

have our accounts investigated. Happy will it be for us then, if we are prepared to give account of our stewardship. As writing "to you, to me indeed is not grievous" and may suggest some truths which it will be "safe" for our brethren to receive, I send you another sketch of my public labors.

Having spent Sunday, January 1st, in Shefford, C. E. I came to Magog on the 3rd, where I remained till the 12th, and gave eight discourses in the Ward school house. The audiences were unusually large for the place, and in answer to prayer the Spirit of God operated on many minds. How much permanent good was accomplished time will disclose and eternity decide. Some will no doubt quench the Spirit, but we have reason to believe that saints were comforted and edified by the word, and held communion with God around the sacramental board; backsliders were brought to see their folly; sinners pricked in the heart, and thus our labor was not in vain in the Lord.

In the evening of the 11th, I heard a Methodist minister preach at the Outlet from Rev. 22:17. This text being the last invitation to men which the Bible contains, it laid a basis for some good remarks, and led him to present Christ as the sufficient and only Savior, though I cannot confess to much enlightenment under the discourse. At the close of the services, he reminded us that at the suggestion of a church in India, Christians throughout the land were invited to make special prayer to God from the 8th to the 15th of Jan. that there might be a general outpouring of the Spirit and "the conversion of the world;"—the first day specified, to be devoted to fasting, humiliation and prayer, and the last to thanksgiving. I have no doubt but when Christians humble themselves under the mighty hand of God, the Spirit of truth will strive powerfully with the hearers of the word, and for this we can pray in faith,—but to expect the conversion of the world is to look for what God has not promised. I believe, as Matthew Henry says in his Commentary on Luke 18:8, that "the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous." Such obviously is the doctrine of Christ, Paul, James, Peter, Jude and John. See Matt. 13:24-30, 36-43; 24:37-44; 2 Thess. 2:1-8; 2 Tim. 3rd chap; James 5:1-8; 2 Pet. 3:3, 4; John 2:18; Jude 17-19.

The following old poem of Herrick giving directions for keeping a true Lent, being based on Scripture and common sense is submitted to the consideration of those who fast, and pray for a revival of God's work; and I am sure if professed Christians generally would thus fast, they might soon see better days and have occasion for thanksgiving, but can we expect they will do it?

"Is this a Fast,—to keep
The larder leane,
And clean,
From fat of veales and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to faste an houre,
Or rag'd to go,
Or show
A downcast look and soure?
No; 'tis a Fast, to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.
It is a Fast, from strife,
From old debate,
And hate,
To circumsise thy life;
To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent."

January 12th. Went to Derby Line, Vt.,—attended to duties about home and next day returned to Magog. On Saturday the 14th I went to Shefford where I remained over two Sabbaths, preached eleven times, attended two stated prayer meetings of the church, and visited over a score of families. I was glad to find Bro. Hutchinson at home again and to have with him a social interview. He has been to me a "true yoke-fel-

low" and constant friend. He was present at most of the above mentioned meetings, and assisted in the administration of the Lord's supper on Sunday the 22nd, but is too feeble for much public labor. If it were the will of the Chief Shepherd to restore him to health again, so that he could labor as in former years, I would rejoice, for his help appears to us to be needed. But the cause with which we are identified is, like Saul among the people, head and shoulders above every other,—it is the cause of Christ, and he has more interest in it than we have. The proclamation of the kingdom of God at hand will be made, and if some are laid aside other instrumentalities will be employed.

While in Waterloo, I had the pleasure of hearing the Rev. W. Jones, Episcopal clergyman of Granby, C. E., preach a funeral sermon. His text was 1 Corinth. 15:49, 53, "and as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . for this corruptible must put on incorruption, and this mortal must put on immortality." After an exordium in which he shewed that if there is no future state our motto might well be, "Let us eat and drink, for to-morrow we die;" but if there is, we should say, Let us deny ourselves and live to God,—he proceeded to prove that the Scriptures teach a literal resurrection of the dead, and that while the risen body may differ in many respects from the one we now have, yet it will retain its identity, and even its form and lineaments may be so far retained as to produce recognition in the heavenly state, as may be inferred from the words, "ye shall see Abraham, Isaac and Jacob in the kingdom of God." The characteristics of the future body which he mentioned were (1) Incorruptibility:—"for this corruptible must put on incorruption." The present body being of the earth, earthy, its natural tendency is to corruption, but when raised from the dead it will have no such tendency. (2) Immortality:—"for this mortal must put on immortality." (3) Glory:—"for 'it is sown in dishonor, it is raised in glory.'" When our Savior was transfigured on the mount "his face did shine as the sun and his raiment was white as the light," and this the apostle Peter, when referring to it, calls "the excellent glory;" and as our vile body will be "fashioned like unto his glorious body," this serves as an illustration of how we will then appear. (4) strength:—"for 'it is sown in weakness, it is raised in power.'" We will be made "equal unto the angels" in strength, and thus enabled to bear the "eternal weight of glory." (5) It will be a spiritual body:—"it is sown a natural body, it is raised a spiritual body." And (6) It will be like Christ's:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." The doctrine of the resurrection was shown to have been the hope and comfort of the people of God in past ages, by reference to the words of Job (chap. 19:25, 26) and David (Psalm 17:15) which were paraphrased.

Though this was in some respects the best sermon I have heard for a long time, yet it lacked one important feature,—the speaker failed to show that the blessedness of this resurrection belonged exclusively to Paul and his brethren—the church of the living God—and that if we are not Christ's we must come forth in "the resurrection of damnation" to "shame and everlasting contempt." There was not that faithful, urgent appeal to the unconverted which the occasion required. This I regretted, as there was ample time and the opportunity was a good one. O how often do ministers come short of their duty in this particular! I have frequently thought there was much force and propriety in the remark it is said a farmer who was well acquainted with spiritual husbandry, once made. When asked what he thought of a certain minister who was more than suspected of preaching smooth things, he replied, "He seems to be a good man, but he will rake with the teeth up." Yes, when a preacher shrinks from denouncing intemperance as a sin, because some of his members think they can "drink the cup of the Lord and the cup of demons,"—or promiscuous dancing, because some of his hearers are "lovers of pleasures more than lovers of God," and therefore indulge in "revel-

lings,"—or vice in any form, because some of the wealthy and worldly-wise in his congregation are among the guilty, I am sure he must be more afraid of his head than John the Baptist was; and if he rakes at all, it is with the teeth up.

January 23rd. Came to Magog, expecting to return to Stanstead immediately, but, at the solicitation of friends, consented to remain a few days and hold meetings.

Tuesday, 31st. I closed my labors in this section this evening, having preached twice at the Outlet; once at the Page school house (the funeral sermon of Bro. L. Spinney's youngest child); and six times in the Ward school house. In the latter place the most interest was manifested: several backsliders confessed their wanderings and intention to return to Him who has said, "I will heal their backsliding, I will love them freely;" while others publicly expressed a determination to flee from the wrath to come, who had not before "confessed with the mouth the Lord Jesus." Though all was not accomplished that we desired and hoped to see, yet good was done, and we will ascribe the glory to Him in whose name we "set up our banners."

Here let me raise my "Ebenezer, saying, Hitherto hath the Lord helped us;" but while I do so and rejoice that I have been enabled during the month to travel 175 miles, and preach on an average of once a day, beside attending to other duties connected with the cause of the Coming One, I would not be forgetful of God's dear saints who are confined to beds of languishing, wearisome days and nights being appointed to them, and who as much do the will of God by patient suffering as others do by public service. Should these remarks be read by any such, I would say to them,

"With patient mind thy course of duty run;
God nothing does nor suffers to be done,
But thou wouldst do thyself, couldst thou but see
The end of all events as well as He."

Rely then upon his promises; trust to his wisdom; confide in his love, and "commit the keeping of thy soul to him in well doing as unto a faithful Creator." Remember, "they also serve who wait," and whether we are called to do, or suffer, may we be accounted worthy at last to meet in the heavenly Jerusalem, where "His servants shall serve him" without weariness and woe, and dwell in his presence forever.

J. M. ORROCK.

Magog, C. E.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Daniel T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XXI.—THOMAS WALLEY AND SAMUEL WHITING.

