they may receive a Christian instruction ; this will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters whom I would not be compelled to keep; this I give for the Lord's sake.

The King well pleased with this answer, said : -"Bravely spoken, old man ! Now I will give you something to guess. Have you ever seen me hefore?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my like-Simit was altogether on a smoke, nesses.

"This is a riddle which I cannot unravel." said the farmer.

"Then I will do it for you," replied the King. Thrusting his hand into his pocket, and countng him fifty new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming : "The coin is also genuine, for it also comes from our Lord God, and I am going to be his paymaster."

"He Reads and I Pray."

Alice M-had received a fine education. Her mind had been naturally and evenly developed. She had committed many select texts of Scripture to memory, and had enforced their lessons on her own heart. The Spirit of God took of the things of Christ and showed them unto her. She received the truth in the love of it. Her Bible and her closet were dear to hear. Her happiest hours were her seasons of communion with her Saviour. The sabbath was to her a heaven below.

Alice was but twenty-one years of age when she became the wife of a ship-master some four or five years older than herself. He was going to America in a new ship, and had a state-room fitted and furnished for her accommodation, and she consented to accompany him to sea. Their wedded life began upon the deep. The husband was a stranger to the power of grace. He admired and loved his wife for her earnest piety. "You must be well off, old man," said the On her return home from her first voyage, she confided to a friend who had been her spiritual adviser, that they had lived a life of prayer even on shipboard. "Was he willing to pray with you ?" asked the friend.

And close by the side of the way; He sto, ped to note a strange little mound, Heaping up of leaves so gay.

He passed along, then turned—impelled By a thought both strange and wild— He cast the varied spread aside, And saw his sleeping child.

He raised him gently in his arms, And in his place he hild A log of wood, and covered it o'er With the leaves of the forest glade.

Then he withdrew to a sheltered spot, For he heard a fearful howl, And soon the wolves came creeping out And round the mound they prowl.

As they cast the light gay leaves aside, And their glaring eyes were seen, The father strained his child to his breast, As he thought of what might have been!

Then he homeward strode, but the boy slept on, As over the ground they flew : Of the danger threatened he nothing dreamed, Of the rescue he he nothing knew.

And the father's feet never stopped or stayed Till he passed the forest wild,

A Look at the Cross.

Behold, O faithful soul, the grief of the crucified, the wounds of him hanging on the cross and the agony of the dying Saviour ! That head, so glorious to angelic spirits, is pierced by thethickly-plaited thorns; the face excelling in beauty the sons of men, is marred by the abuse of the impious; those eyes brighter than the sun, are dimmed in death ; those ears, which were familiar with angelic praises, are stunned with the insults and sarcasms of the wicked; those lips, which trembled with eloquence divine, and which taught angels, are touched with vinegar and gall; those feet, for which the earth is a footstool, are

Once upon a time, Frederick, King of Prussia surnamed "Old Fritz," took a ride and espied an old farmer ploughing his acre by the wayside, cheerfully singing his melody.

King; "does this acre belong to you, which you so industriously labor ?"

"No sir," replied the farmer, who did not know that it was the King. "I am not so rich as that ; I plough for wages."

"How much do you get a day ?" asked the King.

"Eight groschen," said the farmer. "This is not much," replied the King; "can you get along with this ?"

"Get along, and have something left." "How is that ?"

The farmer smiled, and said :---

"Well, if I must tell you, two groschen are furnish an example, and who will be encouraged or myself and wife; with two I pay my old by it to do likewise?

"No," replied Alice, "but we had prayers together every day, and he seemed glad to have it so. He read and I prayed."

Is it strange that within two years that husband's soul was brought to the foot of the cross, and that the time came when she read and he prayed ?

Are there not many for whom this case wil

From the London Quarterly Journal of Prophecy. |Still, in security thou may'st be, "Memorial of Blowing of Trum- God, in his purity smileth on thee. pets.

298

Psalm, "Blow up the trumpet in the solemn feast day, for this was a statute for Israel, and a law of God of Jacob. This He ordained in Joseph for a testimony, when he went out through the land of Egypt ; where I heard a language that A reef in the ocean, but be not afraid, I understood not. I removed his shoulder from He walks on the water, the flood-tides are stayed the burden ; his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder." In this we have a key by which we can discover the true intent of the feast ; of what it is commemorative ; and why fear and hope and affliction and joy are so intermingled in its Keep thou thy truthfulness, all shall be right. celebration. These several things then are included in the celebration of the feast-a remembrance of a remarkable blowing of trumpets which took place in the past, during their delivwhich took place in the past, during their deliv-erance from Egypt—a time of great distress Dross is reducible, not the pure gold. and perplexity to Israel in connection therewith ; an urgent appeal to God under these circumstances, and God's favourable answer from "the secret place of thunder." Associations of these things lead us at once to the foot of Mount Sinai, and in and around that consecrated mountain we hear the echo of those lessons which God wished the children of Israel to remember by annual celebration and by solemn commemoration. The few verses quoted from this psalm are an epitome of what took place on this awfully grand occasion, and in the 19th and 20th chapters of Exodus we have the full re-"he King well pleased with this answer, shion

In the 19th chapter of Exodus, we read, "It came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the whole mount quaked greatly. And when the voice of the trumpet sounded long and wax-ings of this book. Worship God."-Rev. 22el louder and louder, Moses spake, and God an- 9. swered him by a voice." We see in this two of the things mentioned in the psalm, viz., the blowing of trumpets, and the fear and trembling of the people, with all the fearful accompaniments of darkness, of lightnings, and thunders and earthquakes ; but we do not see the request of the people, nor the answer of God. In the 20th chapter of Exodus and 19th verse, we have the request of the people-"Speak thou with us, and we will hear ; but let not God speak with us, lest we die." In the 5th chapter of Deuteronomy and 28th and 29th verses, we have God's answer to this request ; and he says-"I have heard the voice of the words of this people, which they have spoken unto thee ; they have well said all that they have spoken. O that there were an heart in them that they would fear me, and keep all my commandments, that it might be well with them, and their children after them. As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land ch I gave them to possess it.' Thus all the Sinaitic wonders and terrors which made Moses himself "exceedingly fear and quake," wrung from the children of Israel an urgent request for a mediator, and God approved of their request, and gave them in answer, Moses as mediator for the time then being.

Weak and imperfect, fearful and frail, Faith, that is fixed on him, never can fall; In reference to this feast we read in the S1st Looking to Jesus, and washed in his blood. Seeking to serve, and to glorify God; Heart, in thy lowliness, bending the knee, God, in his holiness, bendeth to thee.

> Nearer, and nearer, he draws to thy side, Dearer, and dearer, whatever betide; Safe in this ocean wide, learn thou his will, "Peace, troubled ocean-tide, peace, be thou still !"

> Bearing so wearily, life's heavy load, Looking so drearily, out on the flood ; Storm-clouds and sunshine, darkness and light, Kindness, injustice, the wrong and the right, Gladness and truthfulness, weakness and might, Live thou in blamelessness, thou art God's own ; Look up in shamelessness, dreading no frown ; Life's incompleteness, and vanishing, all,

All of earth's sweetnesses, turning to gall. Still, thou art heedlessly turning to earth

Searching, so needlessly, over its dearth; Seest thou not the calm smile, and the hand, Guiding thy steps through this desert of sand? Over this desert path, Jesus once trod, Search out his footprints, and follow thy God.

Now, the sun glistening, poureth its heat On thy path, blistering worn, weary feet; Now slaking thirst neath the oasis tree, On the horizon, heart, what dost thou see? Raise thou thy telescope over the sand, Tis no kaledoscope, faith sees the end.

No more weak flounderings under life's load ! No more lone wanderings over life's road ! Life's seething furnace, desert simoom, Mountain waves rushing on, threatening thy doom, Panting breath, struggling over life's rough mountain,

Heart, thou art welling up like a sweet fountain.

From the Crisis. The Fellow Servant of John and the Prophets.

"Then he said unto me, See thou do it not; for I am thy fellow servant, and of thy brethren

"Then he said unto me See thou do it not; I am the fellow servant of thee, and of thy brethren the prophets, and of those that keep the words of this book. Worship God,"-Wm. Kel-ley's translation of the book of Rev.

That the angel which served John was the fellow servant of the prophets, appears a matter of certainty when we compare the personal appearnce of each as given by Daniel and John.

Tions DANIEL'S ANGEL.

"Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz."-Dan. 10: 5.

"His body also was like the beryl, and his face as the appearance of lightning."-Dan. 10:

"And his eyes as lamps of fire."-Dan. 10: 6. "And his arms and his feet like in color to polished brass."-Dan. 10: 5.

"And the voice of his words like the voice of a multitude."—Dan. 10: 6.

JOHN'S ANGEL.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garent down to the feet, and girt about the with a golden girdled."-Rev. 1: 13. "And his countenance was as the sun shineth pap in strength."-Rev. 1: 16,

ceived the revelation from God, and ("he Christ noon of brightness. or Michael) sent and signified it by his angel (Ga Yet not the less do we refuse to endorse his briel) unto his servant John."

men."

and the prophets, is called a man when he was a humanity, and its "proclivity to evil"-not to man only in "similitude or "appearane," let us speak of his declared belief in prophecies and not countenance this fable of these last days, that miracles, which soon falsified themselves, we angels are the spirits of dead men; but let us rather believe that man (like Jesus when he took upon him the form of man,) "was made a little lower than the angels."

Since angels then, though a higher order of beings than man, are yet the servants of men, from this let us learn a lesson of humility, and become the servants of mankind, that we may one day be (not angels, but) "as the angels of God in heaven." Matt. 22: 30.

V. P. SIMMONS.

Danielsonville, Coun.

Hannisdo - the start of the

As the one who appeared to John as, described in Rev. 1: 13--15, said of himself, "I am thd First and the Last: I am He that liveth, and was dead" &c, He can be no augel butour Lord, the same whom Daniel says. An angel however was also present on each occasion. odd : behivi

From the London Quarterly Journal of Prophecy. Edward Irving.

Whether the memory of Edward Irving will ever emerge from the smoke and shadow which the last five years of his great life threw up around him, is not a little doubtful. Can it so be slow to give the answer.

Whether the aberrations of his latter years and more sombre, as well as more stormy age. tion of disappointed ambition. But our busi- teacher, and how satisfactory the remembrances

ael, our great prince, and his angel Gabriel, who known that Irving's aberrations were not the only resembled Michael, we know what the Re- whole of Irving, and that, sorrowful as was his velator meant when he said that Jesus Christ re- sunset, his morning was full of promise, and his

errors. They were grave enough to cast a sha-More may be learned about this celestial ser dow. They cannot but lead us to scrutinise his vant Gabriel by consulting Luke 1: 19,26. This later words suspicioasly, and to hinder the con. same man (for thus Daniel calls him) clothed in fidence in his previous expositions which other. linen, swore that three times and a half and these wise we should have felt. Nor do we speak "wonders" should be finished." Dan. 12: 67. vaguely, as too many of his detractors have done. And this same angel swears to John We speak what we know and have pondered. (Rev. 10: 5--7.) that the three times and a half We have gone through his whole works, (not to are ended, and then the "mysteries" or "wonders" mark the strange inconsistencies between his are finished. We also have in the 10th of Dan- first and his last, but for higher ends,) and have iel the secret why angels are so frequently called weighed his words. Why should we hesitate to "a certain man." Verse 16, one like the "multi- say that he erred most grievously, and that to an tude of the sons of men," "the appearance of extent and in ways which those who have not studied his later treatises would hardly credit?

