

sent for his aide-de-camp. The report of his suicide soon became current, although every endeavor was used to make it believe that he had been struck by apoplexy. Count Lambert went to him, and shaking him by the hand, expressed his regret for what had happened, and retired bathed in tears. The general lived for forty-two hours, in the greatest suffering, and then expired. He was sensible to the last, begging the officers who were near to him to conceal the cause of his death as long as possible from his wife. 'As to my son'—(a young man of seventeen, now at St. Petersburg)—'let him know that I have not died like a coward, who failed in his duty, or feared the responsibility of his acts, but to obey the prescriptions of military honor. Let him know all that may honor the memory of his father.'

The Refiner of Silver.

Our trials are not necessarily punishments: they are the means of purification. The illustration in the book of Malachi is familiar to every reader, but the comment upon it that was given in Dublin has, perhaps, not been read by many who will see these lines. In that city, a few years ago, a company of ladies met to read the Scriptures and converse on them. They were reading the passage above referred to. One of the ladies gave it as her opinion that the fuller's earth and the "refiner of silver" were only the same image, intending to convey the idea of the sanctifying grace of Christ.

"No," said another, "they are not just the same image." There is something remarkable in the expression: "He shall sit as a refiner." This lady promised to call on a silversmith and see what he said on the subject. She accordingly went, without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her.

"But do you sit, sir," said she, "while you are refining?" "Yes, madam, I must sit, with my eye steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured." She saw at once the beauty, and comfort too, of the expression: "He shall sit as a refiner." Christ sees it needful to put his children into a furnace, but he is seated by the side of it; his eye is steadily intent on the work of purifying, and his wisdom and his love are engaged to do it in the best manner. Just as she turned from the shop door, the silversmith called her back to mention one circumstance which he had forgotten. It was, that he only knew that the process of purifying was complete by seeing his own image in the silver. The point of the comment is in the last remark of the refiner. When the image of Christ appears in the believer the work of refining is done.

An Episcopal clergyman in Dublin sent me the fact some fifteen years ago, and it has been often published since, to the comfort of those who are tried in the furnace of sorrow. My favorite poet, Montgomery, has given measure to the same thoughts:

CHRIST THE PURIFIER.

"He shall sit as a refiner and purifier of silver."—Mal. 3: 3.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus, in God's furnace, are his people tried;
Thrice happy they who to the end endure;
But who the fiery trial may abide?

Who, from the crucible, come forth so pure
That He, whose eyes of flame look through the whole,

May see his image perfect in the soul?
Nor with an evanescent glimpse alone,
As, in that mirror, the refiner's face;

But, stamped with heaven's broad signet, there
be shown
Immanuel's features, full of truth and grace!

And round that seal of love this motto be,
"Not for a moment, but eternity!"

A dear friend, in the depths of distress, has found comfort in these lines:

"Cast thy burden upon the Lord."—Psalm 55: 22.

"Is this the way, my Father?"
"Tis, my child;
Thou must pass through this tangled, dreary wild,
If thou wouldst reach the city undefiled,
Thy peaceful home above."

"But enemies are round."
"Yes, child, I know
That where thou least expect'st, thou'lt find a foe.
But victor thou shalt prove o'er all below;
Only seek strength above."

"My Father, it is dark."
"Child, take my hand;
Cling close to me. I'll lead thee through the land;
Trust my all-seeing care. So shalt thou stand
'Midst glory bright above."

"My footsteps seem to slide."
"Child, only raise
Thine eye to me; then, in these slippery ways,
I will hold up thy goings. Thou shalt praise
Me for each step above."

"O, Father! I am weary."
"Child, lean thy head
Upon my breast. It was my love that spread
Thy rugged path. Hope on, till I have said,
"Rest, for aye, above."

Four words more. "The time is short." Let this be a comfort to those whose faith is feeble and whose afflictions are sore. They cannot last forever, for the grave is not far off, and then the weary are at rest.—N. Y. Observer.

Question to Those Who Neglect Prayer-Meetings.

- 1. Are you not always better employed? If not, can it be right in you to absent yourself?
- 2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?
- 3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?
- 4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?
- 5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness.
- 6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?
- 7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?
- 8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer, by your conduct?
- 9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?
- 10. Are you sure that you fulfill your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?
- 11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?
- 12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?
- 13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold,

or as indifferent about the prosperity of the cause as you appear to be?—United Methodist Magazine.

For the Herald.

"What is in the Moon?—Science and Religion.

EDITOR OF THE HERALD:—I noticed in a number of your most excellent paper the above, from the English Quarterly, and by your permission send you a few words in relation to the subject; not that I am able to properly discuss it, but, as said by another, to "provoke thought," by the aid of some adopted views, as such may come to mind.

It is well known that the moon affords the astronomer the best chance to examine into the science of the heavenly bodies. This body is near at hand, yes very near, compared with other celestial orbs with which we have to encounter.

A speculation as to its composition has occupied the mind and time of the scientific world, and especially the European star-gazers. In conjunction with her proximity to our abode and the most powerful instruments, great advantage has been gained, and some astronomers have declared it was not looking "at" the moon, but was looking "into it."

Since this cherished study has been making such progress in the scientific ranks, new fields are explored with renewed zeal, and it can be calculated to a certainty that the lunar orb presents a surface of ragged dimensions. As an amateur, I can say it has been a source of extreme pleasure to me, with a small achromatic telescope, bearing a power similar to the first one of Galileo, to gaze on the snow-lit peaks of her mountain tops, as the straight beams from the luminary strike their pinacles. Dark spaces intervene, when all at once small silver headed points present themselves, which are the top-most peaks of cones standing in the centre of some vast and yawning gulf.

This can be seen with a small power. Many changes within two hours will take place. These points are quite numerous, and the best time for observing them is when the moon is from two to five days old, as you will then get the first ray of light—after which it seems to soften, and blend itself into the general mass of her enlightened surface.

The jagged appearance, and those terrible caverns of enormous depth, betray an inward action at some period in the moons age. Eminent astronomers have attributed it to volcanic action, which may be considered a reasonable conclusion.

The great Sir Wm. Herschel claimed to have seen volcanoes in action, and one whose diameter crater was full three miles.

He described its appearance to that of "burning charcoal, with white ashes" sprinkled over them, and seen by daylight." Therefore, no doubt can exist but that our satellite has been the scene of many an eruption of magnificent proportions.

As to the abode of any intelligences that, too, has been a fruit of contention, and is now; for if the moon has no atmosphere, as some claim, of course that would soon decide the matter.

If she has no seas, lakes, or rivers, the variety of scenery must be somewhat limited.

Yet why not the moon be enveloped in an atmosphere, though it be very rare? We have an atmosphere forty-five miles high, with a pressure of fifteen pounds on the square inch. In order to have the moon pick up an article projected from the earth, it must be sent within seventy miles from the former. I will make this as a suggestion, that the moon does possess an atmosphere, of a proportion in density and height to that of the density and height of the earth's atmosphere.

While on this subject, if my memory serves me well, I think it was on the great plains of Siberia that it was purposed once to erect artificial works of a triangular form, that might suggest to the lunar inhabitants (if any) a similar experiment, to verify and prove to us their existence.

But such a random-shot will not be underta-

en very soon. Changes are constantly taking place in all the domain of the Creator, so we must conclude that changes are in keeping with lunar orbs.

All things must have an end; yet, without annihilation, our satellite may have met with a change in her physical constitution, thereby rendering it habitable, or the abode of beings unregenerated hereafter.

This fabric on which we dwell must be renovated, cleansed, and purified of the terrible condition of the present race and generation before happiness will encircle us.

A blade of grass may wither, droop and die, be carried away by the winds, consumed by fire, yet the component parts are in existence, though scattered and decomposed.

Other intelligences should not pay the penalty for our transgressions; since we are not to suppose it to be the plan of the Originator, at the millennium, to sweep away His great empire. This corrupt world must be changed, but not at the expense of other dominions. Certainly, as long as the great centre remains, it will retain the matter of our own system, whatever its overturn, providing they are true epitomes.

Just so with the Christian church, tumults and religious quarrels (if you can conceive such a thing as a religious quarrel), may constantly take place; preachers and members expelled, divisions arise among professors, one party boasting of their own righteousness, and high state of religion, which they claim to have; and if I may be allowed the expression, they seem to look down on Christ, seeming to forget that their righteousness is as "filthy rags."

Such as are made in the true "die," and stamped by the true "moulding and fashioning hand," and are genuine, without counterfeit, being the right abstracts, such will be retained in the orbit of peace and happiness.

But I hope to see the time when unity shall prevail among nations, between the north and south, also in the church and domestic circles.

Ever faithfully yours,
J. S. BLISS.

Door Creek, Wis. 1862.

We expect to see that same degree of unity, but not this side of the resurrection and renovated earth.
Ed.