Thomas Walley was born in England and by the unrighteous act concerning non-conformists, driven to the wilderness of N. E. 1663 to find religious freedom, and became the first minister to the infant church at Barnstable, Mass. All his biographers, C. Mather, Allen, and Sprague, highly applaud his goodness, piety and learning. He was the author of "Balm in Gilead to heal Zion's wounds," &c., 1669, an election sermon, but in it says nothing on prophecy or the advent. Indeed I find in none of his printed writings any allusion to the millenarian views which he is said to have cherished, and doubt if he wrote anything of that character, which is now preserved. But he evidently adopted the views of the early church, Mede and the Mathers, as is proved by the following:

In the Preface to Increase Mather's "Discourse concerning Faith and fervency in Prayer," &c., Boston, 1710, on page 17, among other names of "the ancient pastors of N. E.," who held the pre-millennial personal advent and reign occurs that of "Mr. Walley." Only this fact is stated and nothing further. Dr. Mather was his personal friend, and would undoubtedly have known his faith. Again, in another work print-

ed, I think, the following year, 1711, President Mather brings forward Walley as one of this class of witnesses, but the work is so scarce I have not been able as yet to lay my hand upon it.—But Cotton Mather, in his valuable "Magnalia," has given the substance of his father's testimony. In the edition of 1820, Vol. I. pp. 547—8, he thus writes:

"I will now so far discover myself, as to applaud this worthy man for two things which, it may be, many good men will count worthy rather of reproach than applause. One is this: in my father's preface to his discourses on the New Jerusalem, I meet with this passage: 'Though it hath been generally thought that the First Resurrection spoken of in the Apocalypse, is to be understood only in a mystical sense, yet some of the first and eminent teachers in these churches believed the First Resurrection to be corporeal. So did Mr. Davenport, Mr. Hook, and of later years that man of an excellent spirit, Mr. Thomas Walley, pastor of the church in Barnstable.' Thus,—continues Cotton, did our pious chilist Walley, it seems, come to his thoughts, as Joseph Mede before him did, and as in times of more illumination learned men must and will."

This evidence is clear and unimpeachable, to show that Walley held to a literal first resurrection and personal reign. It is ardently to be hoped that as "the times of more illumination" are come, the "learned men" of this century will many more of them, like Mede and Walley, "come to their thought" on this all important question. Walley departed this life in 1678-9, aged about 61 years.

Samuel Whiting, A. M., had his birth in Boston, Eng. 1597, came to America because of his non-conformity in 1636, "the ecclesiastical sharks," observes C. Mather, "driving him over the Atlantic Sea unto the American strand."—He became the first minister at Lynn, Mass., and his accomplishments, deep religious tone, classical erudition and peaceable temper endeared him to all men. Mather quaintly observes of him that "he would have thought himself afish out of his element if he had ever been at any time anywhere but in the Pacific Sea." He lived to the age of 82, dying in 1679. He wrote four works. One was on the judgment day, and I copy its title from "A. Lewis' History of Lynn. Boston 1829," thus:—

"A Discourse on the Last Judgment, or short notes upon Matt. 25, from verse 31 to the end of the chapter, concerning the judgment to come and our preparation to stand before the great Judge of quick and dead; which are of sweetest comforts to the elect sheep, and a most dreadful amazement and terror to reprobate goats. 160 pp. 12mo. Cambridge (Mass.?) 1664."

This work I have sought New England over, (but in vain) to find, and conclude it must be exceedingly rare. Cotton Mather gives the following account of it, with which my readers must for the present be content. Writing of another work of Whiting's, he says:—

"But that which encouraged him unto this publication was the acceptance which it had before this been found by another Treatise of his upon the day of judgment itself. In the eighth chapter of Isaiah, the Lord promises a time of wondrous light, and joy unto his restored people, and the consolations of a lasting Sabbatism; things to be accomplished at the second coming of our Lord. Now to prepare for that blessedness, those very things are required which our Lord Jesus Christ afterwards mentioned in the 25th chapter of Matthew, as the qualifications of those whom he will admit into his blessed kingdom. There seems at least a little reason for it that at the second coming of our Lord, one of the first things will be a glorious translation wherein the members of Christian churches will be called before him and be examined, in order to the determination of their state under the New Jerusalem that is to follow: either to take their part in the glories of that city and kingdom, for the thousand years to come, and by consequence what ensues thereupon, or to be exiled into the confusions of them that are to be without. Now though 'tis possible, that whole discourse of our Lord may refer to no more than this transaction, yet, inasmuch as the generality of interpreters have

carried it unto the more general and ultimate proceedings of the last judgment, our Whiting did so too, and he has given us forty-two doctrines thereupon, so handled as to suit the edification of all readers. The notes are short, and but the concise heads of what the author prepared for his weekly exercises; nevertheless Mr. Wilson and Mr. Mitchel observe in their Preface thereunto, that 'the reader by having much in a little room is the better furnished with variety of matter worthy of meditation, for want of which many a man digests little of what he reads.' See Magnalia, Vol. I. p. 458-9.

The adventual character of Whiting's rare volume is here made apparent, and from the tenor of the Doctor's language I am of opinion it discusses the nature and grandeur of a future millennial period of judgment, such as was held by the Jews and by Joseph Mede. It is significant that he made it to the righteous a day of "sweetest comforts,"—"Day long wished for by the good," saith the sainted Pollok.

The Good News.

Wherever God's heat is felt his love shall glow; wherever the winds of heaven whisper, there God's spirit shall breathe; wherever there are sinners wandering through the world, there shall be white-robed saints finding an everlasting home; and whenever death has carried off his victim, there the angel of the resurrection shall sit waiting for the rosy dawn of approaching day, and giving testimony prophetic of its approach, when the trumpet shall sound, and the dead shall be raised, and the living shall be changed; and the green vales of earth shall be covered with imperishable verdure, and the mountain peaks shall burn with rosy sunbeams that never fade; and the islands of the earth shall blossom like Eden, and the continents of the world like heaven; and all height, and depth, and space, and time, shall bless God and be blessed in him.—Such are the good news.

From the Great Tribulation, by Dr. Cumming.

The Bridged Chasm.

When man sinned, his sin, like a disruptive earthquake, rent this place we call the earth from that grand continent which we call home and heaven. In that tremendous chasm which disruptive sin dug between happy heaven and our poor, lost, stray, sinful earth, a broad, deep, moaning sea rises and beats against each strand continually. How can that chasm be crossed? Ask the infidel, and he will tell you you must take a leap in the dark; if you miss the opposite shore, you perish. Ask the Romanist; he will tell you the church is the bridge that will carry you across. Ask the New Testament, ask the Son of God; and in his own majestic and emphatic accents, he replies "I am the way; no man cometh to the Father, but by me." As God, he touches the shores of the great continent of heaven; as man, he touches the opposite shore of the disrupted island of time; as God-man, he unites the twain into one; reaching the very heights of God's throne; so that the most depressed, the most forsaken, and most guilty sinner, has but to enter upon that better than Jacob's ladder, which will carry him from the lowest depths to which sin has sunk him to the greatest heights to which God's love can possibly raise him.—*Id.*

The Reign of Peace.

Perhaps you will cry, "Why does my friend not look at the other side of the medal—tell of Revivals and the coming of the Kingdom?"—(which has come.) I have read and thought much, and would fain hope and believe all things good. But I saw very closely the rise of Irvingism. I knew how much of holy desire and expectation was connected with that development. That gives me pause. Then I firmly and reverently hold to this:—that the truth of God concerning his Son is the (sole) instrument for the renovation of the world. I have been unable to satisfy myself that these movements have been preceded or accompanied by the faithful preaching of "Jesus and the resurrection." Indeed it is a curious fact, that I have, in all, seen but two

recognitions of these fundamental principles, in all the accounts which I have read. This occasions some reserve in my estimate.

Then, in respect to Ireland particularly, I have some good stout "prejudices" in regard to Presbyterianism, theoretical and practical. Clerical corporations, of any name, come of evil, are evil, lead to evil. That is a summary of ecclesiastical and other history! Irish Presbyterianism has been a little—Irish; turbulent, "Orange," and of this world; and eke, pitchy—with itching palms. It "sucks the breasts" of the tax-gatherer. It cooks strange statistics for the Treasury, and manufactures or adulterates minimum subscription-lists, after the manner of Wall-street, and would put me out of the synagogue, if I were in it, for merely hinting at these unpleasant facts. Therefore, and wherefore, I cannot yet view in the revivals a door of hope through which one may emerge from a dark and polluted Achor.—This is one view, or half-view, of Revivals, and the Reign of Peace to be inaugurated.

Revivals and Reign of Peace! Yes, while I am writing I hear sounds of another revival, of the character of which there is no mistake. The sounds are the crack of rifles, the revival that of the military spirit in England. "England is not a military nation." Certainly not, Herr Teuschen! Assuredly not, Monsieur Crapeau! England is only a kennel of undisciplined and most unscientific bull-dogs; dogs of the doggedest.—Whistle, shout, clap your hands, show an object for the teeth, and into it they go, and in it they stay, though it be brass itself. It is affecting and impressive that the state of the popular mind or what we call "mind," should be such that there could be little surprise were a state of war with France to be made to-morrow.

* * * * Twelve years since, I stood with Joseph Sturge and Elihu Burrit at the railway station at Brussels. There we met, in Peace Congress, and I believe the blessings of the people were upon us. "They were glad to see us in their streets." "Where is the blessedness?"—Where the Progress? Where restraints on ambitious and bloody men? Where the restraints upon malicious and regal idiots, as of Naples? Can we even now make of a Congress anything more than a conspiracy of butchers and burglars, "owners" of human cattle, squabbling, cheating and intriguing over their herds?—*Correspondent of the N. Y. Independent.*

Burning of Richmond Theatre.