Then if the angel which served Daniel, John Not to speak of his statements regarding Christ's might just point to one of the latest and saddest proclamation of his faith, that we are saved by the righteousness infused into us by the Spirit; righteousness, as he expresses it, "inherent but derived." This is no surface error. It shifts the foundations of our peace from Christ to self, from divinity to humanity. It would have horrified Luther, and, not much less, Irving himself in his better days. But we do not mean to be expositors of his errors ; though an exposition of these would not be unprofitable, either as illustrations of the man, or elucidations of the truth which in his later years he so wildly denounced, as in his earlier he had so eloquently maintain-

From his childhood he had been brave, generous, genial, noble-hearted ; and as he grew on,he shewed himself a man of no common stature, either of mind or body. The child was father to the man ; and from early years, "the word" (as Chaucer says) "was cousin of the deed." As in later years he lived much in the future, so in his boyhood he dwelt much in the far past, delighting in the solemn shades of covenanting story. Tradition says, that once, when a lad, he set off from his father's house alone on some emerge ? will be the question of some ; Ought secret expedition, and returned ere nightfall with it to do so ? will be that of others. Nor will an old relic of the Covenant ;--- a tombstone ;--these two last questions be asked by his enemies which he deposited on his father's hearth. His and detractors alone ; many of his true admir- frequent allusions to the Reformation and its ers, many of the warm lovers of the man him- grandeurs, to the Covenant and its martyrdoms, self, and the cherishers of his memory, will be show how deeply these lights and shadows had inclined to ask them, though, perhaps, they may taken possession of his soul ; how completely he had identified himself with the men of another

deserve all the epithets that have been flung at Many are the stories which we have heard them with such singular good will, by many whose from his old pupils, both at Haddington and acquaintance with the circumstances was at best Kirkcaldy, relating both to his mind and body, one-sided and distant, is a point which we do both of which always bulked largely before the not touch. But the eagerness with which these eye of all with whom he was brought into condeviations were seized, and hurled with indis- nection. We have heard them tell of his severicriminate animosity against the entire man and ties in school, and of the times when both hand his whole life, suggests some sorrowful thoughts and foot were called into requisition in order to as to the candour and equity of the verdict. It inflict the needed amount of chastisement. We is not that his extraordinary success threw him have heard, too, of the high order of his teachacross the slander of envious pens and lips. We ing qualifications ; how thorough the drill and know how to measure the assault in such a case, discipline of the school, how rapid the progress and to make allowance for the ungenerous detrac- of the scholar, how great the confidence in the

From the Northern Christian Advocate. My Heart and I.

Heart, in thy loneliness, languor and pain, Seeking for brotherhood, seeking in vain, Turn from the careless, the hard and the cold. Turn from one careless, die darid and the Turn from companionship warily doled; Heart, in thy wistfulness lifting the eye, God, in his listfulness, heareth the cry.

Heed not the carelessness; let the weak arms Fall not in prayerlessness ; fearless of harms, Pass through the tempest, the darkness, the fire,

"And his eyes were as a flame of fire."-Rev. 1:14.

"And his feet like unto fine brass, as if they burned in a furnace."--- Rev. 1: 15. "And his voice as the sound of many waters." --Rev. 1: 15.

Whether this angel of Daniel be the Son of God himself, or "one like unto the Son of man," as both Daniel and John express it, matters but little since two angels were present in both cases; the Son of God and his angel both resembled each other in personal appearance. We learn from Daniel (8th chap.) that the name of one angel is Garbriel; and (10th chap.) that Michael was sent to help Gabriel, and that there is "none that holdeth with me (Gabriel) in these things but Michael, your prince." Daniel 10: 21. Then if Christ walks beside thee, till thou rise higher : the unfolding of prophecy be committed to Mich-

ness, as writers in a journal dedicated to proph- of school-days with such a preceptor. We have etic inquiry, lies beyond this. We read in the heard, too, of feats of bodily strength ; of the overcharged assaults made upon the man Ed- length of the arm that was stretched down to ward Irving, the expression of dislike to millen- unbar a door that had been barred against him narianism, and of delight at the fall of a millen- in the total forgetfulness that he was a being apnarian standard-bearer. We can easily see the proaching to six feet four in height, with an arm distaste at all prophetical studies giving edge to proportionate to his stature.

the weapons with which one of its students is We have heard, too, of his tempestuous eloassailed. The fierce denunciation of what is un- quence as a preacher, ere the church or the world sound in this great man seems to us the utter- had opened their ears to listen to him. Some ance of the pent-up fury against what we consider may perhaps have caught the following story, too sound and true. Had Irving not been a millen- illustrative to be let slip, yet not very remarkanarian, we have courage enough to believe that ble in itself :- Preaching one day, (our informhe would have been weighed in more honest bal- ant said at or near Haddington,) he was so deances. The man and his errors would have been monstrative, both in voice and gesticulation, as patiently separated ; the sweep of condemnation to strike visible terror into some of his younger would have been somewhat limited; evil and hearers. One little girl sat listening in a 8 m, good, true and untrue, would not have been bu and clung to her mother through dread of morried in the same grave ; and justice would have, tal injury. As she left the church, she clung ere this time, found some way of letting it be- still more closely, exclaiming, "Oh, mither, yon's.

an awfu' man ! It's a gude thing he was steekit grinding it to powder. Some have thought this in yon box ; had he gotten oot, he would have stone to foreshadow Christ or his spiritual kingcome doun and felled us a' ." (To be continued.)

We find the following from a correspondent of the Sabbath Recorder, of Sept. 11, and give it a place in the Herald simply to show what nonsensical views can be held of the teachings of prophecy, where all is seemingly so plain and nistinon within you ED. Her. simple.

Prophecy Concerning America.

In these times of sorrow it is well to remind each other that Our Father rules this troubled world of ours, and that if we, his children, are afflicted, he permits it ; he directs it ; he will not permit us to be punished beyond what we can hear, and he will surely bring ultimate good out of our added evils.

In March last I listened to a sermon by the Rev. Levi Weed, then of Stamford, Ct. on "The Prophecies Concerning America." I do not know that this sermon, or any part of it, has been published --- as, indeed, I think it should have been-but I have a skeleton of it, which, with your permission, I will lay before your readeas, although, from your correspondent's imperfections as a reporter, I fear the reverend gentleman will be made to suffer in this second-hand setting forth of his views upon the "American subject." The sermon was founded upon the 12th chapter of Revelations ; the text, "And there was war in heaven;" the outline of the sermon is as follows:

"That such a nation as the United States, so remarkable in origin and development, should have no place in prophecy, has puzzled many minds, has been a grief to many. Our very existence is of recent date. An obscure prophecy cannot be understood until fulfilled and thus ex plained, hence mistakes may naturally be expected in interpretations of prophecies until the actual occurance of the events prophesied. Many of the interpretations of prophecy have been long accepted, long belived; so that prophecies concerning America, its struggle with the powers of Darkness or Tyranny, and its ultimate destiny would naturally be, and in my opinion have been, misinterpreted. Nor can it be expected that interpretations which have been long fixed in the minds of men should be given up until they are proved to be erroneous. This land was but a few years ago unknown to what was then and from the beginning has been 'the world.' Earlier commentators not yet knowing of the existence of this western continent, not dreaming of the, as yet, unborn nation which has here sprung into existence in these latter days, could not rightly interpret any prophecies which might relate to America.

"That we have anational recognition in the prophecies is, in my opinion, unquestionable.

"While other prophets speak more or less fully of this republic, Daniel fully shadows' forth America, or the system of government that has taken root in America, and is destined to over run the earth, 'a kingdom which shall stand for ever,' 'which shall break in pieces and consume all other kingdoms, and shall stand forever." --Vide Daniel 2: 44.

"The dream of Nebuchadnezzar (Dan. 2) was concerning the systems of government from that

dom. Now that the spirit should suddenly glide from the representation of an outer and earthly kingdom to that of an invisible and spiritual one, is neither in analogy with reason nor with the subject. 'In the days of those kings,' (that is, of the European monarchs,) 'God shall set up a kingdom that shall stand forever. The stone must represent a political power. This stone is represented as being cut out of a mountain. A mountain is a symbol of some established government. This stone must have been separated from some government of which it was a part. This republic had its origin in an established

from which it was cut. "It was 'cut without hands'-that is, established by Providential means. All our history demonstrates that it was God's own doings establishing this republic, and it is 'marvelous in our eyes.

government, Great Britain being the mountain

"Now, in the 12th chapter of Revelations we have the ecclesiastical origin of this nation. The woman is the emblem of the true church of God. The 'great wonder' was not in the appearance of the woman, but in the birth of the child. The child bore in his hand a rod of iron-a symbol not of tyranny, but of sovereignty ; he represents an enlightened nationality. In heaven-that is in the political firmament-this child has its birth of this woman, that is, of the church of God. "Our ancestors had no idea of forming an em-

pire ; they came to this wilderness for conscience sake. From the beginning to the end of their aims and efforts there was but one prominent thought : 'Freedem to worship God.' This child was caught up to God ; that is, in the history of this Republic, God's providence was to be displayed; God was to care for it. How has this been verified in our history !

"The analogy between Daniel and John is complete ; the nationality born of the church of God. This republic is the nationality symbolized by Daniel and prophesied by John.

"This great red dragon-a symbol of what? Of something which the child is to destroy.

"This brings us to the text : "there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought, and his angels and prevailed not, neither was their place found any more in heaven,' &c. Who Michael represents, and who the dragon, has been a puzzle to commentators. I consider this a representation of tyranny, of the powers of darkness, of rebellion. This war in heaven' 'is actual war, is a civil war; the struggle of loyalty against rebellion, and the triumph of loyalty. Such an interpretation would involve a unity-would represent the child and his party warring with the dragon and his party. Michael and his angels represent the genius of popular freedom. The fight in heaven; that is, in a portion of the political firmament ; for, in the issue, the dragon and his angels were cast out into the earth : that is, into the old countries, which then constituted 'the earth, or so much of it as was hnown to men. And the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, thatold serpent called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels with him.' Listen to the song that celebrate their overthrow : "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.' Slavery has been most emphatically an accuser. This war has been one of principle. They overcame him by the blood of the Lamb and by the word of their testimony.' 'They loved not their lives unto death.' How true of our many brave martyrs to liberty, who, without hope of fame or chance of renown, have freely offered themselves a sacrifice for freedom and their country ! "The prophecies, then, set forth Despotism destroyed, popular liberty universal, the rod of the child ruling the whole earth, and that long cycle of ages represented by the millennium ushered in." wold ed linde tog GENEVA.

Renouncing all for Christ.