Dialogue Between the Bible and the Sinner.

Bible. "Thus saith the Lord of hosts, Consider your ways." Hag. 1: 5.

Sinner. I am not so bad as some others.

B. "They that compare themselves among themselves are not wise." 2 Cor. 10: 12.

S. I hope I am not so bad as to go to hell.

B. "The wicked shall be turned into hell." Psa. 9: 17.

S. But God is merciful.

B. "Let every man take heed how he buildeth; for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 10, 11.

S. Is there no mercy out of Christ?

B. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

S. "Jesus saith I am the way: no man cometh unto the Father, but by me." John 14: 6.

S. I hope I do some good.

B. "There is none that doeth good, no not one." Psa. 14: 3.

S. Is everything that I do wicked?

B. "The thoughts of the wicked are an abomination to the Lord." Prov. 15: 26. "The ploughing of the wicked is sin." Prov. 21: 4.

S. I am sure I have some good thoughts.

B. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders." Mark 7: 21.

S. If my heart be so wicked, what shall I do?

B. "Repent, and turn from all your transgressions, and make you a new heart and a new spirit; for why will ye die?" Ezek. 18: 30, 31.

"Give me thy heart." Prov. 23: 26. "They first gave their own selves to the Lord." 2 Cor. 8: 5.

S. I try to be honest, and pay my debts.

B. "Christ is become of no effect unto you, whosoever of you are justified by the law." Gal. 5: 4.

S. What is the law?

B. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." Matt. 22: 37, 39.

S. Surely I have kept the law in some measure.

B. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

S. But did not Christ do away the moral law?

B. "Think not that I am come to destroy the law—I am not come to destroy, but to fulfil." Matt. 5: 17. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Galatians 3: 10.

S. How then shall I be delivered from the curse of the law?

B. "Christ hath redeemed us from the curse of the law." Gal. 3: 13.

S. Will all, then, be saved?

B. "He that believeth, shall be saved; but he that believeth not, shall be damned." Mark 16: 16.

S. I do believe.

B. "The devils also believe and tremble." Jas. 2: 19.

S. How then shall I go to work?

B. "This is the work of God, that ye believe on him whom he hath sent." John 6: 29.

S. What is to believe?

B. "With the heart man believeth unto righteousness." Rom. 10: 10.

S. I have been trying to do my best.

B. "Without faith it is impossible to please him." Heb. 11: 6.

S. I have been praying and reading my Bible, etc.

B. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

S. Ought I not to pray?

B. "Men ought always to pray." Luke 18: 1.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2: 8.

S. But will not God hear if I pray the best I can, though I have not a new heart, and do not believe?

B. "Whosoever is not of faith is sin." Rom. 16: 23. "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66: 18.

S. What must I do to be saved?

B. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

S. Is Christ able to save me?

B. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 8: 25.

S. But I am so unworthy I am afraid he will not accept of me.

B. "Him that cometh to me I will in no wise cast out." John 6: 37.

S. Why then am I not saved?

B. "Ye will not come to me, that ye might have life." John 5: 40.

S. I think I am willing, I cannot believe that I am unwilling to come to Christ.

B. "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John, 5: 10, 11.

S. I will believe, but cannot now.

B. "God now commandeth all men everywhere to repent." Acts 17: 30.

S. I must wait God's time.

B. "The Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts." Heb. 3: 7, 8. "Behold, now is the accepted time; behold now is the day of salvation." 2 Cor. 6: 2. "Come, for all things are now ready." Luke 14: 17.

S. How can I come now?

B. "Whosoever will, let him take the water of life freely." Rev. 22: 17.

S. If I am spared, I will try soon; perhaps to-morrow.

B. "Thou fool, this night thy soul shall be required of thee." Luke 12: 20. "Ye know not what shall be on the morrow; for what is your life? it is even a vapor." Jas. 4: 14.

S. What would you have me do?

B. "Be reconciled to God." 2 Cor. 5: 20.

S. But do I hate him?

B. "The carnal mind is enmity against God." Rom. 8: 7. "Now have they both seen and hated both me and my Father." John 15: 24.

S. I never thought I hated God.

B. "The heart is deceitful above all things." Jer. 17: 9. "He that trusteth in his own heart is a fool." Prov. 28: 26.

S. Well, what must I do?

B. "Repent, and believe the gospel." Mark 1: 15. "Except ye repent, ye shall perish." Luke 13: 3. "He that believeth, shall be saved; but he that believeth not, shall be damned." Mark 16: 16.

S. What can I do more? I have done all I can.

B. "Ye shall find me, when ye shall search for me with all your heart." Jer. 39: 13. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Isa. 27: 5.

S. But may I be saved now?

B. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, thou shalt be saved." Rom. 10: 9.

S. Is this promise for me?

B. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. 22: 17.

S. I do believe with all my heart.

B. "Go thy way; and as thou hast believed, so be it done unto thee." Mat. 8: 13. "Return to thine own house, and show how great things God hath done unto thee." Luke 8: 39. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psa. 115: 1.

Quaint Similes.

(From Spencer's "Things New and Old," 1600.)

INCONSISTENT MINISTERS.

Intemperate ministers, whose doctrine and lives are as distant as the two polar lines, cosmographically described on the globe terrestrial, are like those statuæ Mercuriales on the road, that point out unto a man which is the way to London, but move not a foot thitherward themselves; like those carpenters that built the Ark to save others, and were drowned themselves; or like porters of great men's gates, that let in others, and lodge without themselves. And whereas another, by his good life, sets seal to his doctrine, he by his bad life, puts a lie upon the truth; his words prove unprofitable, because his life is abominable.

TRUTH NOT LOVED AT HOME.

As the friar wittily told the people, that the truth he then preached to them seemed to be like holy water, which every one called for apace, yet when it came to be cast upon them, they turned aside their faces, as though they did not like it; just so it is that almost every man calls fast for Truth, commends Truth, nothing will down but Truth, yet they cannot endure to have it cast in their faces; they love Truth in universali, when it only pleads itself, and shows itself; but they cannot abide it in particulari, when it presses upon them, and shows them themselves. They love it lucentem, but hate it redargentem. They would have it shine out unto all the world in its glory, but by no means so much as peep out to reprove their own errors.

THE SINCERE PREACHER'S COMFORT.

In a great festival, when the expectation was not less than the concourse—both very great—St. Bernard having preached a very eloquent

sermon, while the people admire and applaud, the Abbot walks about sadly, with a mind not ordinarily dejected. The next day he preaches a sermon, full of profitable truth—plain, without any rhetorical dress, whereupon his meaner-capacitated auditors went away very well contented; but curious, itching ears were unsatisfied; but he walked away cheerfully, with a mind more than usually pleasant. The people wondered he should be sad when applauded, and when not, merry; but he returns this answer, Heri Bernardum, hodie Jesum Christum—Yesterday I preached Bernard, but to-day Jesus Christ. It is the same with all preachers of God's word. There can be no feast within when a man is conscious to himself of dallying with God. Integrity is that which furnishes out the sweet banquet and heavenly repast of joy. The preacher shall have most comfort that preacheth most of Christ, and so shall he, too, that lives most to Christ. When a rotten-hearted Wolsey, whose conscience tells him that he served the king, his master, better than God, his Maker, shall languish away in discontent and vexation of spirit.

TO BE CAREFUL IN THE CENSURE OF OTHERS.

It is reported of vultures that they will fly over a garden of sweet flowers, and not so much as eye them, but they will seize upon a stinking carrion at the first sight. In like manner scarabs and flies will pass by sound flesh, but if there be any galled part of the horse's back, there they will settle. Thus many there are that will take no notice at all of the commendable parts and good qualities of others; but if the least imperfections shall appear, there they will fasten, which they will be sure to single out of the crowd of virtues, and censure. But let such know that Aquila non capit muscas, the eagle scorns to catch at flies; so that they discover what dunghill breed they are come of, by falling and feeding upon the raw parts of their brothers' imperfections, without any moderation at all.

The Fullness of Christ.