As the public mind is now deeply interested in the shocking calamity which has just occurred at Lawrence, it may be well to bring to the notice of this generation a like catastrophe which befel the people of Richmond, Va., on the evening of Dec. 20th, 1811. It is somewhat different in its nature and extent from that of the Pemberton Mills, and yet in many respects not less horrible. In the burning of the Theatre about seventy persons lost their lives, and among these were Geo. W. Smith, Governor of the State, and Abram B. Venable, President of the Richmond Bank. Those who perished were generally from the first families, and comprised the youth, the beauty and the fashion of the city.

The winter opened with an uncommon rage for amusements of all kinds, and on this fated evening there was to be a new play for the benefit of Mr Placide. Crowds swarmed to the theatre—it was the largest house of the season, and not less than 600 were present. The play went off—the pantomime began—the first act was over, and all around was mirth and vanity. At this moment the scenery caught fire, and in a few moments the whole building was wrapt in flames! The cry of fire! fire! passed with electric velocity throughout the whole house, and the scene which followed was horrible beyond description. There was but one door for the greatest part of the audience to pass. Men, women and children were pressing upon each other, while the flames were seizing upon those behind. Most if not all of those who were in the pit escaped, while those in the boxes were unable to get down the stairs before the flames overtook them. Those behind, urged by the pressing flame, pushed those out who were nearest the windows, and people of ev-

ery description began to fall one upon another—some with their clothes on fire, and some half roasted! The most heart-rending cries pervaded the house. Wives asking for their husbands—females and children shrieking, while the gathering element came rolling on its curling flames and columns of smoke—threatening to devour every human being in the building.

Many were trodden under foot. The stairways were blocked up, and the throng was so great that many were raised several feet over the heads of the rest. Within ten minutes after the fire caught the whole house was wrapt in flames and the scene which ensued it is impossible to paint. Women with dishevelled hair, fathers and mothers shrieking out for their children—husbands for their wives, brothers for their sisters, filled the whole area outside of the building. Some who had escaped plunged again into the flames to save some dear object of their regard, and they perished. Others were alike frantic, and would have rushed to destruction but for the hand of a friend to keep them back. The bells tolled, and almost the whole town rushed to the fatal spot.

This certainly was a sad day, and an awful rebuke to the pleasure-loving people of Richmond.

We find in the Richmond Enquirer of Dec. 28th, 1811, the following notice: "At a meeting of the Government of Richmond, Dec. 27th, a committee was appointed to cause to be collected the remains of persons who perished at the Theatre, and to place in urns or coffins such as could not be recognized by relatives or friends. The suspension of all business for 48 hours was directed, and that no public shows or dances should be allowed for four months."

At a meeting also of the citizens on the same day—"A committee was appointed for Richmond and a committee for Manchester—it was recommended that Wednesday, the first of January, 1812, should be observed as a day of Fasting and Prayer; and that on that day the Rev. Messrs. Buchanan and Blair be requested to deliver funeral discourses, and that the citizens will wear crape for one month."

For the remainder of the winter the hitherto neglected churches were filled with solemn and attentive worshippers.—*Portland Advertiser.*

The Pope and Napoleon.

THE POPE'S ALLOCUTION.

The following is the allocution delivered on New Year's Day by the Holy Father, in reply to the congratulations offered to him by General Count de Goyon, at the head of the officers of his division. The allocution would not perhaps have been delivered if his holiness had before received the letter which the Emperor addressed to him on the 31st of December, and which will be found below:

"Gentlemen:

"If we have every year received with pleasure the wishes which you have expressed to us in the name of the brave officers and the army you so worthily command, those wishes are doubly dear to us to-day, in consequence of the exceptional events which have succeeded each other and because you assure us that the French division in the Pontifical States is placed there for the defence of the rights of Catholicism. May God, therefore, bless you and the whole French army. May He also bless all classes of that generous nation.

"In prostrating ourselves at the feet of that Providence who was, is, and will be to all eternity, we beseech Him in the humility of our heart to abundantly shower down his grace and his wisdom on the august chief of that army and of that nation, in order that, being enlightened by that wisdom, he may walk safely in his difficult road, and still admit the falseness of certain principles which have lately appeared in a pamphlet which may be called a striking monument of hypocrisy and an ignoble tissue of contradictions. We hope—we will go further, and say that we are convinced—that he will, by the aid of that wisdom, condemn the principles contained in that publication, and we are more convinced of this that we possess documents which his Maj-

esty some time since had the kindness to send us and which are a complete condemnation of those principles. It is with that conviction that we pray God to shower down his blessings on the Emperor, on his august consort, on the Prince Imperial and on the whole of France."

NAPOLEON'S LETTER.

The following is the letter of the Emperor. It is calm, dignified, and determined in its spirit. It contains no deceptive compliments but tells the Pope some plain things in plain words.

MOST HOLY FATHER:—The letter which your Holiness wrote to me on the 2d December has deeply moved me, and I will reply with an entire frankness to your appeal to my good faith.

One of the most serious preoccupations during the war, as well as after it, was the situation of the States of the Church, and certainly among the most powerful reasons which induced me to make peace so promptly must be reckoned the fear of seeing revolution every day acquire greater proportions. Facts are stubborn things, and in spite of my devotedness to the Holy See, and not withstanding the presence of my troops at Rome, I could not escape from a certain solidarity with the effects of the national movement produced in Italy by the contest against Austria.

Peace being concluded, I hastened to write to your Holiness, to submit to you the ideas which in my opinion were best calculated to lead to the pacification of the Romagna; and I still think that if at that period your Holiness had consented to an administrative separation of those provinces and to the nomination of a lay governor, they would have returned under your authority. Unfortunately, that did not take place, and I found myself powerless to prevent the establishment of a new regime. My efforts have only had the effect of preventing the revolution from extending, and the resignation of Garibaldi has preserved the Marches of Ancona from certain invasion.

At present the Congress is about to meet.—The Powers cannot set at naught the incontestable rights of the Holy See over the Legations; nevertheless, the probability is they will be of opinion not to have recourse to violence to make them submit, for if that submission were to be obtained by aid of foreign force it would be necessary to occupy the Legations militarily during a long period. That occupation would nourish the hatred and rancor of a great portion of the Italian people, as well as the jealousy of the great Powers—it would therefore be the cause of perpetuating a state of irritation, uneasiness and alarm.

What, therefore, remains to be done, for this state of uncertainty cannot endure for ever? After a serious examination of the difficulties and of the dangers contained in the different combinations, I say, with sincere regret, and however painful the solution may be, that what appears to me to be the most conformable to the true interests of the Holy See would be to make the sacrifice of the revolted provinces. If your Holiness for the repose of Europe, would renounce those provinces, which for fifty years have been a source of embarrassment to your government, and were in exchange to demand from the Powers to guarantee to you the possession of the remainder, I have no doubt that order would be immediately restored. Then your Holiness would secure a grateful Italy long years of peace, and to the Holy See the tranquil possession of the Church.

Your Holiness, I am willing to believe, will not misunderstand the feelings by which I am animated; you will comprehend the difficulty of my situation—will interpret with kindness the candor of my language, while calling to mind all that I have done for the Catholic religion and for its august head.

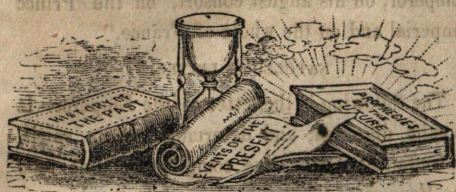
I have expressed without reserve all my ideas and I have considered it indispensable to do so before the meeting of the Congress, but I beg your Holiness, whatever may be your decision, to feel assured that it will make no change in the line of conduct which I have always adopted towards you.

In thanking your Holiness for the Apostolical benediction which you send to the Empress, the Prince Imperial and to myself, I renew the as-

insurance of my profound veneration of your Holiness. Your devout son,

NAPOLÉON.

Palace of the Tuileries, Dec. 31st, 1859.



ADVENT HERALD.

BOSTON, FEBRUARY 25, 1860.

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 the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

2. God's Will, the Universal Law.

"Thy will be done in earth, as it is in heaven," Matt. 6:10.

The will of God is a perfect law, to which all holy intelligences render cheerful obedience. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure," Psa. 103:20,1.

It is not certain that this earth is the only world, the inhabitants of which have swerved from their Divine allegiance. We read of "the angels which kept not their first estate, but left their own habitation," who are "reserved in everlasting chains under darkness unto the judgment of the great day," Jude 6.; and that "God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. 2:4. And it was one of these fallen spirits, who "abode not in the truth," John 8:44,—"the dragon, that old serpent, which is the Devil, and Satan," (Rev. 20:1); that "beguiled Eve through his subtilty," 2 Cor. 11:3, and thus introduced sin and death into this earth. But they were cast down from the heights they occupied; so that by wherever they may have sinned, heaven is not defiled with their presence, nor outraged with their disobedience.

All the service of heaven is with an eye single to God's glory. The holy intelligences who there inhabit, delight to conform to God's requirements: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. 4:8. When such a service as that shall be rendered by every inhabitant of earth, and not till then, will God's will be done on earth as it is now done in the heavens. And when it is so done, there can be no sin here; and there can be no death, which is the consequence of sin. This petition, therefore, illustrates the nature of the kingdom, the coming of which is petitioned for; and it shows that our Lord, in this petition, has taught us to pray for the recovery of this apostate world to its Divine allegiance.