The experience of the apostolic age is often repeated in our day, where followers of Christ must abandon parents, friends and property to my arrival here I have sometimes counted six or follow Him. It requires no little moral courage and attachment to the Saviour to come to such a decision, but he rewards the self-denial a them disfigured and bloody, tells of the terrible hundred fold. A missionary of Turkey sends scourge of civil war. It is bad enough in our the following incident to the Maine Evangelist : own loved land ; but where it occurs without the

or seventeen, who has been for several weeks horrible. * * * Until the past year or two, driven out from his home by his wicked father, the rebels had the sympathies of foreigners. The because he persisted in reading the Testament little known of them was favorably regarded. The and coming to the Protestant chapel. His father forbade all of the same trade to give him any people were oppressed by petty officials. The work, so that he has been unable to earn any- country was ripe for rebellion. Never was there thing to support himself. If he will only forsake a more flattering prospect for such an uprising. the truth, his father promises to do a good deal for him ; but he says he will not give up the Bi- eign negotiations, and destroyed the prestige of ble and Bible truth. While we were talking in the Emperor. Several of the richest provinces the chapel, his father sent for him, wishing him of China were under their control, and they only to leave the Protestants. He told his brother, needed to push on with the energy which had who came for him that he would return, but with hitherto distinguished them, to obtain possession four conditions, first, he must not be compelled of the imperial city. But success appears to to work on the Sabbath ; second, he must be permitted to read the Testament ; third, he must be allowed to speak of Gospel truth ; and fourth, he must be allowed to attend the Protestant chapel. His father consented to the first and second, but not to the third and fourth ; so the assumed divine honors. Nankin became the young boy remains without a home, sleeping seat of the heavenly king; and the rebel forces sometimes at the chapel, and sometimes at the lost sight of the object of the rebellion, and have houses of Protestants, who are all very kind to since contented themselves with overturning and him. Perhaps he will yet come to the Khar- devastating the country in their possession. Infoot Theological School, and you may at some stead of encouraging business and getting the time hear of him again. When we asked him good will of the people, the cities which they why he did not go back and forsake the Testa- hold have become mere barracks for soldiers, and ment, or do as his father wished, his first and to the country people the term 'rebel' is connectready reply was, "Christ has said, he that lov- ed with all that is cruel and blood-thirsty. eth his father and mother more than me, is not worthy of me." Pray that this persecuted boy may be indeed worthy of Christ, and that this wicked father may repent and love the Gospel

The Rebellion in China.

too.

he following extract is from a letter from an American resident of China, dated Shanghai, April 3, 1862. After stating that the success of the rebels, and especially the eapture of Ning-Po about eight months ago, had encouraged them to begin operations against Shanghai with a force which has been estimated as high as 100,000, the writer goes on to say :

"They notified the foreign authorities that their object was to possess the Chinese citythat they would not interfere with the foreign settlement. For certain reasons it was deemed advisable to prevent them, if possible, from obtaining a lodgment there. Under the supervision of foreign engineers, but at the expense of and it ill becomes you to fret a child who fails the Chinese Government, a ditch wide and deep to keep pace with your thought. Teach him paenough to float gunboats had been constructed around the city, and the embankment mounted with effective guns.

The English have a regiment of Sepoys quartered in the settlement, and also a company of artillery, while the French have about 1000 men stationed in the city. There is also a strong na-

The Imperialists have a small force here, and occasionally meet marauding bands of the rebels, but they can accomplish but little toward driving them away without the aid of foreign arms. Since eight burning villages, and the rush of villagers towards this place, flying for their lives, some of There was one pleasant-looking boy of sixteen ameliorating influence of civilization, is truly imperial government was thoroughly rotten. The The rebels were successful in for-

have demoralized them.

Many people interested in the welfare of China had regarded the rebellion as the dawning of a glorious reformation upon one third of the human race. But the leaders puffed up with pride

Meanwhile, the new government at Pekin, headed by Prince Kung, seems favorably disposed toward foreigners. This fact, with the evident lack of constructive power in the rebellion, exercising as it does a very prejudicial effect upon commerce-has apparently influenced the representatives of England and France to make common cause with the Imperialists, for the purpose of driving the rebels away. The foreign force has recently been increased, and further additions are shortly expected from Tientsin.

Be Patient with the Little Ones.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you to provoke the sharp reproof. Remember the world is new to them, they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience; tiently as God teaches you, "line upon line, precept upon precept, here a little and there a little." Cheer him on his conflict of mind : in after years his ripe, rich thought shall rise and call you blessed. Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry with an val force, French and English anchored just off impatient word or frown, nor attempt, on the contrary, a long instructive reply to every ca al question. Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy, thou, if, in giving your child the molcule of truth he asks for, you can wet his curiosity with a glimpse of the mountain of trnth lying beyond ; so wilt thou send forth a philosopher, and not a silly pedant into the world.

the end. 'Thou. O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible," Daniel plainly tells Nebuchadnezzar, Thou (that is, the Assyrian kingdom,) art this head of gold !

"The legs of iron were the Roman Empire; the toes symbolizing its division, ten being the exact number of kingdoms into which the Roman Empire was separated, corresponding with the nations of Europe.

"'Mixture of iron and clay' is a symbolic representation of the union of the church and state, of elements 'partly weak and partly strong.' "The vision is of one image, not of several, forming a grand representation of a government, which for the want of a better word, I shall call Despotism.

"Another kingdom is represented in the form of a stone, rolled upon the feet of the image,

Is any comment needed on the above ?

the settlement. In addition to this force, immediately upon the apprehension of danger most of the young men in the settlement formed themselves into a volunteer corps, and more recently a company of cavalry and artillery have been organized. The expenses of the volunteer companies have been paid by the foreign community, \$10,000 having been raised without the slightest trouble.

The volunteers are intended for 'Home Guards. and meet for drill twice a week. * * * I may mention that the commanding officer, a gentleman at the head of one of the largest English houses in China, in addressing his men a few evenings since, remarked respecting the various nationalities comprised in the corps, that the Americans stood the highest, the Germans next, and his own countrymen third. * * *

The foreign settlement and city of Shanghai ly, they become elements of happiness and use-has now a native population of nearly a million. fulness. Passions are but fires, that may either The foreign settlement and city of Shanghai

Bear patiently the childish humors of those ittle ones. They are but the untutored pleadings of the young spirit for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the world of life like fiends of despair, and make the little ones curse the day you were born ; but corrected kindly and patient-

yield us a genial and needful warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of any prefix or affix, proper in any instance, that is a perennial blessednsss ; its ripened fruit will now omitted. Money for the Herald might be sent afford you a perpetual joy .- Mich. Jour. of Ed. at the same time ? In transfering to blocks we may ucation.

Love to Christ.

The love of the believing heart to Jesus Christ is the most wonderful of all affections. It stands alone, amid the friendships and attachments of earth. Here is a Being whom the men of our generation have never seen, whom they have never heard, who lived almost two thousand years before they were born, and yet he is loved. Yes, he is loved-not merely feared or reverenced or held in high remembrance but "loved," and that, too, with a fervor and strength before which the strongest attachments of earth fade into insignificance. There is nothing to which we can compare this love. It finds no parallel in the history of mankind. We read of men who, while living by a secret power attracted and attached to their persons the hearts and services of the most opposite characters. Their presence was a tower of strength, and their name nspired more than human courage. But ere they died, the staff of their power was broken, and after death the magic of their influence passed away. But in the cause of Jesus Christ, death has made no change, except to strengthen the love of his followers, so that now, after so many centuries have rolled around, he is adored by millions, who would die for his name, and whose very life derives its joy from the smile of his countenance.

This is one of the most remarkable facts in history. Philosophy cannot explain it, reason cannot account for it. Revelation alone solves the mystery. He whom we love is Immanuel, God with us. He is the desire of all nations, the hope of Israel, and unto him shall the gathering of the people be. In him dwelleth all the fullness of the Godhead bodily, and the human heart finds both its being and its bliss in loving and worshipping Jesus.

In the new creation, the soul is delivered from the bondage of fear and dread, and lives and acts under the principle of love to Christ. The love of God to us awakens in us a tender affection towards him. It is not, therefore, a poetical figure when we speak of the soul loving God. It is a blessed reality. It is a sensible glow of the affections towards Christ. The heart, in the langnage of another, is "strangely warmed." The thoughts, desires, and outgoings of the soul are all toward him. The Savior becomes the center of the affections-the chief among ten thousand, the one altogether lovely. He is our beloved and he is our Friend. We have none on earth that we desire besides him. He is the Prophet of our ignorance, the priest of our insufficiency, the King of our defencelessness, the Immanuel of our earthliness, the Redeemer of our ruined nature. He is our Rock, our Refuge, our high tower, our Deliver. He is all that can attract, and endear, and delight, and satisfy the soul forever.

chment to Christ is so great and undying When desire fails and the heart loses its hold on earthly interests and attachments, this divine af- some event of greater significance than any transfection lives and glows with the freshness of piring during the long period of the 2300 days conyouthful love. Many waters cannot quench it. neither can the floods drown it. Poverty and peril and nakedness and the sword cannot destroy it. Old age, which palsies all else besides, leaves on was of greater importance in that direction, 'than it green, and from the very grave of earthly hopes spring forth plants of fairest trust and piety.

have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. would therefore request those whose names now come only a first initial, to give us their name in full ; and we would like information in respect to also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



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

Is IT YOUR PAPER ?- We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts. they will notice, are so light as to inconvenience us. P. S. The War News, this Tuesday, Sept. 16, shows great successes in driving the rebels out of Maryland back into Rebeldom ; but as we are just going to press we have no space or time to enlarge. Secretary Stanton, not as we supposed last week, appears to be still at the head of the War Department.

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

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

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Exposition of Daniel's Prophecy. CHAPTER XI. THE CLEANSING OF THE SANCTUARY.

Continued. III. Such being the treading down of "the place of the sanctuary," and such the sanctuary's defilement, what is to be understood by the sanctuary's cleansing ? This question also involves the consideration of another, whether the ending of the 2300 days is to be marked by the full cleansing of the It is because of this that the strength of at- sanctuary, or only by some incident marking the initiary steps, or some one of them, in its progr It is clear that the predicted cleansing must be tinuance; and consequently, to show that those days ended in 1790, 1822, 1844, or any other date that has been supposed to mark their termination, it must be made evident that the occurrence relied upany preceeding event since Judea was over spread hy the ensigns of Pagan Rome ; with the armies of which and "the abomination of desolation spoken of by Daniel the prophet," the words of our Savior show an undisputed connection. We may then well enquire whether at either of the dates referred to, or since then, there have been any events more

those in importance, or pointing with more signifi- and shall worship the Lord in the holy [koh-desh] cance in the required direction,-and there surely mount at Jerusalem, Ib. 27: 13. "Even them will have not,-then the prophetic period which could I bring to my holy [koh-desh] mountain and make not then have terminated, cannot yet have ended ; them joyful in my house of prayer" Ib. 56: 7. "He so that for its completion we must look for some that putteth his trust in me shall possess the land, event, the like of which history has no parallel.

tified" is the marginal reading-restored. That is, of hosts make unto all people a feast of fat things, it shall be placed in a position as if it had never a feast of wines on the lees, of fat things fall of been defiled. When the days shall end, the times marrow, of wines on the less well refined. And of the Gentiles will have then been fulfilled. The He will destroy in this mountain the face of true God will alone be worshipped in the Sanctuary the covering cast over all people, and the vail that land. All heathen rites and false religions of every kind will have been banished from it forever; and Daniel's prayer, that the Lord would cause his face from off all faces ; and the rebuke of his people to shine on the Sanctuary that is desolate, (Dan. 9: will he take away from off all the earth : for the 17,) will have been fully answered.

this predicted restoration. Micah prophesied that and he will save us : this is the Lord, we have wait. after Zion's desolation, "In the last days it shall ed for him, we will be glad and rejoice in his salvacome to pass that the mountain of the house of the Lord shall be established in the top of the moun-

people shall flow unto it," Mic. 4 : 1, See also Isa. the house of the God of Jacob ; and he will teach The phrase, "in the last," in both Isaiah and out of Zion shall go forth the law, and the word of