There was once a poor man who had been a long while burdened in spirit: one night he had a dream. To dreams we attach no importance; but this dream happened to be an allegory. He dreamed that he stood at the gates of heaven, longing to enter, but he dare not, and could not, for sin had shut him out. He was longing to come, but he dare not. At length he saw approaching the gates a company of men who came on singing. They were goodly to look upon, dressed in white robes. So he stepped up to them, and he said to one of them, "Who are you?" And they replied, "We are the goodly fellowship of the prophets." He said "Alas! I cannot enter with you." And he watched them until they had passed the gates, and he heard outside the voice of song as they were received with welcome. Cast down and troubled, he watched until he saw another company approach, and they came with music and rejoicing. He said to them, "Who are you?" They were great hosts who had washed their robes, and they replied, "We are the noble army of martyrs." He said, "I cannot go with you;" and when he heard the shouts a second time ascending from within the gates, his heart was heavy within him at the thought that it was not possible for him to enter there. Then came a third company, and he detected in the van the apostles, and after them there came mighty preachers and confessors of the word. He said in his heart, "Alas! I cannot go with you, for I am no preacher, and I have done nothing for my Master." His heart was ready to break, for they entered and were lost to his sight; and he heard the triumphant acclamations as the Master said, "Well done, enter into the joy of your Lord." But as he waited, he saw a greater company approaching. He marked in the forefront Saul of Tarsus, Mary Magdalene, the thief that died upon the cross; and they came streaming on. So he said to one of them, "Who are ye?" And they replied, "We are a company of sinners whom no man can number, saved by blood, through the rich, free, sovereign grace of God." Indeed all the companies might have said the same, and the

dream would have been complete. But as this poor man, with tears in his eyes, heard this word, he said, "Thank God, I can go with you, for I'm a sinner like you, I will trust in the merit of Him that died on Calvary." So he joined their ranks, and was about to enter, but he said in his heart, "When we come there shall be no songs; they will admit us, but it will be in silence, for we bring no honor to God; we have done nothing for him,—there will be no voices of music when we come in." But to his surprise the acclaim was louder, the music was more melodious, and the shouts of acclamation were louder far, while they said, "Here they come to complete the number of the hosts whom Jesus bought with blood."

Now, sinner, let thine ear be attent, and let thy heart bow down to listen while I admonish thee. What though thou art a poor sinner! If thou believest in Christ, thou canst come in a poor sinner. Indeed, this is the way we all must come, for there are not, after all—though our imagination, like the dream, may suggest it—there are not two ways of entrance. We all come to him, as empty to be filled, as naked to be clothed, as lost to be saved. The Lord enable you to be rid of self and self-confidence, and to trust Christ. Then let hell roar, let earth rage, let the law thunder, let the precept threaten, let conscience accuse. But O, let the Son of God arise. Bound by his word, he will display a strength proportioned to thy day. He will never suffer thee to perish, neither shall any pluck thee out of his hand. Amen.

Parson Brownlow.

The great hall was full, and we were all looking to the stage, through the side-door of which we expected to see the man who had "fought with beasts at Ephesus;" small boys slid up and down the aisles with "photographs of Brownlow—only a quarter, sir," but very few deigned them a look. The lion himself was there. The slow dial-hand crept up to the mark of the hour and the organist was just commencing another fantasia, when a roar like an earthquake swelled up from the floor, through all the galleries, and to the salutation of two thousand five hundred feet, hands, and voices, the Knoxville patriot walked in with the Governor. The usual brief and elegant introductory speech—another long cheer, and Parson Brownlow stood before us. Had we never been informed that he was originally a circuit-preacher of the primitive forests, we should all have said so at the first sight of him. He looked a veritable Elder Tribulation Troublesome; the thin, lathy figure, the long straight ear-locks, the eyes piously half-closed, and tight-shut lips, falling penitentially at the corners—surely the next thing will be "My dear brethren and sisters," with the full nasal twang; but no.

The Parson drank a glass or two of water from the stand, rinsed his mouth, sprited the liquid on the floor, and waited, rather impatiently, for the cheering to stop. "Ladies and gentleman," and the voice was clear, sensible and familiar as mine and yours. "We can hear that man talk as long as he wants to speak," and we settled ourselves comfortably in our seats to listen while the hero of a hundred fights told his story. His choice of terms was not always elegant, but he never waited for a word. Everett's magnificent martial description of the periods of Choate would not fit him. His language came forth more like the guerilla of a backwood's war, and it was just what we came to hear—a man of the times speaking the speech of the times. He was not long in introducing to us the arch-demon of his hatred, the Southern rebellion. After recounting the circumstances of the loss, and partial recovery by medical treatment, of his voice, he stated, in substance, "I was advised to continue, by all means, the practice of public speaking, and accordingly took up temperance-lecturing. You all know that that is a good cause. Besides, I engaged to some extent as a Methodist minister on the circuits, preaching the Gospel—and you all know that is a good cause, but neither temperance nor the Gospel restored my voice, till finally I was driven out of my native State, and on arriving at Cincinnati, ventured to fill an appointment made for me to speak to three

thousand people, when, no sooner had I opened my mouth to speak against this infinitely infernal rebellion, than my voice came back to me, and has continued good ever since!"

For full an hour the veteran stood, telling us what the Tennessee mob had done to him, his property, and his country, and narrating incidents of his experience and observation that made our blood boil and our flesh creep. We saw him stand on the steps of his beleagured dwelling and defy the mob to hang him, till his wife and friends, by their piteous entreaties, forced him to consider his safety and take refuge in the mountains. We saw him in his wild retreat among sixty followers, like David in the gorges of Adullam. Not long here, however, for his anxiety and indignant impatience hurried him back to the jaws of danger. Then the loathsome Knoxville jail, where the prisoners had not room enough to lie down; where, day after day, the tumbrel came with coffins to take one or two poor wretches to the gibbet; where the victim was cursed when he asked for the last services of his minister, and denied the consolations of religion; where the mother, with a babe at her breast, was refused access to her husband, sick, or doomed, in a few hours, to hang. "My God!" said Brownlow, "may I never see the the sight again!"

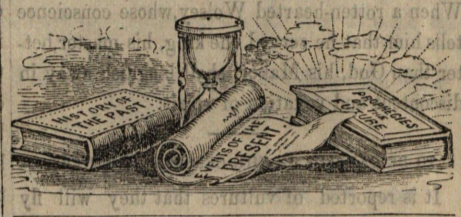
But his turn did not come. The ways of Providence are wise, but mysterious. "We were none of us informed of our fate till the summons came," said he, "and I, how do you think I felt? Certainly, under the laws of that reign of terror, if any one more richly deserved hanging than all the rest, I was the man! They called us all—Union shriekers. Hadn't I shrieked louder, jumped higher, and fell flatter than any of them? I expected to be hung, and had prepared my speech to deliver at the gallows. I knew they would hear me, for they always have an unconquerable curiosity to hear what old Brownlow would say!"

May he live many years to say it, was the thought of us all, as we remembered that he had lost his all for loving his country. The thousands he is gathering among us will enable him soon to start his suppressed paper again. Long live the Knoxville Whig and its editor.—*Watchman and Reflector.*

Fruit After Many Days.

When the Rev. R. Knill was a young man, he distributed tracts among the Devon militia. As the regiment was about to be disembodied, he resolved that every man in it, if possible, should be supplied with a religious tract. Having visited other companies, he says:—"I proceeded to the Grenadiers, who were all pleased, until I came to one merry-andrew kind of fellow; he took the tract and held it up, swore at it, and asked: 'Are you going to convert me?' I said: 'Don't swear at the tract; you cannot hurt the tract, but swearing will injure your soul.' 'Who are you?' he exclaimed. 'Form a circle round him,' said he to his comrades, 'and I will swear at him.' They did so; he swore fearfully, and I wept. The tears moved the feelings of the other men, and they said: 'Let him go; he means to do us good.' So I distributed my tracts, and left them in the care of Him who said: 'My word shall not return unto me void.' Many years after I had taken my leave of those soldiers, I returned from India to my native country, and visited Ilfracombe; there I was invited to preach in the open air, a few miles distant. During the time that I was preaching, I saw a tall gray-headed man in the crowd weeping, and a tall young man, who looked liked his son, standing by his side and weeping also. At the conclusion of the service, they both came up to me, and the father said: 'Do you recollect giving tracts to the local militia at Barnstaple some years ago?' 'Yes.' 'Do you recollect anything particular of that distribution?' 'Yes, I recollect one of the Grenadiers swore at me till he made me weep.' 'Stop,' said he; 'O sir! I am that man! I never forgave myself for that wicked act. But I hope it has led me to repentance, and that God has forgiven me; and now let me ask, will you forgive me?' It quite overcame me for the moment, and we parted with a prayer, that we might meet in heaven.

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, JUNE 14, 1862.

SYLVESTER BLISS, EDITOR.

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

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

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

Our Receipts.

Our receipts are very meagre this week. — not one-fourth enough to pay our week's expenses. The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

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.

To Correspondents.

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

"E. L." We think D. N. Lord's Exposition of Apocalypse, though containing some expositions from which we dissent, one of the ablest and most correct of the commentators on Revelation. Thank you for your remembrance.

J. M. Orrock. Our rule is to put all MSS. needing no preparation for the press, as your's and Bro. Hutchinson's do not, directly into their appropriate place, whence they are taken by the printer as wanted; but we find no trace of the communication to which you refer. Can it not be re-written?