To accomplish this, Christ "suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth," 1 Pet. 2:21,2. He voluntarily gave his life for the life of the world. When that great sacrifice was needed, he promptly announced himself ready for the offering: "Then said he, Lo, I come to do thy will, O God," Heb. 10:9. And he has said that "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother," Matt. 12:50.

God's will is to be done cheerfully and heartily:—"Not with eye service, as men pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men," Eph. 6:6,7. For Christ has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever," 1 John 2:17.

To do this will, the apostle commands that ye "be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. 12:2. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever," Heb. 13:20,1.

For us to be able to say, "I delight to do thy will O my God: yea thy law is within my heart" (Psa. 40:8), we need devoutly to pray, "Teach me to do thy will; for thou art my God," (Psa. 143:10; "Show me thy ways, O Lord; teach me thy paths; lead me in the way of thy truth, and teach me," Psa. 25:4,5. By so doing, all may be "filled with the knowledge of his will in all wisdom and spiritual understanding," Col. 1:9. And "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14. For "whosoever shall do and teach them, shall be called great in the kingdom of heaven," Matt. 5:19.

The will of God however, will not be done perfectly on this earth, so long as sin defiles it, or a sinner remains in it. And therefore, to usher in that time, "the nation and kingdom that will not serve" the Lord "shall perish, yea those nations shall be utterly wasted," Isaiah 60:12. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," Matt. 13:41. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Th. 1:7,8. And this destruction of the wicked on the earth was symbolized to John, when "the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh," Rev. 19:21. Christ will "smite the nations" that refuse to do God's will; "and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God," v. 17. "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. 1:28.

When our Saviour shall thus "thoroughly purge his floor, and gather the wheat into his garner," (Matt. 3:12), "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. 14:16. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun," Isa. 59:19. "From the rising of the sun even unto the going down of the same my name," saith Jehovah, "shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," Mal. 1:11. And "all the earth shall be filled with the glory of the Lord," Num. 14:21. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," Hab. 2:14. Then "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more," Jer. 31:34. Then "the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity," Isaiah 33:24. The "people shall be all righteous; they shall inherit the land for ever," Ib. 60:21. And thus, the earth restored to its Divine allegiance, the will of God will be thenceforth done on the earth as it is now done in the heavens.

Ancient Assyria and the Bible.

We can hardly believe our eyes, but find the following in the *Hartford Courant*.—"one of the ablest and best conducted papers in New England—credited to the *Boston Investigator*—formerly, if not now, an infidel paper in this city. If the article is properly credited, which we fear is not, it shows a hopeful change in our once, if not now, disbelieving neighbors.

"The discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important from the light they throw on Scripture. In reading the narrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens which Isaiah describes: the oxen still tread out the corn; the vessels of bulrushes may still be seen; and the wild asses of the desert, so poetically alluded to in Job, still watch the traveler from a distance, pause for him to draw near, and then gallop

away to the shadowy horizon. To realize the Old Testament, Layard should be read. That ancient portion of the Bible ceases to be the dim, far-off record it has heretofore appeared; light gleams all along its pages; its actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivified into the present.

"The confirmation of the truth of the Scripture derived from the sculptures of Nineveh, is not less remarkable. The bas-reliefs on the walls of the palaces, now just restored to light, after being entombed for nearly two thousand years, verify perpetually the Hebrew Bible. There is still to be seen the wild bull in the net mentioned in Isaiah: the Babylonian princes in vermilion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, as was done with the heads of the seventy sons of Ahab. There too, are painted shields hung on the walls of besieged towns, as we are told by the Jewish prophet he beheld at Tyre. There are the forts built over against the beleaguered city; the king placing his foot on the necks of the captive princes; and the idols of the conquered carried away by victors, precisely as described by Hosea and other sacred authors. There are also the Assyrian gods, still the same as when their portrait was drawn five and twenty centuries ago—cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed with purple and blue. The very star to which Amos alludes is yet on those palace walls, above the horned cap of the idol, though the worshippers have been dead for thousands of years, and though the wild beasts, as predicted, have long made their lairs there.

"Even the enormous circumference which Jonah gives to the walls of Nineveh is fully corroborated.—The three days' journey of the prophet is still required to make the circuit of the great ruins on the east bank of the Tigris—for the people of Mesopotamia built their cities as the Hindus still construct theirs.—First one king erected a palace, around which grew up a town; then a new monarch built one, for fresh air on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected, all passing, however, under the general name, and covering together an extent of ground which would otherwise be incredible. The light thrown on Scripture, the confirmation afforded to the Bible by these recent discoveries at Nineveh, is so remarkable that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred solely to confound the folly of modern skepticism."—*Boston Investigator*.

To Correspondents.

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

S. Chapman. Yours in our next.

H. Buckley. Accepted,—please continue your pen.

That Note.

We are sorry to announce so small a show of receipts this week towards the cancelling of the small balance now due on the remaining Note. We greatly desire to indorse the third hundred dollars on it by the first of March, and to have it entirely paid before the next Quarterly meeting of the Standing Committee, in April. Will not those who are *thinking* to send in one, two, three, five, ten, fifteen, or twenty-five dollars, each for that purpose, do at once as the princes and people of the ancient Israel did?—who "rejoiced, and brought in, and cast into the chest, until they had made an end," 2 Ch. 24:10. In the days of Hezekiah, when the tithes and offerings to the Lord greatly accumulated the testimony among Israel was: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people!" It is not always considered that giving generously may impoverish much less than withholding. For as the Lord loveth the cheerful giver, he may bless in proportion as he loveth.

OUR EXPOSITION OF DANIEL'S PROPHECY. We are interrupted a little in the prosecution of this, but are preparing to resume it immediately after the completion of our articles on the Lord's prayer.

In the meantime, if any one wishes to see the illustration of the image which we described in our last No., sufficiently to send a \$10 bill to pay for its engraving, he can be accommodated; but if no one shall thus respond, we shall take it for granted that it is not called for.

OFFICE HOURS. For the purpose of having opportunity to write editorials without interruption, we are obliged to divide the day into two parts. In the forenoon, we may be found at the office, to attend

to any business in connection therewith. But in the P. M. we attend to our editorial duties at home.—Those wishing to see the editor personally, will therefore please to call at the office in the forenoon.

Elder Burnham is still continuing his labors at the Chapel, and the interest in them continues. He is in a very good condition of mind, and will be likely to carry the Lord's blessing with him wherever he may labor. We learn that he has been invited to North Attleboro' to labor for a season, when other engagements shall enable his compliance with the request.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A.M.A.—informing us of their price and cost of transportation.

THE PENNSYLVANIA OIL FEVER. The natural oil discovered in Pennsylvania, of which frequent mention has been made, is found in a district lying in Venango, Warren and Crawford counties, about 20 by 30 miles in extent. It lies about 20 m. north of the great bituminous coal field, of which Pittsburg is the centre. There seems to be no doubt, says the Philadelphia Bulletin, that this natural production is coal oil. It has been known to exist there for half a century, having been found floating upon the waters of "Oil Creek" and other streams in the northwestern part of the State, but it is only lately that it has been ascertained to exist in vast quantities, capable of being made a source of great profit. The oil is obtained in a very simple manner, being pumped up just as water would be, barrelled, and for some purposes, refined. There are springs or mines which yield as largely as fourteen or sixteen hundred gallons per day. The oil is worth fifty or sixty cents per gallon. It is said to be superior to kerosene, for burning, and is suitable for lubricating purposes. It is of course impossible to determine how large this deposit of coal oil is, but the parties engaged in securing it do not as yet find any reason to doubt that it is very extensive. The Bulletin calls attention to the following singular fact in connection with this discovery.

"It is known that at Fredonia, in New York, there is a natural gas which is used for lighting the town. But Fredonia lies some thirty or forty miles immediately north of the point where this natural oil is found. There is an almost certain connection between these two products. We find first the vast bituminous coal region, perhaps a hundred and fifty miles long by fifty or more broad. Twenty miles beyond its termination the coal is found in the shape of oil. Some thirty or forty miles further north, and in the same line, it is found in the shape of gas. This is surely very remarkable, and we wonder that it has not excited the attention of scientific men, so that we might have some reliable rationale of the subject."

JOHN ROGERS AND HIS CHILDREN.—The following extract is copied from a work published in London, in the year 1630, entitled, "Annals of England, containing the reigns of Henry VIII., Edward VI and Queen Mary. Written in Latin by the Right Hon. and Right Rev. Father in God, Francis, Lord Bishop of Hereford. Thus Englished, corrected and enlarged with the author's consent, by Morgan Godwyn." It corroborates the conclusion that John Rogers had ten children, according to the New England Primer:

"On the 4th of February, John Rogers, the Protomartyr of those times, was burned at London. He was Tindall's companion, after whose death, fearing persecution, he would not return into his own country, but went with his wife to Wittenberg, where, having attained to the German tongue, he undertook the care of a certain church there, which he faithfully discharged, until, under King Edward, he was recalled from exile by Ridley, Bishop of London, made a Prebend of Pauls, and Lecturer there. Queen Mary having attained to the Crown, the Papists endeavored to affright him; and so to have once more forced him to a voluntary exile, commanding him not so much as to peep into the streets; and in this manner lived he a yeare, until at last, refusing to fly, he was imprisoned and condemned to fire, which cruel death (notwithstanding that he was to leave a wife and ten children) he did most constantly undergo."

