



From the London Quarterly Journal of Prophecy.

### "Memorial of Blowing of Trumpets."

In reference to this feast we read in the 31st 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 I understood not. I removed his shoulder from 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 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 deliverance from Egypt—a time of great distress 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 record.

In the 19th chapter of Exodus, we read, "It came to pass on the third day, in the morning, that there were thunders 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 voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered 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 which 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.

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 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,  
Christ walks beside thee, till thou rise higher;

Still, in security thou may'st be,  
God, in his purity smileth on thee.

Weak and imperfect, fearful and frail,  
Faith, that is fixed on him, never can fall;  
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;  
A reef in the ocean, but be not afraid,  
He walks on the water, the flood-tides are stayed;  
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,  
Keep thou thy truthfulness, all shall be right.

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.  
From this hot crucible, truths will unfold;  
Dross is reducible, not the pure gold.

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 floundering 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 the prophets, and of them which keep the sayings of this book. Worship God."—Rev. 22: 9.

"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. Kelley'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 appearance of each as given by Daniel and John.

#### 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: 6.

"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 garment down to the feet, and girt about the paps with a golden girdle."—Rev. 1: 13.

"And his countenance was as the sun shineth in strength."—Rev. 1: 16.

"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 Gabriel; 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 the unfolding of prophecy be committed to Mich-

ael, our great prince, and his angel Gabriel, who only resembled Michael, we know what the Revelator meant when he said that Jesus Christ received the revelation from God, and ("he Christ or Michael) sent and signified it by his angel (Gabriel) unto his servant John."

More may be learned about this celestial servant Gabriel by consulting Luke 1: 19, 26. This same man (for thus Daniel calls him) clothed in linen, swore that three times and a half and these "wonders" should be finished." Dan. 12: 6, 7. And this same angel swears to John (Rev. 10: 5-7.) that the three times and a half are ended, and then the "mysteries" or "wonders" are finished. We also have in the 10th of Daniel the secret why angels are so frequently called "a certain man." Verse 16, one like the "multitude of the sons of men," "the appearance of men."

Then if the angel which served Daniel, John and the prophets, is called a man when he was a man only in "similitude" or "appearance," let us not countenance this fable of these last days, that 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, Conn.

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

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 emerge? will be the question of some; Ought it to do so? will be that of others. Nor will these two last questions be asked by his enemies and detractors alone; many of his true admirers, many of the warm lovers of the man himself, and the cherishers of his memory, will be inclined to ask them, though, perhaps, they may be slow to give the answer.

Whether the aberrations of his latter years deserve all the epithets that have been flung at them with such singular goodwill, by many whose acquaintance with the circumstances was at best one-sided and distant, is a point which we do not touch. But the eagerness with which these deviations were seized, and hurled with indiscriminate animosity against the entire man and his whole life, suggests some sorrowful thoughts as to the candour and equity of the verdict. It is not that his extraordinary success threw him across the slander of envious pens and lips. We know how to measure the assault in such a case, and to make allowance for the ungenerous detractor of disappointed ambition. But our business, as writers in a journal dedicated to prophetic inquiry, lies beyond this. We read in the overcharged assaults made upon the man Edward Irving, the expression of dislike to millenarianism, and of delight at the fall of a millenarian standard-bearer. We can easily see the distaste at all prophetic studies giving edge to the weapons with which one of its students is assailed. The fierce denunciation of what is unsound in this great man seems to us the utterance of the pent-up fury against what we consider sound and true. Had Irving not been a millenarian, we have courage enough to believe that he would have been weighed in more honest balances. The man and his errors would have been patiently separated; the sweep of condemnation would have been somewhat limited; evil and good, true and untrue, would not have been buried in the same grave; and justice would have, ere this time, found some way of letting it be-

known that Irving's aberrations were not the whole of Irving, and that, sorrowful as was his sunset, his morning was full of promise, and his noon of brightness.