Micah, is from the Hebrew ah-gharuth, which de- Lord from Jerusalem." Isa. 2:3. notes the end or farthest part, as in Psa. 37: 37, "for the end of that man is peace ;" v. 38, "the end tuary, the nature of its defilement, and its predicted of the wicked shall be cut off ;" 73 ; 17, "then un- cleansing, justification, or restoration, require that derstood I their end ;" Prov. 14: 13 "and the end the latter should take place at the epoch of the conof that mirth is heaviness ;" 23 ; 32, "At the last flagration predicted by Peter, and consequent upon it biteth like a serpent ;" 25 : 8, "what to do in which we are to look for a new heaven and a new the end thereof; Eccl. 7:8, "better is the end of a earth wherein dwelleth righteousness. For thus thing ; Isa. 46: 10, "declaring the end from the be- saith the Lord, "I will ease me of mine adversaries, ginning." These examples justify the rendering of and avenge me of mine enemies ; and I will turn my this phrase, "It shall come to pass in the end of the hand upon thee, and purely purge away thy dross, days," &c., -i. e. in the end of the gospel dispen- and take away all thy tin : and I will restore thy sation, and synchronizing with "the consummation judges as at the first, and thy counsellors as at the of Dan. 9: 27, to which time the holy place was to beginning : afterwards shall thou be called the city be deso lated.

established in the top of the mountains, can be no righteousness. And the destruction of the transother than mount Moriah on which the Lord's house gressors and of the sinners shall be together, and wns erected by Solomon ; of which the prediction they that forsake the Lord shall be consumed," Isa. was made : "Zion for your sakes shall be ploughed 1, 24-28. Then will the koh-desh land have been as a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of the forest. But in the last days it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills." Micah 3:12;4:1. eah, (Heb. koon) conveys the idea of permanence. the revelation of Jesus Christ in flaming fire, taking Tuus it is rendered, in Job, 21 : 8 "Their seed is established in their sight ;" Psa. 57 : 7, "My heart the Gospel, the predicted period must extend to is fixed ;" Psa. 92: 2. "Thy throne is established ;" Prov. 4: 18, "shineth more and more unto the perfect day.'

The phrase, "in the top of," is from the Hebrew rohsh, which signifies the head, or chief, that which has the pre-eminence, as may be seen by its render-ing in Ex. 6: 14, "the heads of their father's houses ;" 12 : 2, "the beginning of months ;" 30: 2 3, "Take thou also unto thee principal spices ;" Num. 14:4, "Let us make a captain :" 31: 26, "the chief fathers of the congregation ; Josh. 11: 10, "the head of all those kingdoms ;" 1 Sam. 9:22, "in the chiefest place among them ;" 1 K. 21: 9, "set Naboth on high among the people ;" 1 Chron. 16: 7, "David delivered first this Psalm r" 23 : 20 Micah the first ;" 26 : 10, "Simri the chief ;" 2 Ch. 20: 27, Jehosaphat in the fore front of them ;" Psa. 141: 5, "it shall be an excellent oil ;" Isa. 7 8 "the head of Syria is Damascus, and the head of eation cut off, a rebel army in its front and rear, and Damascus is Rezin ; Isa. 29: 10, "The prophets and your rulers."

Also the phrase "and shall be exalted," which is from the Hebrew nah-sah, signifies pre-eminence, as in Isa. 57: 15, "the high and lofty One; Est. 5: 11, "he had advanced him above the prince."

scorch us with their uncontrolled fury, or may the block, to give the first name in full, and also to | For if no events have since transpired equalling of Assyria, and the outcasts in the land of Egypt. and shall inherit my holy [koh-desh] mountain," What, then, is signified by the cleansing ? "Jus- Ib. 57 : 13. "And in this mountain shall the Lord is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears Lord hath spoken it. And it shall be said in that There are other Scriptures which throw light on day, Lo, this is our God ; we have waited for Him tion," Isa. 25 : 6.9.

"And many people shall go and say, Come ye, tains, and it shall be exalted above the hills ; and and let us go up to the mountain of the Lord, to us of his ways, and we will walk in his paths : for

From the foregoing it is apparent that the sancof righteousness, the faithful city. Zion shall be "The mountain of the Lord's house" that is to be redeemed with jndgment, and her converts with restored, and the koh-desh people will again worship the Lord in the New Jerusalem.

"In view of those scriptures there need be no question respecting the events which will mark the termination of the 2300 days. As no such events have yet transpired, that period cannot have termin-The word "established," in both Isaiah and Mi- ated. And as no such events can transpire until vengeance on them who know not God and obey not that epoch. minim supercorres od ot bavan

> is mothered institution of The War. auniped ant mon

As was anticipated on the issue of the last Herald, the Rebel army have crossed the Potomac and invaded Maryland, threatening Pennsylvania, with a large force. Their movements, however, and the plans and movements of the Union forces, are involved in mystery. It is a time of gloomy anxiety, and solicitade. The Hartford Courant truthfully say :

"We are likely to lose, in the fall, pretty much all we gained in the spring campaign at the West. We have surrendered, temporarily at least, pretty much all Tennessee, Nashville included, by Buell'sretreat and order to evacuate Nashville. Morgan's army atCumberland Gup will probably be captured, for at the last advices it was on half rations, all communino possibility of its being reinforced. Gen. Buell's army is also on half rations, and retreating, and where it may turn up, it is impossible to say. Gen. Grant's position at Corinth must be untenable, after Buell's retreat and he will probably fall back on Memphis and the gunboats. Our ironclad boats now The whole passage, then, may read, "And it constructing will enhale us to hold the Mississippi shall come to pass at the end of the days, that the very firmly; and we have naval force enough there mountain of the Lord's House shall be established as now, to keep it within our grasp. The moral we have been fulfilled, the now desolated site of the area in which our armies operate at the South Holy Temple shall become again the great center of and West, causes them to be lost in the vastness of the space." There is, we t hink, another moral that is not sufshall come which were ready to perish in the land Sabbath there were more than ten thousand present,

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many indicative of the termination of those abominations, names have been misspelled, in being transferred to than were those of the removal of the heathen monblocks, or something omitted. We will therefore be uments from Judea after A. D. 323 and the erecobliged to any, who notice any inaccuracy, for prompt tion of Christian temples on all the sacred sites ; information that we may correct the same. We which was thought at the time to be the fulfillment would like always, where there is room to put it on of the prophecies respecting the New Jerusalem?

the chief of the mountains, and have precedence of draw, is, that as heretofore, the Navy is the best rethe hills"-that is, when the times of the Gentiles liance of the North ; and that the vast geographical the Divine government on earth.

This restoration is, evidently, the predicted cleansing of the place of the Sanctuary, now trodden ficiently dwelt upon in this crisis, viz. that God is down. For thus we read of it :"The glory of Le-not necessarily with the heaviest cannon, nor with banon shall come unto thee, the fir-tree, the pine the largest battalions ; that it is not by numbers that tree, and the box together, to beautify the place of victory is to be decided, but by the arm of Him who my sanctuary ; and I will make the place of my rules the world. The spirit of worldiness and Sabfeet glorious," Isa. 60 : 13. "They shall not hurt bath desceration which prevails in our land is most nor destroy in all my holy [koh-desh-i. e. sanctua- fearful to contemplate. Last Sabbath, at the miliry] mountain , for the earth shall be full of the tary encumpment at Readville, a few miles out of knowledge of the Lord, as the waters cover the Boston, it was estimated that some eight thousand sea," Ib. 11: 9. "And it shall come to pass in that visitors were present. At the Camp-moting lately day, that the great trumpet shall be blown, and they held on Martha's Vineyard, it is thought that on the Truly wickedness in every form abounds, and men seem to forget that a just God reigns. If Thomas he did, who should not tremble when he thinks not Gen. 47 : 9. only of slavery, but of all the sins which abound in He may continue this horried civil war until it culminates in the coming of Him who shall bring war to an everlasting end, and who will ere long reign the Prince of peace, from the river unto the ends of the earth. May that coming be hastened.

A Chinese Tradition of the Coming of the Messiah.

The Jesuitical missionaries who went to China several centuries since, reported that "Confucius, the chief of che Chinese philosophers, acually predicted the coming of the Messiah by the table of the Yking, one of the five sacred books of Kings, which are received by them as supreme." Tit. Un. His,, p. 348.

With this doctrine instilled in the mind of the Chinese, after following the teaching of their great chief, Confucius, it is not strange that one should almost revolutionize the nation by claiming to be the Son of God. When the American Japanese expedition was at Shanghai, Com. Perry gives this account of a religious imposter. After giving various explanatory notes, he says : "This man denounces the prevailing religion, and has caused to be destroyed numerous Buddhist temples. He professes a faith somewhat similar to the Mormons of America, and claims to have constant communion with God, and to be acknowledged as his Son. His ignorant and lawless followers profess to believe in his pretended revelations, and with them he has acquired great power by his religious devices. He fraternizes with all Christians, and argues that they should all assist in putting a true son of heaven upon the throne." Jap. Exp. vol. 1, p. 148.

Buddhism, which is the most widely diffused religious error in the world, embodying three hundred and twenty millions of votaries, or fifty millions more than Mohammedanism, is received by the Sintoo worshspers of Japan. Through all this erroneous system the idea of the incarnation is distinctly beheld. Beside this, there was a sect that taught distinetly the incarnation of the Messiah. Mylon, the Datch official at Dezima, speaks of a fourth religion, which was coexistent with these other sects prior to Christianity. His story is that about A.D.50 a Brahminical sect was introduced into Japan, which taught as doctrine the redemption of the world by the son of a virgin, who died to explate human sin ; thus insuring to man a joyful resurrection. It taught a trinity of persons, constituting one eternal, omnipresent God, the maker of all things." Jap. Exp., vol. 1, p. 22.

A Good Old Age.

"Bro. Artemas Newton, of Warden, Shefford Co C. E. desires you to stop his paper when the time expires. He is in the 78th year of his age, and ght so poor that he finds himself unable to read it. He has taken the Herald almost from its commencement-and is still deeply interested in the important truths it promulgates. Though he muy cease paper-yet he intends to assist the office while he lives, and has means to do so."

not one fourth of whom came usar the preacher's eat or drink ?" Can I hear any more the voice stand, or seemed to care anything for the ordinances of singing men and singing womon ?" 2 of God's day, or the preaching of His word. At Sam. 19: 32, 35. "The days of our another campmeeting we have heard of, we are told years are three score years and ten; and if by preachers had their book-stands, and sold their reason of strength they be four score years, yet is books the same on that as on other days. There is more riding out of this city for amusement on Sun-off, and we fly away," Psa. 90 : 10. As we write day than on any other day of the week; and the this, it occurs to us that on reading one day in our cars and ommibusses,--in neither of which have we mother's maiden journal, written more than halt a ever set foot on the Sabbath-never go more crowded century since, we found recorded that her great than on that holy day; and they are often patroni- grandfather quoted this text to her and added, "I zed in their Subbath desecration, by those who pro- am this day ten years past four score." Jacob said fess to fear God and to keep his commandments. unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and Jefferson trembled when he thought of the sin of have not attained unto the days of the years of the slavery and remembered that God is just, as he said life of my fathers in the days of their pilgrimage,"

A peaceful old age, the evening of a godly life, our land ? In view of these will God ever give our must afford peculiar opportunity for the enjoyment country peace? He may give us a short respite ; but of happy memories and glorious anticipations. For there is a land where the inhabitant will not say I am sick, nor will he there grow old. We do not anticipate that all will be youths there ; for youth is not our idea of the perfection of manhood. expect the venerable forms of our fathers will lose none of their venerableness; nor would we see them other than with their hoary heads of age; for "the beauty of old men is the grey head." Prov. 20: 29. But we do know that, like Moses when "one hundred and twenty years old," there the eye of none will be dim, nor will there be any loss of bodily vigor.