J. S. B. Thank you for a copy of the Milwaukie Sentinel; but we found no article marked for our special attention.

WANTED, Rev. T. R. Birk's position on the prophetic periods. We have not his "Elements of Sacred Prophecy." If some brother having it, would give it to the office, or else send us what he has given on the prophetic periods, in respect to their beginning and ending, we should be much obliged.

The P. M. of Colchester, Vt., sends back the Herald addressed to "George Bates." That is not in accordance with the law; which requires that publishers of newspapers shall be notified, whenever papers are not taken from the office; but the return of a paper, unaccompanied by any word of explanation, is no such notice. There is \$1 due.

Information Wanted.
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.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

The P. O. address of Bro. Joseph M. Sargent, that we may credit him \$2.00, received May 22d.

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

"Millennial News," No. 2.

Our brethren in Canada East have issued a second number of a sheet with this title, well filled with choice articles, mainly original, from the pens of Bros. Hutchinson and Orrock. By addressing either of those, or Bro. Stephen Foster at Derby Line, there will be forwarded 10 copies, to any one address, for 25 cts.; 22 for 50 cts.; or 50 for \$1.

We shall enrich our own columns from time to time, with selections of these articles.

Church Sittings in New York.

The population of N. Y. City, according to the census of 1861, was 843,741, and the number of places of worship of all names and denominations, 274, the number of sittings in which are only 205,580. This leaves a population in New York of 638,161, or more than three fourths of its inhabitants who are entirely without church accommodation.

Exposition of Daniel's Prophecy.
CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

Various Readings.

In addition to what we gave last week of the "day-day-theory" of prophetic time, we have been favored by Bro. J. M. Orrock with some additional extracts one of which we wish to preserve in this connection.

REV. THOMAS BRIGHTMAN, who died in Eng. 1607, author of "Analysis et Scholia in Apocalypsin," etc. France, 1709, and printed in English in London, 1644, reckons this period as only days. He says, in commenting on Dan. 12: 11, 12.

"The prophet useth, when natural days are understood, to add, and put to their terms, whereby to know them, as unto evening-morning, 2300 days," chap. 8: 14; which is the view taken shortly after by Mr. Mede, as already given.

"2200."

Of the different readings 2200, 2300 and 2400, for this period, the more prominent writer advocating the former No. is,

REV. GEORGE STANLEY FABER, Rector of Long-Newton, Durham, Eng., author of "A Dissertation on the Prophecies," London, 1805.

Taking the view that this period ends synchronously with the 1260 days in 1866,—dating from the rise of Mohammedanism in A. D. 606,—Mr. Faber says:

"This being the case, we have only to compute backward 2200, 2300, and 2400 years from the year of our Lord 1866, and according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability which of these numbers is the true reading, and consequently from what era we are to date the vision of the ram and the he-goat. If then we compute backward 2200 years from the year of our Lord 1866, we shall arrive at the year A. C. 334; if 2300 years from the same period, at the year A. C. 434; and if 2400 years, at the year A. C. 534. All these dates, namely the years A. C. 334, 434, 534, fall within the period during which the ram continued standing upon the bank of the river; for he stood there, as we have seen, from the first year of Cyrus, or the year A. C. 536, to the murder of Darius in the year A. C. 330, when the Persian monarchy was dissolved; we must be guided, therefore, by circumstances in making our choice among them. The year A. C. 534, to which we are led by adopting the reading of the LXX., or 2400 days, is the third year of Cyrus; a year in which nothing very remarkable happened, and from which, therefore, we can scarcely suppose the vision to be dated. The year A. C. 434, to which we are led by adopting the reading of the Hebrew, or 2300 days, is equally devoid of any striking incident that peculiarly affected the empire of the ram; from this year, therefore, we can with as little reason suppose the vision to be dated as from the former year. But the year A. C. 334, to which we are led by adopting the reading mentioned by Jerome, or 2200 days, is big with events most materially important to the Persian monarchy: for in this very year, the Macedonian he-goat came from the West on

the face of the whole earth, and touched not the ground; in this very year, he, ran unto the ram in the fury of his power, and smote him upon the banks of the river Granicus: hence I cannot refrain from thinking it most probable, that the year A. C. 334, in which the he-goat began the attack the ram as he was standing in the hitherto undisputed possession of his authority, is the real date of the vision; and consequently that the 2200 is the true reading."

Dissert. on Proph. See Am. Ed. 1808, from the Lon. Ed. of 1806, vol. 1. pp. 175-6.

As Mr. Faber subsequently abandoned this view, it may be considered that he became convinced of the inconclusiveness of such reasoning.

"2400."

For what Mr. Wolff says of various MSS. having this reading, the reader is referred to a previous article. The earliest writer we find adopting 2400 as the reading is

REV. E. W. WHITAKER, Rector of Mildreds and All-saints, Canterbury, Eng., author of "A General view of the Prophecies relating to the times of the Gentiles," London, 1795.

He dates this period "from the taking of Babylon by Cyrus, A. C. 538," and ends it in "the year of our Lord 1866;" where he also ends the 1260 years, dating them from "the taking of Jerusalem by the Persians, in the year A. D. 614."

REV. GEORGE STANLEY FABER, in the 5th edition of his "Dissertations," London, 1814, still contending that the 1200 years terminate in 1866, with the restoration of the Jews,—which he says "will not be completely effected until a period of 30 additional years shall have expired," 45 years more bringing the millennium—endorses the genuineness of Mr. Whitaker's reading, "2400," as the length of this period; but he objects to Mr. W.'s calculation as "faulty," because from A. C. 538 to A. D. 1866 "produces 2403 years, instead of 2400, which it ought to have produced, had it been founded upon just principles." "Nor," adds Mr. Faber, "is it, to me at least, at all satisfactory to be told, that the nearest round number which will include the whole time intervening from the year 614 to the year 1866, will be 1250."—"General View," pp. 172-277.—Mr. Faber rightly concludes, that "A failure of three years, or of eight years, as in the two cases which have been last discussed, destroys a synchronism no less completely than a failure of as many centuries." *Dis on Proph.* 5th Ed. vol. 1. pp. 15-18.

Mr. Faber's variation from Mr. W. is hardly appreciable; for in stating his own view he says:

"I cannot but think it sufficiently evident, both that the 1260 days are a certain part of the 2300 days, and that those two periods exactly terminate together in the self same year," 1866. *Dis.* v. 1. p. 262.

Then reckoning backward from that date, as before; by which he estimates which of the three is the true, reading he says:

"Both the year A. C. 335 and the year A. C. 435, to which we are led by adopting the readings of Jerome and the Hebrew, are far too late for the proper date of the vision. They are each subsequent to the only period of Medo-Persian victories which can be made to correspond with the pushings of the ram." "On the other hand, the spring of the year A. C. 535, to which we are led by adopting the reading of the LXX., or 2400 days, will, if I mistake not, be found an unobjectionable date in every point of view. It synchronizes with the latter end of the first year of Cyrus, or with the beginning of his second year, according to the precise time of his accession to undivided empire."

"Thus, unless I be entirely mistaken, 2400 years, the length of the whole vision of the ram and the he-goat, is also the space which will intervene between the two restorations of the Jews. About the commencement of this period, they began to return from Babylon; and exactly at the commencement they laid the foundations of the temple: at the end of it, they will begin to be restored from all the different countries of their present dispersion. On these grounds, I much incline to think that the memorable event of the laying of the foundations of the second temple, at the close of the first, or at the beginning of the second year of Cyrus, affords the date of the vision; and consequently that the number 2400 is the genuine reading." *Ib.* pp. 290, 1.

"It has been proved by the event, 2300 is not the true reading." *Ib.* p. 293.

As Mr. Faber subsequently adopted "2300" as the correct reading, and terminated them at a different epoch, he must have become satisfied of the insufficiency of the above reasoning.

JAMES HATLEY FRERE Esq. author of "A Combined View of the Prophecies," London, 1815; of "Eight Letters on the Prophecies," London, 1831;

of "Three Letters on the Prophecies," London, 1833, &c., writes as follows:

"The action of the vision of the great Image, which embraces these times of the Gentiles, and describes its events, begins, similarly to all the other historical visions, from the year when it was seen, and that year being D. C. 603, (as per marginal date, Dan. 2: 1.) its first period of 2401 years terminated A. D. 1798; when the important epoch was marked by the overthrow of the civil Papal government in Rome, the capital of the last of the four Gentile monarchies, by the French arms, and the establishment of a republican government within it under their influence; an event predicted by the third Apocalyptic vial of wrath. And the Jubilee period, thus beginning with the first fall of Rome in the year 1798, will terminate at the distance of 49 years from that time, viz. in the year 1847, with the rise of Jerusalem, upon the first overthrow of the power of Rome at the battle of Armageddon."