Yet not the less do we refuse to endorse his errors. They were grave enough to cast a shadow. They cannot but lead us to scrutinise his later words suspiciously, and to hinder the confidence in his previous expositions which otherwise we should have felt. Nor do we speak vaguely, as too many of his detractors have done, We speak what we know and have pondered. We have gone through his whole works, (not to mark the strange inconsistencies between his first and his last, but for higher ends,) and have weighed his words. Why should we hesitate to say that he erred most grievously, and that to an extent and in ways which those who have not studied his later treatises would hardly credit? Not to speak of his statements regarding Christ's humanity, and its "proclivity to evil"—not to speak of his declared belief in prophecies and miracles, which soon falsified themselves, we might just point to one of the latest and saddest proclamations 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 maintained.

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 secret expedition, and returned ere nightfall with an old relic of the Covenant;—a tombstone;—which he deposited on his father's hearth. His frequent allusions to the Reformation and its grandeur, to the Covenant and its martyrdoms, show how deeply these lights and shadows had taken possession of his soul; how completely he had identified himself with the men of another and more sombre, as well as more stormy age.

Many are the stories which we have heard from his old pupils, both at Haddington and Kirkcaldy, relating both to his mind and body, both of which always bulked largely before the eye of all with whom he was brought into connection. We have heard them tell of his severities in school, and of the times when both hand and foot were called into requisition in order to inflict the needed amount of chastisement. We have heard, too, of the high order of his teaching qualifications; how thorough the drill and discipline of the school, how rapid the progress of the scholar, how great the confidence in the teacher, and how satisfactory the remembrances of school-days with such a preceptor. We have heard, too, of feats of bodily strength; of the length of the arm that was stretched down to unbar a door that had been barred against him in the total forgetfulness that he was a being approaching to six feet four in height, with an arm proportionate to his stature.

We have heard, too, of his tempestuous eloquence as a preacher, ere the church or the world had opened their ears to listen to him. Some may perhaps have caught the following story, too illustrative to be let slip, yet not very remarkable in itself:—Preaching one day, (our informant said at or near Haddington,) he was so demonstrative, both in voice and gesticulation, as to strike visible terror into some of his younger hearers. One little girl sat listening in a room, and clung to her mother through dread of mortal injury. As she left the church, she clung still more closely, exclaiming, "Oh, mither, yon's

an awfu' man! It's a gude thing he was steekit in yon box; had he gotten oot, he would have come down 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 simple. Ed. Her.

### 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 bear, 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 readers, 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 explained, hence mistakes may naturally be expected in interpretations of prophecies until the actual occurrence of the events prophesied. Many of the interpretations of prophecy have been long accepted, long believed; 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 overrun the earth, 'a kingdom which shall stand forever,' 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 time to 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,

grinding it to powder. Some have thought this stone to foreshadow Christ or his spiritual kingdom. 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 government, Great Britain being the mountain 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.'

"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 empire; 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: 'Freedom 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 known 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, that old 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."

GENEVA.

Is any comment needed on the above?

### 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 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 hundred fold. A missionary of Turkey sends the following incident to the Maine Evangelist:

There was one pleasant-looking boy of sixteen or seventeen, who has been for several weeks driven out from his home by his wicked father, because he persisted in reading the Testament and coming to the Protestant chapel. His father forbade all of the same trade to give him any work, so that he has been unable to earn anything to support himself. If he will only forsake the truth, his father promises to do a good deal for him; but he says he will not give up the Bible and Bible truth. While we were talking in the chapel, his father sent for him, wishing him to leave the Protestants. He told his brother, who came for him that he would return, but with four conditions, first, he must not be compelled 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 young boy remains without a home, sleeping sometimes at the chapel, and sometimes at the houses of Protestants, who are all very kind to him. Perhaps he will yet come to the Khar-foot Theological School, and you may at some time hear of him again. When we asked him why he did not go back and forsake the Testament, or do as his father wished, his first and ready reply was, "Christ has said, he that loveth 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 too.