Foreign News.

The Paris correspondent of the London Morning Herald says: "There is strong reason to believe that a marked rapprochement has taken place, or is about to take place, between the Courts of Vienna and St. Petersburg. Dispatches have been received here stating that the Czar views with regret the revolutionary tendencies of the policy which the Emperor of the French seems likely to adopt. This is the pretext. The real cause, I am informed on good authority, is that the Russian government views with

alarm the growing influence of the French Emperor and has moreover obtained proofs that the insurrection now brooding in Hungary is secretly favored by France. Whatever the causes may be, you may rely upon the fact that a marked change has taken place towards Austria, at St. Petersburg, and that for the future the two governments are likely to pull well together."

The Cologne Gazette contains the following:

"The attitude of Prussia and Russia merits examination. It is said they were both drawing towards Austria, and that those powers would unite in opposing French tendencies in Italy. Austria desires the restoration of the Dukes and the restitution of the Romagna to the Pope, whilst Prussia and Russia do not think that the restoration is possible."

It is stated that 30,000 French troops are to be sent to Leghorn. The Mediterranean Railway Company has received orders to hold themselves in readiness to convey that number.

The London Herald's Paris correspondent confirms in every point, his statement respecting a portion of the French Imperial Guard having received its camping equipage. The regiments quartered at Versailles are in perfect readiness to march at a moment's notice—the officers believe for Italy.

The following will probably be the list of the new Sardinian Ministry: Foreign Affairs, Count de Cavour; War, General Fanti; Public Instruction, Signor Magnani; Finance, Signor Jacini; Justice, Signor Cassini; Public Works, Signor Elen. For the Ministry of the Interior, M. Dessambrois, Signor Farini and Signor Caselli are spoken of, but nothing has yet been decided.

The resignation of the Rattazzi Cabinet is said to have resulted from the retirement of Count Walewski.

The London Times has eulogistic articles on Garibaldi and Cavour. The return of the latter to power it considers as a proof that an Italian policy will now be permitted, and protected from Paris. Venice, we may hope, will become again Italian by purchase; but how will Naples? The King is active, like those who build little white villas half way up Vesuvius. The article concludes by exclaiming, "How dry must be the elements of combustion laid upon such a kingdom, and how readily may they catch fire when Cavour will bring his kingly influence close up to the frontier!"

The Anti-Protestant Demonstration in Tuscany. The Florence correspondent of the Providence Journal, in eulogizing the administrative qualities of Ricasoli, the Tuscan Minister of State, thus refers to a matter which seems to have been misapprehended in this country:

"On occasions like that presented by the recent case of childish anger and alarm of the Archbishop of Florence, he (Ricasoli) has displayed extreme cleverness of address. The Archbishop—who is not so old as to have acquired that degree of cunning or reserve which experience in such offices sometimes gives—seeing that half the population of Florence was running to hear the preaching at the Protestant meeting, became excited with mingled fear and indignation, and wrote to the minister, saying that a check must be put upon such license, or he should raise an excitement which might give serious embarrassment to the government. Before he would bear the responsibility of such heretical conduct among the people of his flock, he would even resign his office; and added, that he was willing to become a martyr—that is, shed his blood—for the cause of the Church."

The Minister replied that for the sake of calming the fears of the clerical party and preserving the peace, he should order the place of public gathering of the new society to be closed, but that no law should be applied to prevent people of any faith meeting in private houses for the purpose of worshipping God after any form they chose. As to the Bishop's readiness to become a martyr, the offer was wholly gratuitous, as there was no one who wished to draw a single drop of archiepiscopal blood. The Bishop was quite at leisure to calm his agitation and abate his unnecessary solicitudes, as the cause of genuine Christianity in Italy was in little danger of suffering violence at the people's hands. The matter has caused a good deal of conversation among the population, ending with a good natured laugh at the expense of the Bishop, with a feeling of satisfaction at the manifest superiority which the Minister has shown."

ROME. A letter from Rome, in the Journal des Debats, says that at Rome the Pope has only some dragons and the Palatine Guard of a few hundred men. The German recruits only amount to 4000, and they are at Macerata. The Pope has, all together, about 8000 troops, of whom 2000 are riflemen and carabineers. Of the 8000, 4000 are Swiss, and are at Perugia, and of the remaining 4000, 2000 are at Ancona, 1000 at Urbino, and 1000 at Pesaro.

Another letter from Rome states that the Pope,

contrary to the opinion of his most violent advisers, has renounced the idea of publishing his reply to the letter from the Emperor of the French, and has stated that, in spite of the temporary dissent existing between himself and the Emperor, he cannot forget previous eminent services.

LONDON, Feb. 2.—Evening. Le Nord says that on Monday couriers left London and Paris with identical instructions to the representatives of the two powers at Turin, directing them to make known to the Sardinian Cabinet, that the governments of France and England see no objection to the annexation of Central Italy becoming a fait accompli.

Lord John Russell announced in Parliament that the government could not produce the correspondence relative to the rumored annexation of Savoy to France, but said that Count Walewski had given assurances to Lord Cowley that the Emperor had no intention of proposing such annexation. The British government had sent a dispatch to the Emperor expressing its satisfaction at this assurance.

The London Post prominently announces that the governments of England and France have formed an alliance on the Italian question, and are firmly determined that no intervention shall be committed. It is rumored that the two governments have determined to recognize the annexation of the Italian States to Sardinia as the only true solution of the question.

There is increasing evidence of discontent in Hungary, and affairs are daily assuming a more serious aspect.

An engagement had taken place between the Moors and the right wing of the Spanish army, resulting in the loss of their position to the Moors, and 2000 killed. The Spanish loss amounted to 200.

The Post says that the treaties of Villafranca and Zurich are virtually annulled, and the Western Powers have formally commanded that no armed intervention shall take place in Italy, unless it is previously sanctioned by the unanimous approval of all the great European Powers. Practically, such a condition is tantamount to absolute non-intervention.

The Venetians are beginning to refuse to let lodgings to Austrian officers. The proprietors of taverns and coffee houses also display extreme coldness to the Austrian troops, and one or two of them have recently requested the officers not to frequent their establishments, "as they by their presence drive away all other customers."

NEW YORK, Feb. 18. Steamship Arabia, from Liverpool 4th inst. at 5 P.M., has arrived.

GREAT BRITAIN.—In response to an inquiry, Lord John said the government had no reason to suppose that warlike preparations were going forward on an extraordinary scale in France. The government had earnestly endeavored to prevent a renewal of hostilities, now that the Congress was likely to meet, and had received the most satisfactory assurances.

FRANCE. Rumors were current that the Chalons camp would soon be re-established.

The Patrie pronounces false the statement of an approaching departure of the French troops from Rome.

The same Journal says it appears certain that the question of annexation to Central Italy will be subordinate to the result of universal suffrage. All the powers are agreed to the propriety of that measure, the early application of which will positively make known the state of public opinion in Italy.

The French army is to be considerably reduced, and the policy of the Emperor tends more than ever towards peace.

The London Morning Post, which has the credit of being the organ of Lord Palmerston, has a conspicuous editorial upon the policy of England and France on the Italian question. It says: "We announced at the beginning of the year, that a virtual alliance had been effected between England and France for the settlement of Italian affairs. We expressly stated that the two governments bound themselves by no treaty, but that their agreement was the result of the force of circumstances and the dictation of public opinion."

This alliance, every day drawn closer, already begins to produce evident and tangible consequences. It now formally determined that no intervention shall take place in Italy, and that the people shall be left to their own devices. It is therefore agreed that the people of Central Italy shall dispose of themselves. Fresh elections are to be held, and the Assemblies resulting from popular choice, are free to decree the annexation of their constituents to the Sardinian kingdom.

The French troops are to be withdrawn from Northern Italy and from Rome, at an early opportunity. It is no secret that Austria, having regard to the Western allies and her own serious difficulties, has given up all hope of retrieving her position and influence in Italy, and not only sheathes her sword, but puts it aside. An attempt will be made to induce her to grant reforms in Venetia, of which she is still left mistress."

The Post adds that the stubbornness of the Pope bids fair to deprive him of the whole of his temporalities. Naples groans under a heavier tyranny than ever, and the cries of Venice are loud enough to strike our ears, however we may shut them.

The Italian question, then, being likely to take still larger proportions, our best, safest and most beneficent policy is that line of strict duty by which this time last year, we might have prevented war, and by which we may now guaranty the peace of Europe. That line is, No foreign intervention, but Italy for the Italians!