"The year 1847 is farther pointed out by the vision of the Ram and the He-goat as the epoch when Jerusalem will be cleansed from the pollution of the Mahometan superstition, as well as restored to political power. For a period of 2400 years, reckoning from B. C. 553, when the vision was seen (vide marginal date, Dan. 8: 1.) ends in that year; and this I am fully assured was the correct and original reading of the period; for as the action of the period begins, like all other historical prophecies, from the time when it was seen, had it been only 2300 years it would already have been terminated, and the sanctuary would have been cleansed A. D. 1747."

"In the expression 'that the end may be at the time appointed,' we may well believe that reference is also made to the sacred period of 7 times 7 times, 7 times 7, or 2401 years, commencing B. C. 603, when on the first captivity of Judah, the vision relating to the times of the Gentiles, or to the four Gentile monarchies, was shown to King Nebuchadnezzar, and ending at this very date, A. D. 1798. . . . And still further period of 7 times 7 years is appointed for the final termination of the Gentile dispensation, A. D. 1847; when Jerusalem will again become, as previously to her first captivity, the metropolis of the whole world."—Three Letters, p. 52, 1833.

As it was not cleansed in 1847, Mr. Frere must change his position in respect either to this reading, of 2400 or to the date of its commencement. It would seem from the above that the 2401 years reckoned from B. C. 603, and the 2400 reckoned from B. C. 553, are considered by him as distinct periods—the former resulting simply from a combination of numbers, and the latter from his reading of the period in the 8th of Daniel. In referring to the former of these as the result of 49 times 49, Mr. Cunningham says:

"This period of 2401 years was first seen, by Mr. Frere; but I cannot discern any good reason for his computing it from B. C. 603, the supposed date of Nebuchadnezzar's dream of the Great Image, and making it terminate in the year 1798, when the French entered Rome."—Fullness of Times (1836) p. 116.

Inquiries.

Will brother Litch, please answer the following questions, which were suggested by the reading of the Advent Herald of May 31st.

1. Is the Messianic Conference, which recently convened at Brandford, C. W., a new sect; or are they adventists, the same as they were before, under a new name?
2. Do they repudiate or hold to the platform established by the Albany Conference?
3. Do they believe as brother Miller did in relation to the state of the dead and destiny of the wicked?
4. Do they believe as brother Miller believed, in relation to definite time for the Lord's coming, say from the year 1844 to the day of his death, or as brother Himes has preached from the year 1844 to 1859 or '60?

I understand that the Messianic answer these questions in the affirmative. If I am incorrect,—will brother Litch please to correct, and so oblige me and a multitude of Adventists.

ANTHONY PEARCE.

Providence, June 2.

We believe Bro. Litch fully competent to answer the forgoing inquiries; but as we learn that there have been some wrong impressions in respect to the above, it may not be amiss to say in this connection.

1. The Messianic Conference was organized in May or June, 1857—earlier than was the "American Millennial Association," or the "American Evangelical Advent Conference;" which did not commence until November, 1858; and it was organized especially for missionary work, in what was emphatically a missionary field. And its members continue to be Adventist in every sense of the word.

2. The broad basis of its platform is in entire harmony with that of the Albany Conference. And its position in respect to the departed and time of the advent is identical with that supposed in the above.

It may be added farther, that this Conference is in entire harmony and fellowship with the American Evangelical Advent Conference since formed. They mutually interchange by delegates to each others meetings, and extend to each other a mutual interchange of kindly sentiment. These two bodies jointly sustain the "American Millennial Association," by their gifts, votes, communications and prayers. And the Advent Herald is jointly supported by, and the recognized organ of each body,—all the official doings of each being published in its columns, and both being equally instrumental in efforts to extend its circulation, and to sustain it by public countenance and private contribution. The Messianic Conference is the reverse of intolerant. It holds its own opinions, on all questions of truth and duty, but wages no warfare, and indulges in no censure on others. Bro. Litch, its presiding officer, needs no commendation of ours as a Christian gentleman, of enlarged and intelligent study, who is charitable and courteous towards all holding honest differences of opinion. In hours of darkness and trial he has proved himself faithful among those found faithful, a wise counsellor, and a reliable friend. Our readers so well know him, that any eulogy of ours would be only the utterance of their own honest outpourings of confidence, esteem and approval.

The position as to our present means of knowing the actual year in which the Lord will come, is the same as that introduced in our meeting at Newburyport and advocated by every speaker but two, two years since; and it is that which the body of Adventist have maintained for the last sixteen year. We have no fears that these brethren of ours will be permanently misapprehended, in respect either to their Millennial faith, or their kindly charity towards all who love our Lord Jesus Christ in sincerity.

These remarks are not designed to forestall any reply from Bro. Litch, from whom our readers would like to hear.

The War.

"Fort Wright," otherwise called "Fort Pillow," the stronghold of the remaining rebel fortifications on the Mississippi, is abandoned.

Cairo, June 6. Fort Wright has been evacuated. We are now in possession. The flotilla has passed down to Fort Randolph, en route for Memphis.

Washington, June 6. The following dispatch has been received at the War Department:

"Cairo, June 6. The De Soto has arrived, direct from Fort Pillow. Our forces occupy the fort. The enemy burnt everything. A number of guns were found. The large mortar had been destroyed. The gunboats have passed Fort Randolph."

The following was received to-day at the Navy Department:

Cairo, June 6.

Hon. Gideon Welles, Secretary of the Navy: The dispatch boat of last night reports the evacuation of Fort Pillow, and its occupation by our troops. Most of the flotilla have passed below Randolph.

(Signed) A. M. PENNOCK, Commander, &c.

Cairo, June 6. There is yet some doubt whether our flotilla has passed Fort Randolph, where the rebels are said to have taken the guns which they removed from the Fort above. They left only five or six guns.

Before leaving Fort Wright they destroyed the barracks, camp equipage, gun coverings, and such stores as could not be transported. They also burned the cotton of which the breastworks were constructed.

The flotilla cast off at 5 o'clock yesterday morning, and were followed by the transports carrying the 4th Indiana regiment, Col. Fitch, who now occupy the works, which are said to be of great strength, and if properly manned could have successfully resisted a large force.

The rebels, after leaving the fort, destroyed the pontoon bridge which they had constructed some weeks since over the Hatchie river.

When the De Soto, which last arrived from the fleet, left, the gunboats had passed the fort and gone down the river.

It is reported that the rebels have evacuated Fort Randolph. If this is the case, nothing can prevent the fleet from arriving at Memphis to-day.

Paducah, June 6. Col. Noble, commanding at this post, with nearly his entire command, are under marching orders for down the river, and will leave to-morrow.

McClellan's Headquarters, June 6. Two deserters, who came in this morning, state that General Joseph Johnson was seriously, if not mortally, wounded in the groin, by a minie ball, during the late battle, and that Gen. Smith is now in com-

mand. Other information received goes to corroborate the fact.

These deserters state that the rebel loss is estimated at 10,000 in killed and wounded and missing.

No material change has taken place in the position of the enemy.

A contraband has arrived who left Richmond yesterday. He represents things there as in a terrible state. No troops are in the city, excepting those doing guard duty, and attending to the sick and wounded, all being compelled to remain outside. There were no signs of evacuation, but on the contrary, everything goes to show a determined resistance on the part of the rebels.

The contraband also states that during the fight of Sunday the housetops and all the elevated positions were covered with people to witness the battle. Every one was expecting to see our troops driven into the Chickahominy; but when they saw the rebels running toward the city, the greatest consternation prevailed. Many of the inhabitants have crossed the James river, in expectation that the city would be occupied by our troops soon.

It is reported that Gen. Magruder is going to resign, having become disgusted with the rebel military administration.

Washington, June 4. The following dispatch was received this afternoon at the War Department: Gen. Halleck's Headquarters, June 4.

Hon. E. M. Stanton Secretary of War:

Gen. Pope, with 40,000 men, is thirty miles south of Corinth, pushing the enemy hard. He already reports 10,000 prisoners and deserters from the enemy, and 15,000 stand of arms captured. Thousands of the enemy are throwing away their arms. A farmer says that when Beauregard learned that Col. Elliott had cut the railroad on his line of retreat, he became frantic, and told his men to save themselves the best way they could. We have captured nine locomotives and a number of cars. One of the former is all ready and is running to-day. Several more will be in running order in two or three days. The result is all I could possibly desire.

(Signed) H. W. HALLECK, Major General Commanding.

Chicago, June 4. A special dispatch from Cairo: "Immediately on the occupation of Corinth, a force from Gen. Pope's division was sent in pursuit of such rebels as fled westward."

Gen. Granger, in command of two regiments of cavalry, soon came on the rear of the enemy, six miles south-west of Corinth, and engaged in a fight. He lost 50 men, but was afterwards largely reinforced, when the rebels were surrounded.

It is said that from 5000 to 10,000 have been captured. A portion of them have reached Pittsburg Landing, en route for Northern military prisons.