The Meeting at Waterbury Vt.

We would call the attention of our readers to the notice on our last page of the twenty second annual meeting, Oct. 10th, at Waterbury, ∇t ., of those who believe in the near return and everlasting reign of the King of kings on the renewed earth. It is desirable to have a full attendance, not merely for the spiritual and social enjoyment of those attending, but for the influence which such a gathering may be expected to exert on the community, and on spectators who may be present. It was the general testimony that our last annual meeting at Springfield Vt. was one of our best. It was harmonious and spiritual, without the presence of any opposing element. There is no reason why the coming meeting should not be even more profitable than the last. Our friends in Waterbury will desire to see a large number present, and will take pleasure in providing ample accommodations. Let there be a full attendance, and let all go there actuated by a desire to see God glorified, and His truth advanced, in all that may be said or done. The greater portion of the time, it is expected, will be occupied by lectures and addresses, and not by the adoption of fruitless resolutions, or unprofitable discussion.

Truth Alone Desirable.

A correspondent, in forwarding an article, writes : "If you think the argument wrong, or that it contains error, do not hesitate to point it out: Truth is the great thing we are all in search of,-or should be.'

From all candid minds, searching for truth as for hid treasure, we always expect a desire for error to be exposed and truth vindicated. How cheering it is to encounter such a spirit among those with whom we differ ! And why should not this always be? Why should not all ardently desire that those

competent should point out all mistakes we are in danger of imitating, or repeating, and enable us to correct whatever may be shown to be actually erroneous? It would seem indeed, that such must be the feeling of all sincerely searching for truth. Those who, in the days of Isaiah "said to the seers, See not ; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits," [Isa. 30: 10] were not desirous to see and know the actual truth. But all desirous of truth,

BELGIAN POPERY .- The grave state of King Leopold's health is watched by the Jesuit party in Bel- LATE BATTLDS. Dr. Coolidge, having concluded his gium with keen inquiry. It seems to be expected arduous labors on the bloody field of Manassas, states by them that with this wise sovereign the constitu tional system is doomed to disappear. The Monde, an organ of the party says : "By a strange inadvertence, and also to obey a fatality of the revolution Leop.ld threw himself into the arms of Liberalism. He yielded up himself and his throne to the hands of men who professedly detest king and monarchica institutions. He rejected, through illegitimate means, the Catholic party, who alone bore affection to the new royalty, and was able to secure to it a prosperous future . All will soon be once more call ed in question." To be warned is to be foreamed. This language is clear enough as to the expectations which are entertained by the clerical foes of constiutional government.

Foreign Intelligence.

St. John, N. F. Sept. 12. The steamship Edinburg, from Liverpool 3d and Queenstown 4th, for New York, arrived off Cape Race at 8 o'clock this evening.

The Confederate steamer 290 is reported to have received from the steamer Bahama, off the Western Isles, iron plates, munitions of war, &c., to enable her to intercept Northern vessels as they approach the coast, and in the absence of any ports, to take and destroy ships and cargoes. She is commanded by Capt. Semmes, late of the Sumter. She is now called the Alabama.

The Liverpool Telegraph, on the authority of a pilot, gives a substantial account of a desparate naval engagement on the night of the 20th ult. between two vessels, supposed to be Federal and Confederate, 250 miles south of Holyhead. The Liverpool Mer-cury asserts thas it is destitute of truth, and founded probably on ihe gun practice between two British ships of war.

A report prevailed that Thurlow Weed is charged with an important mission to the British Government.

The Londoh journals generally take a very gloomy view of American affairs so far as the Federal gov. rnment is concerned.

The Post says the North must either do as Eng land did in 1783 or imitate Russia in her governnent of Poland.

The Daily News argues that the South should be compelled to acknowledge the superiority of the North and submit to the terms that the North may dictate.

The Times and the Daily News both criticise President Lincoln's address to the negroes relative to emancipation, and his views are pronounced impracticabale.

Mr. Pearson Hall, a ship owner, who has been active in running the blockade, has suspended payment owing to difficulties in realizing returns.

Queen Victory has gone to Germany. The French Government has ordered that no operation shall be undertaken in the interior of Mexico the image and superscription of the Evil One. until the middle of October.

The Paris Bourse advanced considerably under the news of the capture of Garibaldi, but has partially relapsed since : rentes 69f 5c.

Memento of a Battle Field.

Rev. A. H. Quint of Jamaica Plain, West Roxbury Mass. Chaplain of the 2nd. Mass. Regiment, in a description of the field after the battle of Cedar Mountain says : "As soldier hands were laying our brave men in

their graves, and we were covering them first with green leaves, my eve was attracted by a leaf which with others, had evidently been in the hands of some man. And my glance fell first on these words :

'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all ho- 2; 5: 15, 18, 19, 20.-American Meseenger.

THE NUMBER OF KILLED AND WOUNDED IN THE it as his opinion that the entire number of killed on on the Union side is about seventeen hundred. In the series of battles the the entire number wounded he estimates at about six thousand. At the battle of Groveton alone he thinks there were four thousand. He states that the wounded paroled prisoners amount to two thousand, aside from which there were about one hundred and twenty-eight civilians, nurses and attendants taken and afterward paroled. Dr. Coolidge says that the field of his operations extended over a space of thirteen miles, and the consequent tax upon the energies of the surgeons and attendants was exhausting in the extreme. He thinks that the suffering of the wounded men from hunger was not as great as supposed, and within forty eight hours of the battle, food was carried to the field in quanties sufficient to supply all. The great extent * of ground over which the wounded were scattered rendered it impossible to supply the sufferers as fast as could be desired.

30

The Norwich Bulletin professes to have information that as soon as the levy for 600,000 men is filled up, it is the intention of the government to call out an addittional force, stated at 400.000. This force is to be drilled, and held in the State as a reserve.

CHURCH AND STATE.

Another European nation has dissolved the ties between Church and State, so far at least as control by the latter over the former is asserted .- The Christian Intelligencer says :---

"In Holland, the union of Church and State, so far at least as temporal control over the Church is concerned, is dissolved. After July 1st, 1862, the ministers of Protestant and Catholic worship were to be suppressed. There will be grants to a certain number of pastorates of each denomination, but the State will no longer take cognizance of their internal condition. This will secure to all the churches entire religious liberty, and do honor to the country of William of Orange."

THE SCULPTURE OF HABIT .- Did you ever watch a sculptor slowly fashioning a human countenance? It is not molded at once. It is not struck out at a signal heat. It is painfully and laborously wrought. A thousand blows roughcast it. Ten thousand chisel points polish and perfect it-put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out and stands fixed forever and unchanging in the solid marble. Well, so does a man under the healing of the Spirit, or teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soulhabits of love, and purity, and truth-habits of falsehood, malice, and uncleanliness, mold and fashion it, till at length its wears the likeness of God, or

THINGS WORTH KNOWING.

I know-that my Redeemer liveth. Job. 19: 25. I know-in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1:12. Ye know-that he was manifested to take away our sins. 1 John 3: 5.

We know that all things work together for good, to them that love God. Rom. 8: 28.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God,a house not made with hand, eternal in the heavens. 2 Cor. 5: 1.

We know-that when he shall appear we shall be like him ; for we shall see him as he is. 1 John 3:

instead of feeling aggrieved at the xeposure of any fallacy in argument, sophistry in reasoning, or er-J. M. O.

Bro, Newton has paid up just to the present numror in statements of fact, will feel thankful for ber which, according to the above, terminates the needful and timely correction. Sympathy for errors period of his subscription. We are sorry to lose of any kind, and an unwillingness for their rectifiany of our readers ; and where age prevents reading, cation, should always be seduously guarded againt. we have often thought it would be better to hear the For the indulgeance of such sympathy cannot but paper read, than to have it discontinued. We need result deleteriously on the temper and rpirit of those all our subscribers, and hope that some friend or thus actuated. neighbor of Bro. N. will feel like reading to him,

rather than he and the Herald should part compa-

Seventy eight is a good old age. Our own father lived six years beyond that period, and his mother eight,-being entirely blind for twenty years, but taking great pleasure in hearing books and papers read. Our mother's mother saw also her 87th year. "Barzilla was a very aged man, even fourore years old." He said to king David, "I am

No man can safely go abroad that does not love to stay at home ; no man can safely speak that does not willingly hold his tongue ; no man can safely govern that would not cheerfully become a subject ; no man can safely command, that has not truly learned to obey ; and no man can safely rejoice but he that has the testimony of a good conscience.-Thomas A. Kempis.

Corals, agates and crystals are found on many a this day fourscore years old, and can I discern be- stormy shore; thus the souls finds God's most piecitween good and evil ? can thy servant taste what I ous gifts in the rugged path of sorrow.

'Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

'We left our dead. But the leaf I reverently folded and carefully keep."

A COMPREHENSIVE PRAYER .- On the fly leaf of Rev. Dr. Bethune's Bible, was found written the following :

Lord pardon what I have been ; Sanctify what I am; Order what I shall be; That thine may be the glory, And mine the eternal salvation. For Christ's sake.

If the way to heaven is narrow, it is not long ;

THE SANDWICH ISLANDS,-The population of the Sandwich Islands has dwindled to 67,090, from 150,000 in 1823. Disease, and other accompaniments of Christian civilization, are rapidly sweeping off the native inhabitants.

CORRECTION. We are reminded by Bro. Orrock that Dr. R. Hutchinson's address is "Devon St." not "Devonshire St." as we have had it, and as we have been sending previous Nos. of the Herald. We mistook the word.

GREAT AND SMALL RICHES .- Riches though well got, are like the ancient manna ; those that gathered less had no want, and those that gathered more were not profited thereby.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter : and the more you get into the spirit of and if the gate be straight, it opens into endless life. it, the more you get into the spirit of Christ-Romaine. monio bide omit ods ballcoor I



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 per-sonalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissentiting the writer to any reply. Christian and gentlemanly discussion will be in order ; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

BOSTON-THE CAUSE HERE. TO DAMO

Monday Aug. 12, 1862. Rose early, refreshed. and happy in God. Took amorning walk with Brother Brownell, and talked of the coming kingdom, and our duties connected with it. After which we took a plain wholesome breakfast, which we ate to the glory of God, when we had a song ; "Forever with the Lord," and a chapter of the holy word, with prayer and thanksgiving, when the stage being ready, we were obliged to part and go our ways perhaps not to meet, till we shall "See the king in his beauty."

I have much enjoyed my my visit with Bro. B. and family, and Sister Howe, and with all the dear friends. It has been a mutual blessing. It is more blessed to visit the neglected ones, who live out of the way and seldom see an advent preacher, than those who enjoy constant privileges of this kind. They appreciate it so much, and enjoy it as others do, and cannot. It does us good to see others enjoy good things ; and when we can be the means of their enjoyment it is thrice blessed to us.