The Paris correspondent of the Nord states that "identical notes" have been dispatched from the cabinets of Paris and London to Turin, intimating that the annexation of Central Italy to Piedmont seems the only solution of the Italian question, and that therefore the two powers see no objection to the actual accomplishment of that annexation. While agreed as to this result, France and England differ as to the means: France suggests universal suffrage, England suggests new elections on the present electoral law.

The Patrie of the 2d publishes an article stating that the Sardinian authorities are everywhere encouraging the movement against the separation of Savoy, by putting down the almost unanimous wish of the inhabitants, who are asking for annexation to France. The author of the article expresses his hope that orders will be issued from Turin which may remove these impediments, and says that the people of Savoy have the same right as the people of Italy to declare their opinions in perfect security and complete independence.

AUSTRIA.—The news from Trient and Rovereto, in the southern Tyrol, is bad. Victor Emmanuel is publicly spoken of as "the King," and revolutionary placards are posted regularly every night.

The Hungarian deputation having been refused an audience of the Emperor Joseph or his ministers, have published a memorandum explaining the object of their mission. It is drawn up in a menacing tone, and gives expression to the most sombre predictions.

ITALY.—The Gazette di Milan announces that Austrian troops are constantly arriving at Trieste on their way to Venice. The Lloyd steamers and merchant vessels have been put at the disposal of the Government for the transport of the troops. Count Cavour is making preparations, both naval and military, to meet the alleged coalition between Austria, Naples and Rome.

The Vienna correspondent of the Times says:

"The French army in Lombardy, which now consists of 60,000 men will soon receive a reinforcement of 40,000 men. It is known here that French troops and artillery have recently been disembarked at Genoa. The French government has begun to purchase horses in Germany, and several lots have been sent from Mecklenburg."

An affray occurred at Ancona, between the Papal Chasseurs and Artillery men on one side, and the gens d'armes on the other. Three hundred of the former were said to be under arrest, of whom about forty were wounded.

Kossuth had suddenly disappeared from London, and it was thought had gone to Hungary.

An address of the Hungarian Protestant Association says the national movement will resemble an avalanche. Hungary will detach herself from Austria at the first opportunity.

Austria is said to be directing more troops towards the Tyrol, Venice and Hungary.

The Globe's Paris correspondent says it was generally understood that France and England were about to make a joint summons to Austria to desist from sending troops into the marshes of Ancona, and to evacuate Venetia at the earliest period, and accept such indemnity as Italy is now ready to offer.

SPAIN. Reliable accounts say that the Moorish regular army had not yet been brought out. The division is said to number over 60,000 disciplined troops, waiting for a great battle. The object of the Moors was to draw the Spaniards into the interior.

RUSSIA. Letters from St. Petersburg, of Jan. 22, state that the severity of the weather was becoming terrible. At Moscow the thermometer had been 44 degrees below the freezing point. The writer describes the financial condition of Russia as deplorable.

ITEMS AND NEWS.

A Frenchman has invented what is called a barotrope, a sort of human locomotive, by which a man sits on wheels and walks himself along five miles in thirty-five minutes on the Boulevard Bazaar of Paris, at noon, when the street was most crowded.

A fashionable young lady, a few days since, went into a store in Norfolk, Va., and after a thorough examination of its contents, bought a dime's worth of thread, which she ordered to be sent to her residence, over a mile distant. The proprietor procur-

ed an express wagon, the driver of which took the package, backed up to the door, lowered the tail board, delivered the package, and collected fifteen cents, the usual charge.

No less than 107 pamphlets have appeared in Paris on the Papal Question, and a new one appears every day at Dentu's the publisher of pamphlets. If Louis Napoleon does not speedily decide the question, the price of paper will quadruple in value except to trunkmakers and pastry cooks' who hail with delight the appearance of every pamphlet.

As an illustration of the vicissitudes of fortune, it is stated that Leonard Wells, a few years ago one of the wealthiest citizens of Hudson, N. Y., is now gaining a scant livelihood by peddling candies in Albany. He had amassed a fortune of \$70,000 in a few years, and lost it as suddenly by railway investments.

A woman named Sarah Jackson has been arrested at Waukesha, Wisconsin, charged with burning the barn of Thompson Richmond of Lisbon, in which seven horses, eighteen cattle, forty sheep, eleven thousand bushels of wheat, one thousand bushels of oats, two carriages, hay and farming implements were destroyed. She confesses her guilt, and says she did it "through spite."

A party of citizens of Saginaw, Mich., went out upon the ice in the bay to see the Indians fish, a few days since, and while thus engaged the ice separated from the shore and started down the bay, en route for Lake Huron. The weather was bitter cold, and the event caused great consternation not only to the party, but to the people on shore. After drifting fourteen miles the ice grounded on a point, and the frightened party scrambled ashore with their horses and sleighs, over broken cakes of floating ice. They had a narrow escape from a disagreeable cruise in the lake.

A marriage that was brought about in a very romantic manner was recently celebrated at Greenock, Scotland. Mr. Thomas Pendred of Dublin, was on the steamer Persia, last summer, on a voyage from New York, when Miss Maria Kohli of Berne, Switzerland, fell overboard. Mr. Pendred leapt after her and was the means of saving her life, and this gallant action led to the event which has taken place.

A young man named William Barlow, attempted to commit suicide during public services in a church at Sumner, Ill., on the 5th inst., by cutting his throat with a pocket knife. As might be supposed this incident threw the congregation into confusion, and the remainder of the morning service was omitted.

Miss Elizabeth Thomas of Woodbridge, Conn., was thrown from a wagon Tuesday evening, causing her death in a few moments. She was 21 years of age.

One of the Penobscot Indians recently appealed to the Maine Legislature to build his tribe a new school house, and thus figuratively described the old—"The building has become bald with age, and weeps now, within and without, in every rain; and is as ragged and tattered as a dead poplar in the woods."

Incendiary fires and false alarms in New Bedford lead the people there to think that the "b'hoys" are anxious to see new steam fire engines tried. The Mayor has offered \$100 reward for the conviction of an incendiary, and \$50 for the detection of the originator of a false alarm of fire.

In Houston, Texas, lately, a belligerent cow overturned a carriage, in which were several ladies, and then tossed two of them over her head, and attempted to trample upon the others.

A South Carolina paper notices the death of a mule, whose age was known with certainty to be sixty-two years at the time of his death.

William E. Borden of Sandwich, had twelve sheep killed and wounded by two dogs, on Friday last.

Two young men in Normandy died recently of internal ulcers, caused by tobacco smoking.

A most revolting system for destroying deer has been adopted by Canadian hunters. They place traps where the animal resorts to browse, and the instant a deer springs a trap, a scythe blade attached thereto strikes the leg and either cuts it off or breaks it, and the poor animal is traced by means of the blood and the trap, which still adheres to the broken member. A meeting has been held at Kingston, to petition Parliament so to amend the game laws as to provide for punishing the acts specified above.

Another barrel excitement was created at Chicago on the 25th inst., a barrel containing a dead human body having been discovered at the depot of the Galea Railroad. The body was that of a young man named Dan Tracy, who had died in Algonquin with a disease of the hip joint, and had been stolen after interment by Dr. E. M. Winslow, and shipped for a medical institution at Ann Arbor, Michigan. The body was missed by the friends of the deceased, who telegraphed to Chicago and recovered it.

A letter from Lake Superior, dated Jan. 8, reports the snow four feet deep in the mining districts. The health of the people is good, and business matters are reported to be doing well.

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

Daniel Seventh—Modern.

"These great beasts, which are four, are four kings which shall arise out of the earth." Dan. 7: 17.

This language was uttered just before the dissolution of the Babylonian empire, and declares that all the four kings mentioned were future at that time—"four kings which shall arise." Language could not be more explicit, nor futurity more positively expressed. Babylon could not therefore be one of the four, and consequently neither Persia, Greece nor Rome. Some other series of four successive empires must be meant.

Although the language of the text is positive, and no other part of the prophecy can falsify this, yet it will be objected that the fourth beast is the fourth kingdom upon the earth, v. 23. But I submit that this habitual mode of quoting that sentence, garbles and wrests it from its context and meaning, and makes the Divine interpreter say what is not true. That is, that the fourth beast represents Rome, and that Rome was the fourth kingdom which arose on the earth.

It is probable that kingdoms existed during the sixteen antediluvian centuries, and certain that scores of them were cotemporary with Abraham and the other patriarchs. Egypt and Assyria and Syria were very ancient. Cotemporary with Babylon were "a multitude of nations"—the kings of Jerusalem and Egypt, the Philistines, Edom and Moab, &c. Jer. 50 and 25.

We should reflect seriously ere we array the Scriptures in opposition to all history, which informs us that Alexander and Caesar found not one kingdom each, as this theory teaches, but numerous nations to oppose their ambition and arms.

But it will be answered, "The fourth universal kingdom is meant." Then the text as quoted requires some qualification; but it happens that universality is predicted only of the fourth beast, and consequently belongs not to the other three.