At last accounts Gen. Pope was nine miles south-west of Corinth, which point his whole corps had reached.

The Mississippi Opened.

Washington, June 8. Advice has been received from Com. Davis, at Memphis, announcing a battle between his fleet, aided by Ellet's ram flotilla, and the rebel fleet of eight gunboats and rams. The engagement commenced at 5:30 on the morning of the 6th inst., and ended at 7 A. M. in a running fight, the result of which was the capture or sinking of seven of the rebel fleet. One escaped by superior speed. Ellet, who is seriously but not dangerously wounded, is highly complimented for his gallantry and skill.

Memphis surrendered immediately after the engagement, and was placed under military authority.

Washington, June 8. The following dispatch has been received at the Navy Department:

"U. S. Steamer Benton, Off Memphis, June 6, 1862."

To Hon. Gideon Welles, Secretary of the Navy.

Sir, I arrived here last evening at 9 o'clock, accompanied by the mortar fleet under Capt. Maynardier, the ordinance steamers, storeships, &c., and anchored a mile and a half above the city. This morning I discovered the rebel fleet, which had been reinforced, and now consisted of eight rams and gunboats, lying at the levee. The engagement, which commenced at 5:30 A. M. and ended at 7 o'clock, terminated in a running fight. I was ably supported by the ram fleet, under command of Col. Ellet, who was conspicuous for his gallantry, and is seriously but not dangerously wounded. The result of the action was the capture or destruction of seven vessels of the rebel fleet, as follows: The General Beauregard, blown up and burned; the General Sterling Price, one wheel carried away; the Jeff. Thompson, set on fire by a shell and burned, and magazine blown up; the Sumter, badly cut up by shot, but will be repaired; the Little Rebel, the boiler exploded by shot, and otherwise injured, but will be repaired. Besides this, one of the rebel boats was sunk in the beginning of the action; her name is not known.

A boat, supposed to be the Van Dorn, escaped from the flotilla by her superior speed. Two rams are in pursuit of her.

The officers and crews of the rebel boats endeavored to take to the shore. Many of the wounded and prisoners are now in our hands.

The Mayor surrendered the city to me after the engagement. Col. Fitch came down at 11 o'clock, and has taken military possession.

(Signed) C. H. DAVIS, Flag Officer, Commanding pro tem.

We have strong expectations of being able to announce in our next issue the occupation of Richmond by the Union forces.

Foreign News.

Cape Race, June 6. Steamship City of Washington, from Liverpool May 28, and Queenstown 29, arrived off this point at 7 o'clock this evening.

Steamers Southwick and Gladiator, from Nassau, with cotton, turpentine, &c., had arrived at Liverpool.

The Sumter continued at Gibraltar and the Tuscarora at Algeria.

The Morning Post understands that the demand for the restitution of the Emily St. Pierre cannot be complied with, as no municipal law has taken cognizance as yet of the three men who recaptured her as having committed an offense. Had an American cruiser fallen in with the ship, it might have seized her, but there is no municipal law which can warrant the English Governments in giving her up, and it is, therefore, bound to refuse compliance with the request.

The Times—in an editorial on the surrender of Norfolk, the destruction of the Merrimac, &c.—says the conquest of the South, so far as its waters are concerned, seems almost as complete as on the land. It says, however, that it is premature to speak of the Confederate power as altogether broken, and sees no signs of the end, no indication what that end will be. The Southerners may be beaten in battle, but they have immense territories into which to retreat. The surprise is not that the Confederates retreat, but that they make front at all.

The Times thinks Gen. Butler's rule at New Orleans exceedingly severe and harsh, and calculated to make the raising of the blockade there valueless.

The Morning post is very bitter on Gen. Butler's proclamation, and says that not even the Austrians or Russians ever issued more severe decrees.

The Post says if Davis and Beauregard can inflict defeat on the Federals, the independence of the South will be achieved. If they are overcome, the South may be considered vanquished.

The Daily News regards the abandonment of Norfolk and the destruction of the Merrimac of great importance, as it proves the resignation of the Confederates of the contest on the sea.

Two ships are up for New Orleans at Liverpool.

In the House of Lords Lord Brougham had called attention to the omission of Porto Rico in the new slave trade treaty.

Lord Russell was unable to give explanations then, but said the American Government was most anxious to co-operate for the suppression of the traffic, and Porto Rico might afterwards be included.

Sir J. Parkinston had given notice in the House of Commons that he should call attention to the destruction of cotton at New Orleans, and the effect it would have on the English Manufacturers. He would at the same time ask if the government intended to take any steps toward mediation.

Mr. Berkeley brought forward his annual motion in favor of the ballot, which was carried by 83 to 50, amid loud cheers. Leave was given to bring in a bill on the subject.

The Paris Patrie denies the rumors that France intends to withdraw from the Mexican expedition. It defends the course of France, condemns that of Spain, and in more moderate terms that of England.

General Goyon was created Senator on his return from Rome.

It is rumored that Marshal Niel will go to Rome with full powers, political and military.

The Journal De Rouen announces the discovery of a common wild plant which will enable manufacturers to dispense with American cotton.

The Ministers of the Electoral of Hesse have resolved to resign.

Infant Believers.

"Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

It was related, by a clergyman from Brooklyn N. Y., at one of the anniversary meetings in Boston, in May, 1852, of a little boy five years old, who had attended a mission Sunday School there for only a single sabbath, and had there learned only this one Scripture, that, being taken sick a few days subsequently, he asked for a testament to be brought to him and then, with his finger resting on this text, he fell asleep. His idea seemed to be that if Jesus should forget having made such a promise to little children, he might be able to find the passage and remind him of it.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR IN CANADA WEST, CONTINUED.

Monday, March 24. Bro. Simpson took me to Fingal. We stopped on the way at Bro. J. Benda's and dined, and also called upon his brother, who has been confined to his room for twenty years, and for many years to his bed. He has no use now of his limbs at all; but his sight, hearing, and reason are perfectly good. He is a Bible student, and well booked up on the signs of Jesus' coming, and the prophetic periods; and he expects to live to see the Saviour come. We sung and prayed with him, and enjoyed a heavenly season; and then pursued our journey, and arrived at Fingal in the evening. We put up with Elder Crondall, with whom I had met before, at Wellington Square. We were very kindly welcomed by Elder C. and family; but soon learned that all the places of public worship were closed against us, and that a carpenter's shop had been opened, by a widow lady, for the meeting. I found it rudely fitted up, and filled to repletion with an anxious and intelligent audience. I had a blessed season in proclaiming the gospel of the "carpenter's son," and felt it was a fitting place to preach his gospel. Being formerly a mechanic, and having plenty of work, I felt quite at home.

I continued the service for two weeks, preaching and expounding the scriptures concerning the kingdom of God, every afternoon and evening, and three times on the Sabbath, to crowded audiences. God poured His Spirit upon us, and revived His people, "restored the joys of His salvation" to many backsliders, and converted others from among the world. We had a glorious and refreshing time. A church was gathered, the carpenter's shop was purchased to be fitted into a chapel, and this truly interesting people resolved to sustain public meetings regularly, as Adventists, and to hold forth the truth on the coming kingdom to the best of their ability, with or without preaching. They are united, and have ability to sustain themselves, and, with a good preacher, would prosper and increase. They have no sympathy from the churches, as such, who closed their doors against the Advent doctrine; and, of course, I had none from the teachers, although I did from many of their best members, who took hold with us and were greatly blessed. Bros. Simpson, Crondall, and Fairchild rendered me every assistance. Our meeting was a triumphant one from the beginning to the end. The Lord was with us indeed.

The last Sabbath in Fingal was one that we shall long remember. The house was thronged all day, with happy and interested audiences; besides, we had a glorious time at the baptismal waters, and in the breaking of bread in the evening. Some who partook of the supper were among the oldest saints, and yet they said they had never attended or enjoyed so glorious a season before at the communion.

The state of public feeling in this place, and also generally in Canada, is very kind and favorable to the people of the United States, now engaged in putting down rebellion. I gave a lecture on the origin and cause of the rebellion, and the determination of the North to maintain the government and territory, which was well received. Only the aristocrats, who wish our government to be broken up, give any sympathy to the rebels. But the people of Canada, yes, and of all Britain and the British Provinces, are with us in sympathy and good-will.

While at Fingal, I spent a day with the brethren in the Berdan neighborhood, six miles out, and preached twice at the house of Bro. Samuel Benda, the invalid brother whom I visited on the way. I spoke, at his request, on the time of the advent, of which he is a full believer. God has been gracious to him, and given him much light, and rich communications of his love. There are a few Adventists in this place, but they are not much awake to the great cause. They need a meeting like that at Fingal, to cheer them and bring them out into an active service in the Lord's cause.

In Fingal I enjoyed the hospitality of Bros. Crondall, Lawrence, Lewis, Peerdel, and others, whom I shall not forget.