The Lord bless the dear and failhful ones in Esperence, and give them the kingdom at last. They will receive my thanks for " helping me on my way after a Godly sent."

I came by stage to Schenectady and then took the car to Sandy Hill, via Saratoga Springs. Stopping an hour, I went to one of the Springs, and quaffed some of the living, mineral waters. This was the strongest drink, I had taken for two years. But rich as it is, and celebrated as it is, for its medical properties, I much prefer the pure soft water that flows out of the rock on the "Hill side," at Dansville, N. Y. with which "Our House," is supplied, for health agencies. There is nothing so conducive to health as pure soft water. And if it cannot be got from the springs of the earth where we reside. we had better spend our money for a good cistern, and filterer, and use the water and snow that comes down from heaven, and have health, than to pay doctors' bills, and suffer with pains and various com plaints that come from impure or hard water.

But think of it. Here are thousands of persons crowding to these springs in pursuit of health, spending their time and money without stint, who might be well at home, if they would live right. Here too, they have to, or do, live at the Hotels, where their food is conducive to anything but the restoration of health. The diet at these watering places, is better calculated to make us sick, than to give health. If such persons would spend the same money and time at "Our Home," in Dansville N. Y. they might not only be restored, but learn how to keep their health after they had got it. When will men he wise?

At 8 P. M. I left the merry throng in Saratoga for Sandy Hill and at 9 o'clock, I was pleasantly associated with Bro. Mathewson and family in their happy home in Sandy Hill. I am to speak here and will in my next say a word about things here.

stances when Bro. H., in his extreme youth, was introduced to me in Portland, Me., by our esteemed father, Dea. John Pearson; when I took him into my tent's company, to help me in the proclamation of the Gospel of the Kingdom. It was a matter of of joy to me to contemplate his successful labors in the cause of Christ while he lived, and that he finished his course with honored joy. He died in the faith, and will come forth in the resurrection of the

ust. Here, too, was the new-made grave of Sir Austin, a bride of a year, and the daughter of Eld. Parry, and the consort of Bro. Justin Austin. She was beloved by all who knew her, and ready for the kingdom. In her late visit to Boston, she became much endeared to the Advent people in Hudson street. How little we thought, that a few short weeks would elapse before that healthful and beautiful form would lie mouldering in the dust! Yet it is so. May we imitate her godlike example, and be prepared with her to enjoy the "power of an

endless life" at the coming of Christ. Wednesday, August 13. By special request 1 tarried over another day, and visited, and preached again in the evening on the time of the Advent. had liberty, and found no opposition to the full and free utterance of all I had to say on the evidence of the Lord's coming in 1868.

While here, the Rev. M. B. Czechowski (pronounced Trha-hof-ske), called on Bro. M. He is the author of the "Thrilling and Instructive Developments; an experience of fifteen years as Roman Catholic clergyman and Priest." He is a Pole by birth and education. He appears to be a welleducated man and a Christian gentleman. I was much edified by his discourse, though in broken English. He has become interested in the personal coming of Christ, and is now travelling, and dispot. ing of his book as a means of support. I regard his book in a favorable light. It will be read with interest and profit by all candid persons.

My visit with Bro. and Sister Mathewson has been a very pleasant and agreeable one. Bro. M. has been a subscriber to the "Herald," almost from the beginning, and continues to be, although he has always held other views on the state of the dead. and is specially associated with the Adventists on that side of the question. But for consistency, piety and devotion to the great Advent Cause both he and Sister M. are worthy examples, and would be an honor to any denomination.

When I first visited Sandy Hill, with Father, Miller, in 1842, we held a meeting in the Presbyterian churhh, of which the Rev. M. Parry, was then pastor. He it seems become interested at the time, and give up the temporal millennium. Afterwards in the examination of the state of the dead, he was shaken in the view he had held, and expressed it to his associates. After resigning his pastoral charge, being in affluent circumstances, he took a more bold and open stand, on the subject, and finally was tried by the Presbytery for herecy. He defended himself and endeavored to sustain his position. But he was not met with the candor or fairness, or with scriptural arguments to convince him, or his friends of their error and so he was cut off from the body. He is a pious and devoted, man, and often preaches the Gospel, as he has calls, though he has no pastoral charge. He and his entire family have been baptized and united with the Advent church in Sanday Hill I had a pleasant interview with them. Our visit with Father Miller, and the occupency of his pulpit twenty years ago was pleasantly referred to, but none of us then thought of the changes that have transpired, or of seeing a beautiful ohapel, and hap-py church in Sandy Hill in 1862, looking for the ingdom.

Bro. Ira Fauchen, still lives and is true to his faith and hope. He was brought out at the time of Father Miller's visit. He had been a Quaker, but on hearing the literal interpretation of the word of God, he was convinced of its truth and embraced it with is whole soul. And he we er, and applied the threatenings of the word of God against the wicked literally, to destroy them root and branch. He has ever been a strong destructionist. But he gave me the most valuable and liberal aid in spreading the gospel of the kingdom in the early period of my work, of any one. And for many years he contintued to help in the cause, though he did not see with us in all things. At a later period he was so much impressed with the (to him) terrible idea of eternal torment of the wicked, that he with held his support from all who taugh that doctrine. And he still adheres conscientiously to this view, and acts accordingly. Let any man be fully persuaded in his own mind, and act as he will be Thursday, August, 24. Bro. N.W. Wait, formerly

of the Christian connexion, now of the Advent church

ately I had not time to call on friends here. We ter enjoyment of peace when it comes, and a longing had a pleasant sail up the Lake for about 3 hours for that rest that remains for the people of God. when a heavy rain storm came up; but we arrived While the world looks for peace through the mat Rouse's Point at 9 o'clock in the evening. I put strumentality of mortal man, we look for it through up with Bro. Wesley Weeks, and only on the 15th, the proclamation of the King of kings. I came to Perry's Mills, and prepared for our camp-Truly yours meeting, which was to begin this P. M.

Some of the Links in the Chain of Truth.

No. 7. BY TIMOTHY WHEELER.

Character does not pertain to instinctive acts whether of body or mind.

All instinctive physical acts are not double, so that the body is not always a slave to the mental sys- at W. It is the view of an outsider-a Baptist retem, for these acts have no mentality connected with them.

Over these acts, man never has, neither can he

There may be conflict without the existence of paper. I am yours hastily, evil.

The introduction of evil was not necessary in order that man might have a just conception of what evil was.

Evil is not a being, a creature, it has no substance or entity, it has no nature of its own.

Evil was needless, and is temporary, man being its author.

There was a liability to evil, but there was no necessity for it.

It was necessary that Adam and Eve should have had a sense of good and evil.

Good and evil relate more to the condition or existence than to existence itself.

was of long and gradual development, (still increasing) and God's original plan for its extermination eradication of evil will be by a miracle.

There is such a thing as restoring a machine, pronew-created.

A miracle was usually wrought against an evil. his consciousness of good.

It was necessary that Adam should become acquainted with the distinctions of right and wrong, but this he could as well without guilt as with, so, the introduction of sin and evil was unnecessary.

same. The origin of sin or moral evil was an antecedent the audience. to the origin of natural evil.

Natural evil is the effect of sin or moral evil-the natural result.

Evil is both moral and natural.

Evil is more plentiful than good.

Good and evil have no positive existence, they are simply the qualities of what exists, having relation to case, state, or condition of existence.

Good and evil are the opposite conditions of the same thing.

Evil is not the object of contrivance.

Satan was the occasion of sin and evil but not the cause of it.

Satan had no power to fill our world with woe. Sin had its origin in Eve's highest or moral nature in the mental act of decision or choice, thus deranging her moral nature, and by virtue of its connection with her physical nature, her whole compound or dual nature was deranged and out of harmony with itself, and the entire universe.

Man, in his guilt and fallen state has a sense of virtue unpossessed, so, man, in his innocence or unfallen state, could have had a sense of sin and evil unpossessed, and so have dispensed with its intro. duction, and at the same time the end would have

R. MILLER. The greater the present trials, the greater will be the enjoyment of exemption from them, for those permitted to dwell under the rule of our coming Ep. King and and one year thas , why

From Bro. D. T. Taylor.

BRO. BLISS. I mail you with this a Northampton paper containing a notice of the camp meeting porter took of our sayings and doiugs. He is incorrect in saying that Storrs, &c., hold to the "nonresurrection of the dead,"-also in giving 9 periodever have any control. Their teaching then is the icals to the publication society. He himself corteaching of God, and is in harmony with the Bible. rected the first with pencil before sending me the

D. T. TAYLOR.

Castleton, .W. Sep. 8, 1862. FROM THE NORTHAMPTON FREE PRESS.

Wilbraham, Aug. 31, 1862. The second Advent camp meeting opened here

last Monday in their old camp ground in a beautiful grove near the depot. There is a larger number in attendance this year than ever before. Nearly eighty tents have been pitched, many of them large family and neighborhood tents, and seventy-three preachers are present representing all the northern States and the Canadas. There seems to be a deep ligions feeling among the people. Forty came forward for prayers last evening, and thirty-two Evil did not originate at once, by a miracle, but have been immersed in the Chicopee river during the meeting,

The general order of conducting a Second Advent was in the same way, by a gradual decrease but Christ being rejected and exiled, we shall have the meeting, and yet the Adventists are strictly Bap-New creation, and not the Restitution, hence the tists as regards baptism, and most of them believe in the final annihilation of the wicked. There is a small party on the ground, headed by Storrs of viding it is done in season, otherwise, it must be New York, Ladd and Curry of Springfield and Wendell of Salem, who believe in the non-resurrection of the dead [wicked] but the great mass of the Adven-Man's consciousness of natural evil is greater than tists discard this latter doctrine. With regard to ous national troubles they generally regard them as among the lost signs of the early coming of Christ. Among the speakers of the week, was Mr. Baxter, a barrister from England, who said that the people of England were in sympathy with the North in The first sin and the first moral evil were the this rebellion, the London Times to the contrary notwithstanding. His remarks found an echo from

> The Advent Christian Association held their annual meeting on the camp ground the first of the week. Miles Grant was re-elected editor of the "World's Crisis," and D. T. Taylor of Castleton, Vt., was chosen president of the association for the ensuing year. The publication society have issued 60,000 tracts during the year. They have eight publications, weekly, monthly and quarterly.

> The Adventists estimate their members at 700 ministers and 60,000 communicants in the United States and Canadas, but I suppose these numbers include the Campbellites and some other doubtful ects.

Good order has prevailed throughout the meetings. There were not less than 5000 people on the ground to-day. To-morrow the tents will be struck and the Adventists will return to their homes refreshed and confirmed in their faith.

The quiet of camp life has been disturbed by only two accidents. On Wednesday night, after all had retired to their tents, the branch of a tree nearly as large as a man's body, fell with a crash, striking across a tent and leveling it instantly to the ground. been attained that has been attained by its introducall escaped uninjured but one man who received some slight bruises. The other accident was that of the running of a horse with a buggy, two-thirds of the way around the camp-ground amidst an audience of from 2000 to 3000. The only damage done was the breaking of the buggy.

Sandy Hill, N. Y.

Tuesday, Aug. 12. Visited, with Eld. Mathewson and Fanchen, a number of families, only a few of which I had known in my visits and labors here from 1842 to 1847; most of the early Adventists having died or moved away to other parts. But a new and interesting church has been raised up under the labors of Bro. Mathewson. They have built a fine spacious chapel, and regular worship is well sustained. The church is one of the living ones, and increasing in both numbers and graces. And the cause is much stronger than in 1843. "What hath God wrought?"