Now this verse 23 was given in answer to definite inquiries of the prophet, v. 19, and of course is strictly confined to them; but Daniel makes no inquiry in reference to the chronology of the beast; he already had learned that, v. 17, and mentions it as the fourth in his interrogation, but asks in reference to its character and nature, and is answered accordingly that it was the fourth kingdom, and diverse from all others, and to become universal, &c. The expression "upon the earth" is identical in import with "out of the earth," v. 17, and simply informed him that although the beasts were in vision seen in the sea, their counterparts would appear upon the earth. The sum is, the fourth beast was the fourth of a series of kingdoms which should appear on earth.

2. As these prophecies were designed to enlighten and not to puzzle, and as cotemporary kingdoms are always named, Babylon in ch. 2 and Medo-Persia and Greece in chs. 8 and 11, as soon as they became such, the beasts would have been named if they had been cotemporary with Daniel. Besides, as the first three are infallibly identified in ch. 2 and 8, another vision in reference to them would seem superfluous.

3. It seems incongruous that a bear and a ram should represent one and the same kingdom, and a leopard and a goat another.

4. It will be observed that kingdoms cotemporary with the prophet are always represented as such. "Thou art this head of gold;" "there stood before the river a ram;" but like St. John's symbol, 13, which was far in the future, these four beasts, the first as well as the last, were seen rising up out of the sea.

5. Babylon is elsewhere twice symbolized, by a tree, ch. 4, and by the image; and Medo-Persia and Greece, twice in chapters 2 and 8. Did the prophetic vision serve well only in reference to proximate events, and fail in reference to those more distant; and that, too, when the latter days were especially the subject of prophecy? Is Alexander dignified by a triple symbolization, as the loins of a great image, a leopard with four wings and an unconquerable goat, and such characters as Charlemagne and Na-

oleon crowded without the slightest notice into a toe of the image or horn of a beast? In what respects was he superior to them? Charlemagne organized all Europe out of a chaos of four centuries, and erected an empire which is perpetuated to this, one thousand years distant day, in the two ruling monarchies of continental Europe. But another shall speak of these.

"The career of the Napoleon dynasty is without a parallel, either in ancient or modern history. The universal judgment of mankind has long since decided that its founder was in every respect as great a hero, if not a greater, than Alexander or Caesar or Charlemagne, the three most renowned representatives of ambition and martial daring in the world's history. It has been conceded, that the variety and extent of Napoleon's abilities, both as a commander, a legislator and a ruler, place him above his rivals, and that the splendor of his victories, the extent of his conquests and the grandeur of his elevation, exceeds theirs in eminence and degree. None of them had a successor, equal in talents and in desperate and successful daring to Napoleon III. His career possesses an importance inferior only to the great head of the family himself. Had the Czar succeeded in his stupendous schemes, his empire would have been more colossal than any other which ever existed; than that of Alexander; than that of Charlemagne; than that even of Napoleon I."—Smucker's Napoleon III. pp. 21-2, 189.

Observe the continual and natural association of Charlemagne and Napoleon with the greatest monarch of antiquity. Yet in my next and last I will show that though Charles V. possessed not all their brilliant and dashing qualities, but was ruminative and slow like a bear, still in many respects he was the equal of any of them.

A. BROWN.

Thoughts after Visiting the Sick.

[The following is an extract from a letter addressed to a sick sister. As some things were personal, that could be personally communicated, we give only that which is of general interest.]

I am led to look forward with joy to that day when the Son of God shall descend to earth, in like manner as he ascended to the Father. For when he comes, he will make his children perfect, both in health and happiness. Then will He remove from this earth the curse, caused by sin; and cause it to bloom in its Eden beauty; and give to his people the kingdom, that they may possess it forever, even forever and ever.

My heart says, O! Lord speed on the joyful day, when thou shalt gather thy loved ones home! For no pains, or groans, or dying strifes, will ever enter within the pearly gates of the New Jerusalem to afflict the saints of God. No; bless the Lord, none there will ever say, "I am sick." Yet, here in this life, it is expedient that we should suffer, seeing that Christ has suffered before us.

Then let us arm ourselves with the same mind that was in Christ, when he said; "Father thy will be done;" and let us be willing to suffer with our Master Jesus; if we may but reign with him, when He shall come to be admired of all his saints—when he shall walk and talk with them on the purified earth.

O happy thought! that we shall walk and talk with Jesus, the lovely Lamb of God—the One who so loved the world, that he gave his own life to redeem the world; and bring all who believe on Him, through the words of the apostles, to enjoy eternal life in the everlasting kingdom of God.

And now may the peace of God ever abide with you; and may you ever feel to rejoice both hourly and daily, while meditating upon the joys that await the suffering saints of God, when time shall be no more, and when God's children shall come from every tribe, kindred, and tongue, to enjoy their long-sought home;—is the prayer of your unworthy sister,

Who hopes to meet the saints of God,
On that bright, happy morn;
When the dead shall rise and burst the clod,
And sing the victor's song.

NAOMI COLBURN.

Magog, C. E. Jan. 21st, 1860.

Watchman, what of the Night? Isa. 21:11.

Bro. Bliss:—After so long time, it seems that we have discovered where we are on the tract of prophecy. Mr. R. C. Shimeall of New York has, I think, found out the true date of the commencement of the 1260, 1290 and 1335 days of Dan. 7:35 and 12:7, 11, 12. They commenced together, from the decree of Justinian, the Greek emperor, in the year 533 constituting John 2nd the Bishop of Rome, head and centre of all the apostolic churches both of the east and west, Dan. 12:11, 12, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Bless-

ed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."

The 1260 days commencing in 533 brings to the French revolution in 1793. Thus 533 & 1260 = 1793. The 1290 commencing in 533 brings us to the removal of the political disabilities in behalf of the Catholics in Ireland by the British act of Parliament in 1823 thus 533 & 1290 = 1823. The 1335, commencing in 533, brings us to the resurrection, when Daniel will stand in his lot. Thus 533 & 1335 = 1868. Mr. Miller commenced the dates of the 1290 and 1335 in 508, at the time of removal of Paganism by the conversion of the ten kings, which brought us to 1843. Thus 1290 & 508 = 1798, to the taking of the Pope captive and the changing of Rome into a Republic; and the 1335 in 508, which brought us to 1843—thus, 1335 & 508 = 1843. But time has shown that these calculations were incorrect. As Daniel did not then stand in his lot, and as Daniel is to stand in his lot at the end of the days, it must be in future. The wise shall understand. Mr. Shimeall makes the daily sacrifice to consist in the true worship of God, in the two dispensations, Jewish and Christian, which was taken away or suspended by the act of Justinian, making the Bishop as a Caesar in the church, the centre of unity, the determiner of controversy. By this act the saints were given into his hands, Dan. 7:35. Then the privilege of worshipping God after the dictates of their conscience was taken away, and the abomination of desolation set up. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

You will find Mr. Shimeall's calculations in the American and Foreign Christian Union for February, 1860, taken from his recent valuable work on Our Bible Chronology. As this is but an abridgment of what Mr. Shimeall has written in chapter 9th of his works, I would be glad, if you have his book containing this chapter, that you would publish it entire in the Herald, and oblige yours hoping to live and come to the end of the days,

GEORGE PHELPS.

New Haven, Ct., Feb. 7, 1860.

NOTE. We have not Mr. Shimeall's work, but have already given in the Herald the very full synopsis of his view, as published in the Christian Union.

From sister Mary A. Hardy.

Dear brothers and sisters:—I still feel it a privilege to be identified with a company of believers cherishing the blessed hope of the personal return of the heavenly Bridegroom. When I can avail myself of an opportunity of mixing with their religious circles, which is seldom, and listen to the word of life, my heart responds with gratitude, and my spirit rejoices to feel myself among my Father's family. I am called sectarian in my views; but what can I do? I ask. For a few years past I have occasionally attended other meetings, and labored, as it were, to enjoy their preaching and prayer meetings; but I find little to relish. The solemn and impressive power that ought to attend the preaching of the gospel is not realized. I turn away disappointed, and ask my Lord, Is it because I am so stupid and barren in my soul that no chord can be touched? But my experiences for many long years justify me in the conclusion, that those that God has called to embrace these truths cannot be fed and nourished aside from them. This being the case, dear friends, how grateful we should be to God that we were accounted worthy in His sight to contemplate and enjoy such a perfect and blessed system of truth,—making the Holy Scriptures beautifully harmonize from Genesis to Revelation. When I reflect upon the great original plan of salvation, I cannot find words adequate to express my admiration of the economy of God; in the redemption of everything he has promised. Of how little consideration should our worldly affairs be worthy, when contrasted with the idea of a possibility of our being partakers of that glory that is to be revealed, and being associated with that company which shall be gathered out of every nation, tongue and people, having our robes washed and made white in the blood of the Lamb. I have often thought that those who meet from Sabbath to Sabbath seemed providentially privileged beyond the isolated ones; but our Father knows what is best for every one of us.—Thanks be to his heavenly name, we can pray and enjoy his smiles in our closets, if we cannot in our families; we can praise Him for enlightening our minds upon the great practical doctrines of the gospel; we can enjoy communications from those of kindred minds, through all our region of country,

through the organ, that is so wonderfully sustained of late in heralding the advent of Him we love.—May God grant its editor the spirit and power of his message.