### The Rebellion in China.

The following extract is from a letter from an American resident of China, dated Shanghai, April 3, 1862. After stating that the successes of the rebels, and especially the capture 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 city--that 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 the Chinese Government, a ditch wide and deep enough 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 naval force, French and English anchored just off 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 has now a native population of nearly a million.

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 my arrival here I have sometimes counted six or eight burning villages, and the rush of villagers towards this place, flying for their lives, some of them disfigured and bloody, tells of the terrible scourge of civil war. It is bad enough in our own loved land; but where it occurs without the ameliorating influence of civilization, is truly horrible. \* \* \* Until the past year or two, the rebels had the sympathies of foreigners. The little known of them was favorably regarded. The imperial government was thoroughly rotten. The people were oppressed by petty officials. The country was ripe for rebellion. Never was there a more flattering prospect for such an uprising.

The rebels were successful in foreign negotiations, and destroyed the prestige of the Emperor. Several of the richest provinces of China were under their control, and they only needed to push on with the energy which had hitherto distinguished them, to obtain possession of the imperial city. But success appears to 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 assumed divine honors, Nankin became the seat of the heavenly king; and the rebel forces lost sight of the object of the rebellion, and have since contented themselves with overturning and devastating the country in their possession. Instead of encouraging business and getting the good will of the people, the cities which they hold have become mere barracks for soldiers, and to the country people the term 'rebel' is connected with all that is cruel and blood-thirsty.

Meanwhile, the new government at Peking, 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; and it ill becomes you to fret a child who fails to keep pace with your thought. Teach him patiently 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 impatient word or frown, nor attempt, on the contrary, a long instructive reply to every casual 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 molecule of truth he asks for, you can wet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant into the world.

Bear patiently the childish humors of those little 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 patiently, they become elements of happiness and usefulness. Passions are but fires, that may either

scorch us with their uncontrolled fury, or may 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 a perennial blessedness; its ripened fruit will afford you a perpetual joy.—*Mich. Jour. of Education.*

### 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 revered 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 inspired 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 language 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 Deliverer. He is all that can attract, and endear, and delight, and satisfy the soul forever.

It is because of this that the strength of attachment to Christ is so great and undying. When desire fails and the heart loses its hold on earthly interests and attachments, this divine affection lives and glows with the freshness of youthful 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 it green, and from the very grave of earthly hopes spring forth plants of fairest trust and piety.

### 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 names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on

the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We 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 any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



## ADVENT HERALD.

BOSTON, SEPTEMBER 20, 1862.

SYLVESTER BLISS, EDITOR.

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

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, sometimes 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 XL.

#### 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 sanctuary, or only by some incident marking the *initial* steps, or some one of them, in its progress!

It is clear that the predicted cleansing must be some event of greater significance than any transpiring during the long period of the 2300 days continuance; 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 upon was of greater importance in that direction, than any preceding event since Judea was over spread by 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 indicative of the termination of those abominations, than were those of the removal of the heathen monuments from Judea after A. D. 323 and the erection of Christian temples on all the sacred sites; which was thought at the time to be the fulfillment of the prophecies respecting the New Jerusalem?

For if no events have since transpired equalling those in importance, or pointing with more significance in the required direction,—and there surely have not,—then the prophetic period which could not then have terminated, cannot yet have ended; so that for its completion we must look for some event, the like of which history has no parallel.

What, then, is signified by the cleansing? "Justified" is the marginal reading—restored. That is, it shall be placed in a position as if it had never been defiled. When the days shall end, the times of the Gentiles will have then been fulfilled. The true God will alone be worshipped in the Sanctuary 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 to shine on the Sanctuary that is desolate, (Dan. 9: 17,) will have been fully answered.

There are other Scriptures which throw light on this predicted restoration. Micah prophesied that after Zion's desolation, "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; and people shall flow unto it," Mic. 4: 1. See also Isa. 2: 2.