Monday, April 7th. I took leave of Bro. Law-

rence and family, and with Bro. Peerdel rode to St. Thomas, six miles, where I took the car for London, and stopped again at Bro. Morrill's. Here I rejoined Bro. Simpson, who was to accompany me to Townsend, the place of my next meeting.

This evening I attended the Wesleyan prayer meeting in London. It was rather mechanical and stiff, though many who spoke enjoyed something of the Spirit of God. But O, how different from the life and spirit of Mr. Wesley's time! But we should be glad of anything in this time of peril that savors of an effort to give or sustain spiritual life.

Tuesday, April 8. In company with Bro. Simpson, at an early hour, took leave of Bro. Morrill, and started for Brantford, where we were to meet Bro. Crooken, of Townsend. We called upon Bro. Charles Powley, and found Bro. C. waiting for us. Bro. Powley and family received me very cordially. He brought out a volume of the "Midnight Cry," published by me in 1843, which had been kept safely, and is still prized highly. I told him we had more light now; that, in the twenty years since that publication was given to the world, we had witnessed the fulfillment of prophecy and seen developments which had given us greater light than we then ever expected to enjoy, both on the signs and the prophetic periods. I handed him the two bound volumes of the "Voice of the Prophets," as containing the evidence of this fact. But, as at the late meeting of the "Messiah's" churches in that place the knowledge of the definite time was repudiated,* I saw that his mind was closed against further light, and the books were handed back, though he would have been welcome to them. But our call will have its uses for good. All God's people will yet see and enjoy the light on the time of Jesus' coming. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Taking leave of Bro. Powley and family, Bro. Crooken took us in his carriage over a rough and muddy road, in a cold, bleak, east wind, a distance of twenty miles, to his home in Townsend. The tediousness of the way was beguiled by good company and edifying discourse. At evening we found ourselves seated by a good farm house fire, in the midst of Bro. Crooken's happy family. We felt entirely at home, in the best sense of the word. The cordial and happy greetings of this family I shall not soon forget. They had been acquainted with me for long years, by the press, and now their special desire was gratified to see my face in the flesh. I do not think I was ever more heartily welcomed in any family in all my travels. They are out and out Adventists. They stick by the old ship. They really and truly enjoy "this blessed hope," and receive with joy all the light that God has given on the time of His coming.

Wednesday, April 9. Rose refreshed, and prepared for my work. Commenced our meetings in a new and commodious school-house. Had good attendance, and the people seem to receive the truth without opposition, and even with much interest and approbation.

Thursday, April 10. Full house and best attention. But, while many were endeavoring by close attention to get every word, I perceived that a number of these persons were slaves to the "filthy weed," and were (by a free exhortation) in a fair way, if they did not spit away their own lives, to endanger the life and happiness of others, by a flood of the juice of tobacco. The noise of incessant squirting, and the filthiness of the floors in consequence, I must say were not very agreeable to my sense of purity, health, or comfort. But my hearers, and that portion of them who were engaged in grinding "the weed," were not aware of the excess of their habits and of their improprieties in the house of God, until I came to that part of my subject which related to abstinence from all that intoxicates, or gives to the body or mind an unnatural excitement; that it was not for the glory of God, nor the health or happiness of any human being to use either in eating, drinking, or smoking narcotics or stimulants of any kind. This interference with the habits of my hearers produced some excitement, as I intended it should, the results of which proved in the end to be good. The school-mistress was especially grateful, as the floor of the house from this time was less filthy than before.

Friday, April 11. Had a call to-day from Bro. Gates, who introduced me to Eld. Flanders, of Brantford. He is one of the Elders of Messiah's Church, and was brought into the Advent faith under the labors of Father Chapman. He invited me to call on him and preach among his people at any convenience. He appeared kind and liberal, and our interview was a pleasant one.

Saturday, April 12. Visited some of the families

* Has any fresh evidence been given to the church and world with regard to the exact period of our Lord's second advent? After a full discussion of the subject a resolution was passed, that "no fresh light has been given for a reliable period."—Report of Conference in Herald of May 31st.

and friends to-day at their homes, and spoke words of counsel and good cheer to them. Preached in the evening. Good attention, but no special result in the awakening or conversion of souls. Yet I hope and earnestly pray that God will bless these efforts. Some will yet be brought to Christ by them. Our labor shall not be in vain in the Lord.

Sabbath, April 13. We have a pleasant day, good congregation, and the best attention to the word. Gave three sermons. On inquiry I find that some have been much blessed, and some deeply convicted of sin, and others convicted of the truth of the Lord's speedy coming. So we do not "spend our strength for nought."

Monday, April 14. In company with Bro. Crooken visited Simcoe, a town six miles distant. Here I had an invitation to give lectures; but I could not comply at this time, as here I received letters from home making it important that I return as speedily as practicable. My beloved flock, for whom I had sought to make the best provision, were now without a supply,—and Bro. Hale, whose health will not allow him to perform much labor, is giving them one sermon on the Sabbath day, as the best he can do for them till my return. So I must fulfill the remaining engagements in Canada, and return.

JOSHUA V. HIMES.

From Bro. Samuel Chapman.

HOMER, N. Y., Sunday, June 1st, 1862.

BRO. BLISS:—When I wrote last, dating Springwater, March 15th, it afforded me pleasure to speak of the refreshing season we had enjoyed there during the past winter: the prosperity of the little church in that place, its increase in numbers (namely from thirty to sixty members), and the removing of much prejudice from the minds of the people. Well, I remained there a few days longer, and on the following Sabbath, after preaching and many warm exhortations, we took an affectionate leave of each other. With the converts it was rather hard parting; yet we were mutually cheered with the prospect of soon meeting again where parting and sorrowing will be known and felt no more.

On Wednesday, the 19th of March, I left for Woodhull, Steuben Co., some fifty miles south, to meet a respectful call from Wm. W. Colvin, a young minister of much promise, who was providentially in Springwater and heard Advent preaching several times during the past winter, became interested in the doctrine we taught, and was anxious to hear more on the subject. His wife was also present, and she received the doctrine understandingly. When I arrived at Woodhull I found them both at home and manifestly glad to see me, and desired me to preach in their house of worship. But learning that a protracted meeting, conducted by the Methodists and Presbyterians, was then in progress near by, it did not seem courteous nor judicious for us to commence another just then. So, greatly to my own disappointment as well as theirs, I carried but two or three days with them. During that time, however, we had much preaching by the fireside, which was by no means in vain, for sister C. was greatly comforted, and, as I was about to leave, her husband took me by the hand and said: "Bro. Chapman, I shall hereafter preach the Advent doctrine." He then, faithful to his promise, furnished horse and cutter and kindly conveyed me to Spring Mills, Alleghany Co., twenty-five miles further south.

There I met a cordial reception, by Bro. and sister Evans, with whom I had been intimately acquainted since '48. After spending a day or two with them, arranging matters for a meeting at the Academy on the Sabbath, notifying the people, etc., Bro. E. kindly conveyed me six, eight, and ten miles, in various directions, to visit the isolated brethren and sisters (most of whom were my own children in the gospel). This was mutually pleasant and manifestly profitable, for by the word and Spirit of God we were enabled greatly to "strengthen the things which remained." Rev. 3: 2. The promising church that we established in Wileyville, six miles from Spring Mills, on my return from the "far west" in Feb. '56, then numbering thirty-six members (twenty-two of whom had received baptism at my hands), had been visited by a Judaizing teacher, was distracted, divided, and finally destroyed; and a new church, of his own sect, established upon its ruins. For two years after its organization that church adhered strictly to their rules and regulations, and its members were at perfect peace and harmony with each other. During that time they maintained a regular correspondence with me by letter, which greatly cheered my heart, and reminded me of the Apostle's words addressed to the church at Thessalonica, "Now we live, if ye stand fast in the Lord." 1st Thes. 3: 8. Then some differences of opinion on certain doctrines began to prevail among them, and disturb that union and fellowship which had hitherto existed. In this

state of things they wrote, entreating me to visit them; and, feeling a deep interest in their welfare, I heeded the call, though at considerable expense and inconvenience to myself. They all, to appearance, received me gladly; and, being anxious to hear preaching, we entered directly upon a protracted effort. "In season for preaching" I gave them "the word," and "out of season" was faithful to "reprove, rebuke, and exhort, with all longsuffering and doctrine." 2d Tim. 4: 2. And the result was they began to confess their wrongs, harmony was again restored, the church was revived, and several precious souls converted—five of whom received baptism at my hands and united with the church. Then we attended to the Lord's Supper, and it was a heavenly season. Before I left them, allusion was made to what they had suffered by departing from their written rules. It was proposed, therefore, that they renew their covenant obligations with each other, abandon those distracting theories, and thereafter strive for peace among themselves. A vote was taken, and the whole church readily responded thereto. Then I left them, being much encouraged and truly thankful that in the providence of God I had again visited Wileyville.