In the evening, I spoke to a very good audience, and enjoyed liberty in speaking on the blessedness of willing to be judged in the "last day." full communion with Christ, which was well received.

While out in my walks to-day, I visited the "Un- in Sandy Hill, and one of the chief supporters; ion Cemetery," and stood for a time by the grave took me to Fort Edward, where I took leave of him of Eld. John Howell, who by his special request and others, and took the cars for White Hall and was buried here. I recalled the time and circum- arrived at noon. As the boat was to leave immedi

tion.me to emptoo

If evil is never to have an end, then God must be its author, or Satan has gained a partial victory, and Christ's work of separation is limited, and "all things'' are not made "new."

As in the natural world, death is the absence of life, darkness the absence of light, and cold the absence of heat; so, in the moral world, sin is the absence of holiness, and evil is the absence of good.

Note. Vhe victor is none the less a victor because he permits) the defeated, conquered and imprisoned author of evil to exist in the prison house Ep. to which he is consigned.

From Bro. Robbins Miller.

Bro. Bliss :- The friends are all well in this sec- and everlasting, is life, and from its use in the Bibie tion. We are truly living in "grand and awful appears to mean, life absolute, as independent of cirtimes." What will be the end of these things? Will cumstances, as being the very principle of existence, it not be, the establishing of that peace that will be from sea to sea, and from the rivers to the end of natural elements for its being. Thus when man is the earth? These times will fit the mind for a bet- spoken of in his resurrection and immortal state his

The Methodist camp-meeting will open to morrow about half a mile from the Advent camp ground, and continue till next Saturday.

QUADRAT.

From Bro. J. Reynolds.

The word, eternal, or immortal, is never joined with life and never can be and make sense, when man is spoken of, because it always means his natural life. The word which is always joined with eternal and opposed to natural life, which is dependent on

life is always life e'ernal, because he has the principle of life in him, and his natural life is changed. He is no longer dependent on natural elements for life, but his has the principle of life within himself. And thus the life is no mark, as it was natural, or animal life. It therefore appears that the salvation of the soul, is the salvation of the person called man, the life being changed from mortal, and natural to eternal, and immortal. We thus hear our Lord say, 'Take no thought for your life what you shall eat, or what ye shall drink.' Matt. 6: 25. And narrow is the way which leadeth unto life and few there be that find it. 7: 15. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. 10: 39 and 16, 25, 26. It is better for thee to enter into life balt, rather than have two hands or two feet to be cast into hell fire. 18: 8, 9.

The son of man came to give his life a ransom for many. 20: 28. My life is exceeding sorrowful even unto death. 26: 38. The good shepherd giveth his life for the sheep. Therefore doth my Father love me because I lay down my life, that I might take it again. John 10: 11, 17.

These are a few of many texts which all teach the same truth, that the soul is not the inner man, but that the spirit as we learn from other scripture.

Our Lord while on the cross said, 'Father into thy hands I commend my spirit.' Luke 23: 46. Stephen also said the same. Acts 7: 59. Jesus also said a spirit hath not fiesh and bones. Luke 24: 39.

Before Christ there were persons who were famil iar with spirits, and by the power which Satan than had, the spirits of the dead were conversed with, as the Lord forbid his people to enquire of such persons. But in this age we cannot learn that any spirits appear to man any more than angels, as we are now living in another age of the world, while our great high priest has gone into heaven' there is a change in this world, and Satan's power in heaven is gone. It is therefore no evidence that there are no spirits because they do not now appear to us, any more than it is proof that there are no angels because they do not.

That all Christians have a life in them which is not inherent, we are assured by the words of Christ, in John, 6: 47 to 63. This is the life which is received by faith in Christ. Except ye eat the fiesh ol the Son of man, and drink his blood ye have no life in you.

The inner man then is not the soul, but the spirit. and as the Christian has the sp rit by Christ in him, or the life which is received of faith, it is but reisonable to believe that when the earthly tabernacle is dissolved, the spirit being free will unite w.th its proper element, and so remain until its more perfect state, when its immortal tabernacle shall be its abode. And having a body like unto Christ's glorious body shall rejoice in a full salvation, of body, soul, and spirit to be an active being on God's new earth and a partaker of all the glories of God's etimal kingdom. Then shall the mick inherit the earth as joint heirs with Christ.

J. REYNOLDS.

OBITUARY.

DIED. In Waitsfield Vt. June 30th 1862 Sister ORINDA M LEARNED, aged 58.

The subject of the above notice was an affectionate wife, a tender parent, a devoted Christian. At an early age she became a subject of saving grace and united with the Baptist church. From the beginning of her Christian course she made it her business to walk with God. So that when the news of our Lord's return reached her ears she received it with gladness. She was not moved about by every "wind of doctrine" that has afflicted us as a people but continued steadfast in 'the faith once delivered to the saints' as she heard it from Father Miller and his fellow laborers in the gospel. For several of the

Died in Bolton, C. E. Aug. 24. 1862. Sister ROSEPHA A. DREW, wile of George R. Drew and daughter of Bro. Abram and Sister Maria Gould. aged twentythree years. Sister R. experienced religion a few years past, under the proclamation of the truth of the soon ocming of our Lord and Mas ter : in which she lived a faithful follower of Christ until her death, which terminated after an illness of about twelve days of billious and typhoid fever.

Truly death has chosen a shining mark ; for Rosepha was a lovely companion, and highly esteemed by all who made her acquaintance. Like a flower she bloomed but to fade away; an untimely blast passed over her, and she is gone. Sad hearts and streaming tears gave proof that all keenly felt the loss of companion, child, sister, friend and neighbor. Only a few week before her death, cheerful and joy-

ous, the rose of health bloomed upon her cheek ; but oh how uncertain is mortal life. Thus passed away another soul to sleep in Jesus. I had the opportunity of conversing with her in her sickness, and our hearts were made glad in finding her in such a hopeful state of mind, conscious of her approaching danger she seemed calm and resigned to the will of her Maker. She expressed a desire to recover, if it was the will of God, that she might live to Christ only. An hour is soon coming when we shall greet her again on the heavenly shore. She leaves a kind companion and one child seven months old, a father mother, three sisters, four brothers, and a large circle of other relatives and friends to mourn her loss; and truly, it is a loss.

A discourse was delivered by the writer from Acts 26: 8. "Why should it be thought a thing incrediblewith you that God should raise the dead ?"

But death, and he who hath its power, Shall be at last destroyed ; And saints no more, O joyful hour,

Will be by them annoyed. JOHN CHAPMAN. Crisis please copy.

ADVERTISEMENTS.

Memoirs of William Miller. By the author of the Time of the End-excepting

the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 ets. Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth ; thousands, who knew him not, formed opinions of him anything but complimentary to his in-telligence and sanity. It was therefore the design of this volume to show him to the world as he was -to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to tollow him into his closet and places of retirement, to unfold the workcloset and places of retirement, to unfold the work-ings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by nar-rations of interviews with him, accounts of his pub-lic labors in the various places he visited, a full presentation of his views, with the manner of their concertion, and arising ranging environments of interviews in the various places of intervent in the various of the various places of intervent in conception, and various reminiscences of interest in conne

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

This volume is worthy of a perusal by all who ake an interest in the great purposes God has re-vealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a last years of her life she was a great sufferer (from asthma and other diseases) but was scarce ever history of his religious life, is not chargeable with disposition to exaggerate and over-paint, the main that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap pointments, and his death, and frees him from many of the injurious imputations with which he was as sailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested ; his great aim in his His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected rom an upright man. Instead of resorting to sub terfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retain-ed his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's

present editor of the Advent Herald and published in Lowell, was relieved of piles which had afflicted hi in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful in-crease of knowledge respecting the prophecies and periods that fill up the future of this world's dura-tion, to the final consummation. It precents arguing commutations of the times of the times of a work to be used for the second secon

It presents various computations of the times of Daniel and John ; copies Rev E. B. Elliott's view of "our present position in the prophetic calen-dar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chaluers, Hitchcock, and Wes ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing From Dr. Geo. Pier faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75ets—ta those who do not wish to give \$1,its formar retail price.

Opinis of the press :

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

"This book will prove a mine of interesting re-search."-Montreal Journal of Literature.

"The book is a complete digest of prophetic in-terpretation, and should be the companion of every Bible student."-Detroit Free Press.

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

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

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

"A condensed view is presented of the entire history of prophetic interpretation, and of the compu-tations of the prophetic periods."-Missouri Republican.

"The enquiring Christian will find much to en-gage his attention."—Due West Telescope.

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

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

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

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

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

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

"A compendious collection of Second Advent es-ys."—N. Y. Evangelist. says.

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

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

"A great abundance of materials for the prosecu-tion of the study of prophecy."—Port. Chris. Mirror.

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

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."-Portland Transcript.

have been afflicted with piles for over twenty years. The 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 Gol-den 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

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

"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 Gol-den 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, 11., 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, hu-mors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place. place

The GOLDEN SALVE—A GREAT HEALING REMENT.—It is with much pleasure we announce the advent of this new article in our eity, 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 cuse of bro-ken breast ; another where the life of a child was saved— a case of chafing ; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days ; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

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

Made only by C. P. Whitten, No. 35 and 37 East Mer rimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large dis-count will be made to agents. aug 13-pd to jan 1°62 For sale at this office.

DANIEL CAMPBELL.

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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.

for the purposes named. Try it. Price, 37 1-2 ets. DB. Litter's ANTI-BILLOUS PHYSIC, As a gentle purga-tive, 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 confi-dently 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

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PARTY AND AND AND ADDITION A	and the state	a stand of the

hma and other diseases) but was scarce ever known to complain. With a smiling countenance, even in the hour of pain, she would say: -

"I'll suffer on . . . Till my deliverer comes And wipes away his servants' tears And takes his exiles home.''

For one or two of the last years of her life, when I met her she would sometimes say : "I don't know what I have to live for, only to see my son a Christian." The rest of the family professed Christ. During the last winter I held a series of meetings near her residence, and that son of many prayers. was hopefully converted. Afterwards when meetng her she said, "I have nothing to live for now, I am ready to depart." As she lived for Christ, so she died in him. Of her it may be added with truth: "Blessed are the dead that die in the Lord," as she was one who could say, "I have fought a good premillennial coming. fight." We took it for a text on the occasion of her funeral, and we can but hope that God blessed the trath to some that heard. D. Bosworrs.

A Volume for the Times. "THE TIME OF THE END." This volume of over 400 pages, compiled by the

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilbiains, 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 experi-enced and competent judges to be the best or ubination of medicinal ingredients for external inflammatory difficul-ties that has ever been produced. Many of the best phy-sicians of the various schools use it and also recommend it. Every farmer should have it for horses ; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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

"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. Plumm 5, Lake Village, N. H.

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CHILDREN'S DEPARTMENT "FEED MY LAMBS."-John 21:15.

304

BOSTON, SEPTEMBER 20, 1862.

A Scripture Riddle.