The phrase, "in the last," in both Isaiah and Micah, is from the Hebrew *ah-gharuh*, which denotes the end or farthest part, as in Psa. 37: 37, "for the end of that man is peace;" v. 38, "the end of the wicked shall be cut off;" 73; 17, "then understood I their end;" Prov. 14: 13 "and the end of that mirth is heaviness;" 23; 32, "At the last it biteth like a serpent;" 25: 8, "what to do in the end thereof;" Eccl. 7: 8, "better is the end of a thing;" Isa. 46: 10, "declaring the end from the beginning." These examples justify the rendering of this phrase, "It shall come to pass in the end of the days," &c.,—i. e. in the end of the gospel dispensation, and synchronizing with "the consummation of Dan. 9: 27, to which time the holy place was to be desolated.

"The mountain of the Lord's house" that is to be established in the top of the mountains, can be no other than mount Moriah on which the Lord's house was erected by Solomon; of which the prediction was made: "Zion for your sakes shall be ploughed 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.

The word "established," in both Isaiah and Micah, (Heb. *koon*) conveys the idea of permanence. Thus it is rendered, in Job, 21: 8 "Their seed is established in their sight;" Psa. 57: 7, "My heart 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 rendering in Ex. 6: 14, "the heads of their father's houses;" 12: 2, "the beginning of months;" 30: 23, "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;" 23: 20, Micah the first;" 26: 10, "Simri the chief;" 2 Ch. 20: 27, Jehoshaphat 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 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."

The whole passage, then, may read, "And it shall come to pass at the end of the days, that the mountain of the Lord's House shall be established as the chief of the mountains, and have precedence of the hills"—that is, when the times of the Gentiles have been fulfilled, the now desolated site of the Holy Temple shall become again the great center of the Divine government on earth.

This restoration is, evidently, the predicted cleansing of the place of the Sanctuary, now trodden down. For thus we read of it: "The glory of Lebanon shall come together, the fir-tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. 60: 13. "They shall not hurt nor destroy in all my holy [koh-desh]—i. e. sanctuary] mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Ib. 11: 9. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land

of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy [koh-desh] mount at Jerusalem, Ib. 27: 13. "Even them will I bring to my holy [koh-desh] mountain and make them joyful in my house of prayer" Ib. 56: 7. "He that putteth his trust in me shall possess the land, and shall inherit my holy [koh-desh] mountain," Ib. 57: 13. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the less well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation," Isa. 25: 6-9.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Lord from Jerusalem." Isa. 2: 3.

From the foregoing it is apparent that the sanctuary, the nature of its defilement, and its predicted cleansing, justification, or restoration, require that the latter should take place at the epoch of the conflagration predicted by Peter, and consequent upon which we are to look for a new heaven and a new earth wherein dwelleth righteousness. For thus saith the Lord, "I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards shall thou be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. 1, 24-28. Then will the koh-desh land have been 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 terminated. And as no such events can transpire until the revelation of Jesus Christ in flaming fire, taking vengeance on them who know not God and obey not the Gospel, the predicted period must extend to that epoch.

### The War.

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 solicitude. 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's retreat and order to evacuate Nashville. Morgan's army at Cumberland Gap will probably be captured, for at the last advices it was on half rations, all communication cut off, a rebel army in its front and rear, and no 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 constructing will enable us to hold the Mississippi very firmly; and we have naval force enough there now, to keep it within our grasp. The moral we draw, is, that as heretofore, the Navy is the best reliance of the North; and that the vast geographical area in which our armies operate at the South and West, causes them to be lost in the vastness of the space."