After this everything went on in harmony until some two years since, when this Judaizer came among them, with what he denominated "the third angel's message," admonishing them to abandon what they had esteemed as the Christian Sabbath, and thereafter, instead thereof, observe the seventh day; was very ultra in propogating, by books and otherwise, his "death theory," and other distracting notions; classing all the religious sects, of whatever name, that rejected his special message, as having upon them "the mark of the beast," and must of course be lost. Thus he continued the effort until he completed his work of destruction. And now I had almost said, in the language of the Apostles respecting Alexander the coppersmith, "The Lord reward him according to his works;" but on reflection I perceive that I am not inspired, as he was. How much this looks like Judaism in the Apostles' days. False teachers then claimed salvation by keeping the law, and not through the atonement of Christ, saying, "Except ye be circumcised, after the manner of Moses, ye cannot be saved;" "to whom the Apostles gave no such commandments." See Acts 15: 1, 24. Just so in the case before us: "Except ye keep the seventh day, after the manner of the Jews, ye cannot be saved."

Learning these particulars while at Spring Mills, I settled the question in my own mind that I would not visit Wileyville at all; for I had already spent time enough there in vain. During my stay at Bro. Evans, however, more than a dozen of that people called there and spent hours with me, and on leaving they urged me to visit Wileyville, but I gave them no encouragement. On the Sabbath the presiding officer and others of that once Advent church were with us at the Academy, and seemed edified with the preaching, and insisted on my visiting them and preaching there. In reply I said: "When you see your error in abandoning the solemn covenant to which you so cheerfully subscribed when I was with you, and manifest a disposition to renew your covenant with God and with each other, then I will visit you and try to do you good; but until then you cannot reasonably expect any more help from me." They left me feeling sad. And God only knows what were my feelings on parting thus, even with some of my own children in the gospel. The Lord overrule it to their spiritual good, is my most earnest prayer. Bro. and sister E. seemed to think this might produce more lasting good than another visit there would have accomplished.

We had a good gathering at the Academy on Sunday, and many hearts were comforted. After spending two weeks in that section I left Alleghany, and came east some two hundred miles, to Chenango Co. Spent about three weeks preaching some and visiting much among the isolated brethren and sisters in Oxford, Norwich, and Preston; and found it profitable—but have no time or room for particulars.

From Norwich, Friday, April 15, I came to McDonough, fifteen miles west. Being anxious to see the little church there all together on the Sabbath, I took pains on Saturday to visit them from house to house; and on the Sabbath we had a fine gathering, and all seemed to feast on the word. Expecting to make but short tarry there, we appointed the next Sunday for preaching and the Lord's supper, designing it as a farewell season. In the early part of the week Bro. Beckwith took me to Linckean, twenty miles north, to visit "father Judson" and some others in that section. Father Judson's health is much improved. Had a good time with the friends there, and returned to McDonough in time for their weekly Thursday evening meeting. On the Sabbath we had a full house. Two brethren were in from Preston, and father J. from L., ten or

twenty miles off. It was a memorable day. I then appointed Thursday evening for my farewell discourse. The house was full. After preaching many spoke with lively interest, protracting the service to a late hour. I then took my leave of the friends, expecting to start from their place in the morning. After breakfast the horse and buggy were at the door, waiting for me, and my baggage all in. I bade the family farewell, and was in the act of stepping into the buggy, when Bro. Beckwith discovered that some repairs on it were indispensable before leaving. Having taken my leave of his family, I said to him, then I will call at the next house, and tarry till you come along. As I was nearing the house a lady, who for some time had been quite serious and the subject of many prayers, met me at the gate, saying: "I believe, Eld. C., the Lord has forgiven my sins, and if you were not obliged to leave immediately, I should like to be baptized before you go." About this time Bro. B. drove up, saying: "Come, Bro. C., step in." Yes, Bro. B., I replied; but turn around first, for I have decided not to leave McDonough to-day. So we agreed on the next Sabbath for baptizing.

Our evening meetings through the week were interesting, and on the Sabbath a full house again. Our two brethren from P. were present again, and others from a distance. Besides our ordinary services, I had the pleasure of baptizing two happy souls; after which we celebrated the Lord's Supper the second time. It was a day of particular joy to some, especially to the companion of one and the friends of each candidate. The evening service was also interesting; at the close of which we appointed Tuesday evening for another farewell meeting. Before we separated one of the brethren from Preston (a Baptist Bro.) expressed an ardent wish that I go to his place and preach the Advent doctrine, being confident that his minister would receive me cordially. I said in reply, I very much doubted it, Bro. Child, but go home and enquire of your minister, and if you obtain consent for me to occupy his desk, meet us here on Tuesday evening, inform me to that effect, and I will return with you to P. the next morning. The evening arrived and we had a full house; at the close of the service, which was at a late hour again, Miss C., a school teacher, not only educated, but well informed on the Scriptures, who had been considerably prejudiced against the views we hold, very truthfully said, "well, bro. C., I must confess that the best of the wine has been kept till the last of the feast." Our Preston Bro. was present, and took part in the service. As we were about to retire he came to me with a sad countenance, and remarked, "we can't get the Baptist church, Bro. Chapman, but the Universalists say you may occupy theirs, if you come to Preston." To relieve the anxious mind of our Bro. I said directly, "you have succeeded Bro. C. better than I expected, and I will return with you in the morning."

The next day we were there, ten miles east of McDonough, in time to circulate the notice through the school and otherwise, and on Thursday evening we had a rush to hear the stranger and his strange doctrine, and respectful attention was given to the word. The next evening not so many in; but on the Sabbath we had our full share of the people, notwithstanding an effort was made by some to keep them away. Bro. Child proved to have some influence with his brethren and Bro. Barr (the other young convert to the faith) with his. The latter is the leader of a Methodist class there, and he had them all in. Our subject in the P. M. was Matt. 24th. Text: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world? and Jesus answered," (all the 3d and part of the 4th verse). I had great liberty in speaking, and for better attention I could not ask. At the close of the service, our two brethren were faithful to enquire of their respective classes, "How do you like the preaching?" "What do you think of this?" etc. And they were much gratified to hear many say, "We have been interested," and others, "It is all Bible, and who can complain of that?" Several came to me as I was about to leave the house, and though strangers gave me the parting hand, saying, "We have been instructed on the Scriptures to-day. You have made it clear to our understanding," etc. Bros. C. and B. were comforted by the word, and greatly encouraged by seeing so much prejudice removed from the mind of others. The next day Bro. Barr took me back to McDonough, where I spent a day or two with the friends very pleasantly. On Wednesday evening all came together for another (the third) farewell meeting, and we had an interesting time. After preaching, the brethren and sisters spoke as usual. Had the church covenant read, and her number enlarged, increasing it to between 30 and 40 members—a united and devoted people, looking with joyful hope, expecting deliverance soon. Eld. H., the Baptist minister there, is still in the faith. He met and mingled with us in worship.

On Thursday, 15th ult., I left McDonough, and came to this place, 32 miles west. Due notice was given, and the chapel was well filled on the Sabbath, through the day. About the same number in again last Sunday, and at the close of P. M. service we had a precious season at the Lord's table. A goodly number besides the members participated with us in the supper. It was the first they had enjoyed since I left them in Aug. last. To-day again (Sunday) we have had a good and attentive congregation. The brethren and sisters are comforted, and we are happy in the assurance that some prejudice is removed from the minds of others. Our evening meetings at the chapel (two each week) have not been large, but very interesting to those who did attend. The church here has passed through severe trials, by means of which its numbers are considerable diminished, but the remaining members are steadfast in the faith, and sit with delight as they listen to the word. Bro. Clapp, though rather feeble in health, continues to minister unto them every Sunday, and I am happy to know they are edified with his preaching and "esteem him highly for his work's sake."

To be continued.

Married, in North Attleboro', Mass., June 4, by Eld. C. Cunningham, Mr. CHARLES H. WOOD and Miss MARY E. FRENCH, both of Attleboro'.

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 cts.

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 intelligence 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 follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection 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 conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the christian public learn to discriminate between the actual position 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 Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed 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 disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed 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 advent, was the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subtleties to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained 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 premillennial coming.

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

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

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 calendar," with several lectures by Dr. Cumming, and

gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. 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 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 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette. "This book will prove a mine of interesting research."—Montreal Journal of Literature. "The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press. "We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian. "As a collection of authorities, it is a curious and interesting book."—New Bedford Standard. "It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate. "A striking work; and we would recommend all Protestants to read it."—Phil. Daily News. "The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

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

"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 computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

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

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

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

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

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

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

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

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

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

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

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

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

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

"A great abundance of materials for the prosecution 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.

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, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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

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

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