God made Adam out of dust, He thought it best to make me first, So I was made before the man, According to God's holy plan. My body he did form complete, But without legs, or arms, or feet; My ways and action did control. But yet was made without a sonl; A living creature I became. "T was Adam that gave me my name; Then from his presence 1 withdrew; No more f Adam ever knew, But did my Maker's laws obey : From them I never went astray; Thousands of miles I went in fear, Though seldom on the earth appear. God for His end did something see, And planted a living soul in me; A punishment the Lord did claim, And took from me that soul again. And when from me that soul was fled, I was the same as when first made; And without hands, or feet, or soul, I travel now from pole to pole.

African Cruelties.

The children, when they read the follows ing, must appreciate the privileges social, civil, and religious, they enjoy in this land of Christian influence. And they should remember and pray for those who are in that far off heathen land. There are children also in our own country, in the rebellious States, who are suffering much under the cruel system of American slavery. Let us be thankful to God that we were not born in the dark habitations of cruelty.

Mr. Hinderer is a missionary of the English Church Missionary Society in Western Africa. Some time since he went to the town of llesa, in the Yoruba country, and he gives a sad account of the cruelties of the kings and people there. The wall of the town, he says, is "at least fifteen feet high, and no less than six feet thick, and hundreds of human skulls are tempered into this wall! At the north gate 1 countinto this wall! At the north gate 1 counted upwards of a hundred, all those of war captives. It is awful to think that the walls were originally built with the sacrifice of two human beings, who were walled up alive. These were none other than the first-born son and daughter of the then reigning king !

"The most dreadful thing is the whole sale slaughter of men, women and children, on the occasion of the death of a king. My host, his first servant (or slave), die with the present king, if they live till Hatley, Canada East. with several of his household, will have to his death. I saw also twelve little boys with brass rings on their ankles, who, together with the same number of girls, will gether with the same number of girls, will have to die with him too, and many oth-ers. If the girls come of age before the Holme, 34 Devon street, Liverpool, England." ers. If the girls come of age before the death of the king, they may be given in marriage; and then twelve other little ones are chosen in their stead. These poor victims have to be buried with their king, in the same grave, some under, some at each side of him, and some at his head and feet. But by far the most dreadful fate is that of two individuals, who have to be buried alive with him, one sitting over his head, and the other at his feet, with burning lamps in their hands. And in order that the lampholders may not escape by a bargain with the undertaker, their legs are to be broken before they take their seat near the king's body. This calamity may soon befall those poor people and children, for the king is by no means a young man. But if a missionary were there, he would no doubt prevail on the king to give up

Such practices, provided the under chiefs would submit to it.

Mr. Hinderer also says: "One of my constant visitors was the king's own son, a little boy of about four or five years old. On the first day of his visiting me, as he was sitting on the ground, looking intently on me and all I did, for hours, he was called to his dinner, when he answered boldly, "I shall not come; I don't want to eat; here I shall sit and look at the white man till my eye is satisfied." And on my leaving Ilesa, his grandmother had to tie him on her back, for he would try and run after me, saying he must go with me."

APPOINTMENTS.

NOTICES OF J. V. HIMES.

I shall meet with the Maine State Conference. Portland, Sept. 17, and continue over the Sabbath, 21st.

On my way to Stanbridge, Canada East, from Portland, I will preach in Melbourne, C. E., Sept. 23d, instead of the 22 d, as noticed last week; and in Lawrenceville, Sept. 24, and shall be obliged to omit my appointment at Waterloo this time. Conference and lectures at Stanbridge, Stone Set-

tlement, Sept. 25 to 30. Let all come in the first of

the meetings and continue through. Lectures on the Advent in Craftsbury, Vt., Oct. 2 to 6th. This being a new field, it will be pleasant to have brethren come in and help. Call on Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

The friends in Pennsylvania, Iowa, and Wiscon-The friends in Pennsylvania, Iowa, and Wiscon-sin will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where ft may be practicable) on my route. I shall go by Chicago, Ill., and Davenport, Iowa, thence to Muscatine, Iowa, &c. Special notice here-after.

after.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution. passed at the last session, it will be seen that the time for holding the next session is just at hand. "Resolved, That the time of holding our State Conference be changed, from the third Thursday in

June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 c'clock, A. M., and continue over the Sab-

It belongs to our brethren to say where it shall

Concord, Sept. 4, 1862.

NOTICE.

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

My appointment at Loudon Rridge, on Sunday, the 28th of Sept., is withdrawn, as Eld. J. Harvey has an appointment there at that time. I expect to be at Warner on that day. T. M. PREBLE.

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

come with teams will be provided for, but will have to provide mostly for their own horses. The Port-land brethren will do all they can to entertain the friends who come. Call on Bro. J. S. Brooks, 8 Summer street; Bro. Peter Johnson; Bro. Elden, 16 Tyng street; Elder B. Emery, Congress street; Bro. Charles H. Wyman, 12 Salem street, - who

will aid you in finding suitable places to stop. O. R. FASSETT, Pres't. I. C. WELCOME, Sec. Yarmouth, Me. Aug. 23, 1862.

NOTICE.

The Anniversary of the American Millennial Asso-ciation will be holden in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednes-day, Oct. 10th, at 7 P. M.; at which time the an-nual election of officers will take place for the ensu-JOSIAH LITCH, Pres't. F. GUNNER, Rec. Sec. ing year. [ma banded]

EVANGELICAL ADVENT CONFERENCE.

THE EVANGLICAL ADVENT CONFERENCE will hold its

The opening service will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bos-worth.

worth. Wednesday, A. M. A session of the American Millen-

Wednesday, A. M. A session of the American Ante-nial Association. Wednesday, P. M. A session of the Evangelical Ad-vent Conference. Business and Essays. Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light. Thursday. Sessions of Conference. Business and Es-says.

says. In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its In-crease and Support; to be followed by addresses from other brethren. The following are some of the subjects that will be dis-

and support, to be followed by addresses from other brethren.
The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.
Prayer, its essential qualities. H. Canfield.
Active Christianity, what is it, and its results, present and future. I. H. Shipman.
Social meetings, the duty and benefits of maintaining them. D. I. Robinson.
The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.
Either The Coming One or the Resurrection. S. Bliss.

Bliss.

Binss.
7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.
8. Ministerial success, in what it consists, its secret.
J. M. Orrech.

J. M. Orrock. 9. Our mission, what it is, and how it should be prose-

cuted. L. Osler.

JOHN PEARSON, jr., LEMUEL OSLER, ANTHONY PEARCE, Committee.

I have made arrangements with the Vt. Central and Rutland and Burlington R. R. to pass the friends over this road, to and from our Conference, for fare over this road, to and from our Conference, for fare one way. So that friends coming from the S- or E., will buy their ticketsonly to Bellows Falls or White River Junction; then pay for local ticket to Water-bury, and when they give it up, ask for check back. Those from the West will do the same from any sta-tion on the Rutland and Burlington Rail Road. Those from the North, via Rouse's Point, the same. As we expect a number of our friends from Canada, perhaps Bro. Orrock can get the road from Waterperhaps Bro. Orrock can get the road from Water-loo to Rouse's Point to do the same. D. Bosworrn.

Waterbury, August 26, 1862. [Will Bro. Orrock look at the above .- ED.]

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Eld. J. M. Orrock. As you say of Mrs. S. Keazer, "in V. Truell's," we have changed it from Bro. Hurd's to that bundle.

A. M. ASSOCIATION.

The "American Millennial Association," located in Bos-ton, Mass., was legally organized Nov. 12th, 1858, under the provisions of the böth Chapter of the Acts of the Lo-gislature of Massachusetts of A. D. 1857, for chanitable 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 acknow-ledged, 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 BLIES, Treasurer.

ACKNOWLEDGEMENTS TO TUESDAY, SEPTEMBER 16, 1862.] H. B. Eaton, M. D., Rockport, Me.....\$5.00

Agents of the Advent Herald.

Albany, N. Y Wm. Nichols, 85 Lydius-street Burlington, Iowa.....James S. Brandeburg Chazy, Clinton Co., N. Y.....C. P. Dow Cabot, (Lower Branch),) Vt......Dr. M. P. Wallace Cabot, (Lower Branch); Vt. Dr. M. P. Wallace Cineinnait, O. Joseph Wilson Do Kalb Centre, III. R. Sturvesant Dunham, C. E. D. W. Sornberger Derby Line, Vt. S. Foster Eddington, Me. Thomas Smith Fairhaven, Vt. Robbins Miller Freeland, De Kalb Co., Ill. Wells A. Fay Homer, N. Y. J. L. Chore

 Freeland, De Kalb Co, all.
 J. L. Clapp

 Homer, N. Y.
 J. L. Clapp

 Haverhill, Mass
 Lendal Brown

 Lockport, N. Y.
 R. W. Beek

 Johnson's Creek, N. Y.
 Hiram Russell

 Kincardine, C. W
 Joseph Barker

 Loudon Mills, N. H.
 George Locke

 War Kitzen
 War Kitzen

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be ap-plied under the direction of the Standing Committee of that Association to the standing committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Heratd*, if pre-paid quar-terly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If *nat* pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

DOU OF TO TUESDAY, SEPTEMBER 16.

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

(Will Bro. Orrock look at the above.--ED.]should be at once communicated to the Business Agent.ANNUAL DONATIONS.The is desirable that there be raised by donation five or
ix hundred dollare seek year, by annual subscriptions
and the following may be a suitable form of pledge for
that purpose.Those sending money should remember that we have
many subscribers of similar names, that there are town of
the same name in different States, and is some States there
are name. Therefore it is
necessary to give his own name in full, and his Post-offic
address --- the name of the town and state, and if out of
New England, the county to which his Paper is directed.
An emission of some of these often, yes daily, gives us
out of New England, the county to which his Paper is directed.
An emission of some of these often, yes daily, gives us
out of New England their County, while some fail to give
ore their town. Sometimes they live in one town and
different. Some innes they live in one town and
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New England their County, while some fail to give
ore their states. Sometimes they live in initial, when
there same name in different Sometimes the same pouper goes to a spirent
town

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

NOTICE FOR MAINE.

The managers of the Correna Camp Meeting hav-ing changed the time of their meeting, so that it comes on the time of the appointment for the State Conference, we change our time, that brethren may be able to attend both. THE MAINE ANNUAL AD-VENT CONFERENCE will convene on Wednesday even-ing, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, Portland, and continue Hall, on Congress street, Portland, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine who can work in union and harmony for the objects of the confer-ence, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters come as can, in the spirit of Christ, ready to work for the Lord, praying that God may make this conference a blessing to us all and an instrument of good to others. Brethren will come mostly by cars and boats. Those who

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

and while he lost tarth in himse as undiministical in Gool, and or his followers from the dangers or exposed, of relaysing into un

A Volume for the Times.

This volume of over 400 pages, compiled by the

advent, was such as might be expe

and, retain

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

Eld. J. Chapman 1075; Eld. I. Blnke 1101; Mrs. S. Keazer 1130, each \$1. Miss Jeannette Gibbs 1153; H. B. Eaton, M. D., 1184; Mrs. D. D. Allen 1147; Miss A. Blake 1143; J. Bailey

Ars. D. D. Alter 1147; Siss A. Blace 1143; J. Daniel 1153, each \$2.
Capt. G. L. Stanwood 1127, \$3,
Henry Rupp 1241---ff all designed for the Herald account; Orange Bartlett 1147, each \$5.
Dr. R. Parmelee 1164, \$2.25; Dr. G. O. Somers 1095, 75 ets.; Rev. S. W. Thurber 1081, 24 ets.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noo n of tast once of da