There is, we think, another moral that is not sufficiently dwelt upon in this crisis, viz. that God is not necessarily with the heaviest cannon, nor with the largest battalions; that it is not by numbers that victory is to be decided, but by the arm of Him who rules the world. The spirit of worldliness and Sabbath desecration which prevails in our land is most fearful to contemplate. Last Sabbath, at the military encampment at Readville, a few miles out of Boston, it was estimated that some eight thousand visitors were present. At the Camp-meeting lately held on Martha's Vineyard, it is thought that on the Sabbath there were more than ten thousand present,

not one fourth of whom came near the preacher's stand, or seemed to care anything for the ordinances of God's day, or the preaching of His word. At another campmeeting we have heard of, we are told preachers had their book-stands, and sold their books the same on that as on other days. There is more riding out of this city for amusement on Sunday than on any other day of the week; and the cars and omnibusses,—in neither of which have we ever set foot on the Sabbath—never go more crowded than on that holy day; and they are often patronized in their Sabbath desecration, by those who profess to fear God and to keep his commandments. Truly wickedness in every form abounds, and men seem to forget that a just God reigns. If Thomas Jefferson trembled when he thought of the sin of slavery and remembered that God is just, as he said he did, who should not tremble when he thinks not only of slavery, but of all the sins which abound in our land? In view of these will God ever give our country peace? He may give us a short respite; but He may continue this horrid 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 the Chinese philosophers, actually 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 Sin-too worshippers of Japan. Through all this erroneous system the idea of the incarnation is distinctly beheld. Beside this, there was a sect that taught distinctly the incarnation of the Messiah. Mylon, the Dutch 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 expiate 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 sight 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 may cease to take the paper—yet he intends to assist the office while he lives, and has means to do so."

J. M. O.

Bro. Newton has paid up just to the present number which, according to the above, terminates the period of his subscription. We are sorry to lose any of our readers; and where age prevents reading, we have often thought it would be better to hear the paper read, than to have it discontinued. We need all our subscribers, and hope that some friend or neighbor of Bro. N. will feel like reading to him, rather than he and the Herald should part company.

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 fourscore years old." He said to king David, "I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I

eat or drink?" Can I hear any more the voice of singing men and singing women?" 2 Sam. 19: 32, 35. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away," Psa. 90: 10. As we write this, it occurs to us that on reading one day in our mother's maiden journal, written more than half a century since, we found recorded that her great grandfather quoted this text to her and added, "I am this day ten years past four score." Jacob said 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 have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage," Gen. 47: 9.

A peaceful old age, the evening of a godly life, must afford peculiar opportunity for the enjoyment 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. We 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, Vt., 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, Prophecy 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, instead of feeling aggrieved at the exposure of any fallacy in argument, sophistry in reasoning, or error in statements of fact, will feel thankful for needful and timely correction. Sympathy for errors of any kind, and an unwillingness for their rectification, should always be sedulously guarded against. For the indulgence of such sympathy cannot but result deleteriously on the temper and spirit of those thus actuated.

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 stormy shore; thus the souls finds God's most precious gifts in the rugged path of sorrow.

**BELGIAN POPERY.**—The grave state of King Leopold's health is watched by the Jesuit party in Belgium with keen inquiry. It seems to be expected by them that with this wise sovereign the constitutional 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 Leopold 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 called in question." To be warned is to be forearmed. This language is clear enough as to the expectations which are entertained by the clerical foes of constitutional 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 desperate 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 Mercury asserts that it is destitute of truth, and founded probably on the 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 government is concerned.

The Post says the North must either do as England did in 1783 or imitate Russia in her government 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 criticize President Lincoln's address to the negroes relative to emancipation, and his views are pronounced impracticable.

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 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 eye 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 holy conversation and godliness.

"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; and if the gate be straight, it opens into endless life.—Bishop Beveridge.

**THE NUMBER OF KILLED AND WOUNDED IN THE LATE BATTLES.** Dr. Coolidge, having concluded his arduous labors on the bloody field of Manassas, states it as his opinion that the entire number of killed on the Union side is about seventeen hundred. In the series of battles 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 quantities 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.

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 additional 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 roughen 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 soul—habits of love, and purity, and truth—habits of falsehood, malice, and uncleanness, mold and fashion it, till at length its wears the likeness of God, or the image and superscription of the Evil One.

**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: 2; 5: 15, 18, 19, 20.—American Messenger.

**THE SANDWICH ISLANDS.**—The population of the Sandwich Islands has dwindled to 67,000, 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 it, the more you get into the spirit of Christ—*Romaine.*

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting 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.

Monday Aug. 12, 1862. Rose early, refreshed, and happy in God. Took morning 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 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 faithful ones in Espe-rence, 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 complaints 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 be 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.

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 full communion with Christ, which was well received.

While out in my walks to-day, I visited the "Union Cemetery," and stood for a time by the grave of Eld. John Howell, who by his special request was buried here. I recalled the time and circum-

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 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 just. 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 I tarried over another day, and visited, and preached again in the evening on the time of the Advent. I 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 Tra-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 well-educated 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 dispensing 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 church, of which the Rev. M. Parry, was then pastor. He it seems became 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 heresy. 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 occupancy 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 chapel, and happy church in Sandy Hill in 1862, looking for the kingdom.

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 his whole soul. And he went farther than his teacher, 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 continued 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 taught 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 willing to be judged in the "last day."

Thursday, August, 24. Bro. N. W. Wait, formerly of the Christian connexion, now of the Advent church in Sandy Hill, and one of the chief supporters; took me to Fort Edward, where I took leave of him and others, and took the cars for White Hall and arrived at noon. As the boat was to leave immedi-

ately I had not time to call on friends here. We had a pleasant sail up the Lake, for about 3 hours when a heavy rain storm came up; but we arrived at Rouse's Point at 9 o'clock in the evening. I put up with Bro. Wesley Weeks, and only on the 15th, I came to Perry's Mills, and prepared for our camp-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 system, for these acts have no mentality connected with them.

Over these acts, man never has, neither can he ever have any control. Their teaching then is the teaching of God, and is in harmony with the Bible.

There may be conflict without the existence of 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.

Evil did not originate at once, by a miracle, but was of long and gradual development, (still increasing) and God's original plan for its extermination was in the same way, by a gradual decrease but Christ being rejected and exiled, we shall have the New creation, and not the Restitution, hence the eradication of evil will be by a miracle.

There is such a thing as restoring a machine, providing it is done in season, otherwise, it must be new-created.

A miracle was usually wrought against an evil. Man's consciousness of natural evil is greater than 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.

The first sin and the first moral evil were the same.

The origin of sin or moral evil was an antecedent 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 un-fallen state, could have had a sense of sin and evil unpossessed, and so have dispensed with its introduction, and at the same time the end would have been attained that has been attained by its introduction.

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

From Bro. Robbins Miller.

Bro. Bliss:—The friends are all well in this section. We are truly living in "grand and awful times." What will be the end of these things? Will it not be, the establishing of that peace that will be from sea to sea, and from the rivers to the end of the earth? These times will fit the mind for a bet-

ter enjoyment of peace when it comes, and a longing for that rest that remains for the people of God. While the world looks for peace through the instrumentality of mortal man, we look for it through the proclamation of the King of kings.

Truly yours

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 King. Ed.

From Bro. D. T. Taylor.

Bro. Bliss. I mail you with this a Northampton paper containing a notice of the camp meeting at W. It is the view of an outsider—a Baptist reporter took of our sayings and doings. He is incorrect in saying that Storrs, &c., hold to the "non-resurrection of the dead,"—also in giving 9 periodicals to the publication society. He himself corrected the first with pencil before sending me the paper. I am yours hastily,

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 religious feeling among the people. Forty came forward for prayers last evening, and thirty-two have been immersed in the Chicopee river during the meeting.

The general order of conducting a Second Advent campmeeting is much like that of a Methodist camp meeting, and yet the Adventists are strictly Baptists 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 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 Adventists discard this latter doctrine. With regard to our 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 this rebellion, the London Times to the contrary notwithstanding. His remarks found an echo from the audience.

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 sects.

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. Luckily but few were in the tent at the time, and all 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.

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 everlasting, is life, and from its use in the Bible appears to mean, life absolute, as independent of circumstances, as being the very principle of existence, and opposed to natural life, which is dependent on natural elements for its being. Thus when man is spoken of in his resurrection and immortal state his