In common with you, and all the people of God, I have my trials, from which none are exempt.—Through tribulation we enter the kingdom of God. The poet says:

"The path of sorrow, and that path alone,
Leads to that land where sorrow is unknown."

And now, dear friends, should the editor think this little communication worthy a place in our paper, may those of you with whom I have the pleasure of an acquaintance, remember me at a throne of grace; and be assured my warmest sympathies are enlisted in the best of all causes (to me) the coming of the great Redeemer—the King of kings and Lord of lords, to set up his everlasting kingdom and to reign on mount Zion, and in Jerusalem and before his ancients gloriously. Yours in the hope of meeting you all—for all will be there.

Groveland, Mass., Jan. 23, 1860.

From sister E. F. Gould.

Dear Bro. Bliss:—It is with pleasure that I still continue to be cheered with the weekly visits of the Herald. I pray God to reward those dear sisters for their kindness, and may they ere long have an entrance abundantly administered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

God bless you, my brother; for I think that it is through your influence that I still have the pleasure of reading the Herald.

Since writing the above I have found by reading the Herald of the 21st of January that Bro. Chapman has sent some money to pay for the Herald for me. God bless Bro. Chapman, and may we soon meet him in our heavenly Father's kingdom. Bro. Chapman was mistaken in thinking that I had been a paying subscriber for the Herald for eighteen yrs., for it has been through the kindness of the editor of the Herald that I have had the privilege of reading it a part of the time since I have been a widow.

Bro. Bliss: I wish you to make it known through the Herald that I appreciate the kindness of Bro. C. and those sisters, and you will confer a favor upon one who feels an increasing attachment for the Herald and all that are connected with it. Yours looking for rest when Jesus comes.

Claremont, N. H., Jan. 20, 1860.

From "An Aged Minister."

S. Bliss—Dear brother: The two receipts for the Advent Herald have been received—the first paid by a sister in Newburyport; the second by two sisters in Pennsylvania.

Now, dear sisters, Samuel and Sarah, that love the cause of God and the Advent Herald and the appearing of our Saviour, do say with our whole heart to you as I did upon my knees in returning thanks to my heavenly Father for the rich gift.—God bless you, and reward you an hundred-fold in this world, and in the world to come with life everlasting. You, dear sisters, can never know fully the gratitude of our hearts until the morning that is about to dawn upon this dark, benighted and cheerless world, when our dear Redeemer will be seen coming in the clouds of heaven with power and great glory to reward every one as their works shall be, then I trust you will receive your full reward for your benevolence to us. God our heavenly Father knows your names who have been so benevolent to us as to send us the Herald for two years. We have a deep anxiety to know, likewise; and will it be asking too much for you to write to the poor old broken down and infirm man, who is waiting every day to leave for a better country, that is, an heavenly, that I may know you when we meet on the other side of Jordan, in the city that God hath prepared for them that love him? And will brother Bliss receive our warm and hearty thanks for the interest he has manifested in our happiness in reading the best religious periodical that we ever have read—the Advent Herald?

N.B! If our donors will please to write, direct to Franklin, N. H.

Yours, in hope of soon seeing the King in his beauty,
SAMUEL NUTT.

Franklin, N. H., Feb. 13, 1860.

From Bro. W. L. Lennert.

Dear Bro. Bliss:—I should be pleased to read something from your pen on the subject of the believer's state of perfection in this life. Some there are, as you know, who hold to and preach up entire freedom from sin, or the perfection of the Christian, saying the converted man cannot sin, and hence is holy, and quote 1 John 3:9, 1 Pet. 1:15, 16, and Matt. 5:48. My opinion is, that the converted do not sin habitually, or live in the practice of known sin, but still may fall into sin, and even do very

wickedly, as did David and others. If not asking too much, will you not at your convenience give us your view in the Herald on 1 John 3:9, 1 Pet. 1:15 and Matt. 5:48, or kindred passages?

Yours respectfully,

W. L. LENNERT,
Pastor of Moravian church.

Nazareth, Pa.

Ans. We believe that the Christian in the present state will grow in grace, and will make great advancement in the Divine life; but we find no promise of exemption from the assaults of Satan while in the mortal state. We believe that humility is always the accompaniment of piety; and when any one begins to talk much of his own freedom from sin, we always regard him as knowing little of the plague of his own heart, or of the odiousness of sin. The view you present, is precisely our view. The Christian cannot willfully and knowingly sin; for that shows him to be no Christian. But no real Christian will ever in this world get where he has no occasion to look to Christ constantly for pardon and forgiveness. Ed.

From Eld. S. A. Chaplin.

Dear Bro. Bliss:—I hope you will make your expositions on the Book of Daniel full, especially on the 2d, 7th and following chapters. It seems that it will be duty for our ministers to present the great subject of prophecy, in its bearings upon human destiny, once more to the "kindreds and tongues and peoples," and they will want all the historical and chronological aid possible. Do not be afraid of diffusiveness on the consecutive prophecies of the "beloved Danie." I hope and pray that the Lord will aid you and all others concerned in the publication of the Herald, that it may be a bright reflector of Bible truth and prophetic light. I thought of writing a short piece for the Herald, but write in haste this time. May God bless you and bring us to his heavenly kingdom. In the gospel hope, yours respectfully,

S. A. CHAPLIN,
P. O., Kosciusko co., Ind. S. A. C.
Feb. 2, 1860.

We hope you will give us the thoughts you had purposed to write for our columns.

We hope to be somewhat full and minute in our articles on Daniel. But when any point is not sufficiently covered, we trust our readers will be perfectly free in making any suggestions, or asking any questions pertinent to the subject. Ed.

From sister R. Merriman.

Bro. Bliss:—Forty-one years I have professed to be a follower of the Saviour. When I read Bro. Miller's first lectures on the coming of Christ, I was led to search the Scriptures to see if these things were so. My heart was convinced—my Bible was a new book, full of interest, light and life. I think I embraced those interesting, sanctifying truths with my whole heart: and O how blessed have they been, when death has taken one after another from the family circle, till I am left almost alone—a pilgrim and stranger on the earth, still looking for and desiring that heavenly country.

It would be gratifying to me could I pay something towards that note; but I cannot.

Barnston, C. E., Feb. 6, 1860.

But what you have, sister, that you can give,—the prayer of faith for the judiciousness and efficiency of this instrumentality. Ed.

From George C. Arms.

In forwarding aid to the A. M. A. from Bro. N. Woodman, Bro. Arms writes:

Dear Bro. Bliss:—Father Nathaniel Woodman says, "I could not do without the Herald. I like it better and better." He is aged and infirm; notwithstanding at our last covenant meeting he was in his place, and his testimony we shall not soon forget. He said, "Dear brethren, if I never meet you again on earth, you may be sure I have gone safe." My prayer is, that all who may read this may have the blessed assurance that they are going safe. I would say, the Herald has many other faithful friends in Waterbury, who, I trust, would be willing to sacrifice some of the comforts of life, at least, rather than be deprived of its weekly visits. It will be remembered we have lately built a house for the Lord, which took to the extent of our means; nevertheless, as the Lord prospers us we shall send in our mites.

Yours in hope.

Waterbury, Vt., Feb. 6, 1860.

It is a great thing to go safe. There is no event that can transpire, for which a person should be so heartily congratulated, as that he has "gone safe." "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit; for they rest from their labors." Ed.

An unknown sister, in sending pay for the Herald to "an aged minister," contributed by herself and another sister, writes:

"We have some whole-hearted Advent brethren and sisters in this region, to whose hearts the cause of our coming Saviour is very dear. I have been a reader of the Advent Herald for a number of years, and I hail its weekly visits with joy. I have no doubt but that it will be sustained until Jesus comes. My prayer is that you, dear brother, may be endowed with wisdom from on high, that you may labor for the glory of God, that through the instrumentality of the Herald the household may have "meat in due season," and that thousands who have read your excellent paper may be so happy as to meet you in the kingdom of God. This is the ardent desire of your unworthy sister, B. E.

Mechanicsburg, Cumberland Co., Pa.

Such prayers ascending from hundreds of hearts, are of more real value than mere gifts; but when accompanied with substantial aid, there is an assurance of sincerity on the part of those who offer them, that makes them doubly acceptable. Ed.

From Bro. T. Dudley.

Dear Bro.:—I prize the Herald too highly to have it stop, as it is about all the advent preaching I get. I hear a great deal of what is called good preaching, but it does not feed my longing soul,—my craving desire to know more of God's revelation to the human family. I call it very superficial preaching, to say the best about it. It does not go deep enough into that fountain of Eternal Truth to satisfy me. If I am wrong may God help me, for I cannot help it myself.

From Bro. C. N. Ford, of N. H.

Dear brother Bliss:—I am still, through the mercy of my heavenly Father, a pilgrim here on earth, looking, I trust, for the city which hath foundations. The Herald is a welcome visitor to me. I have taken it from the first, and I had rather forego many a comfort than be deprived of it. It comes freighted with epistles of brethren and sisters from abroad, which refreshes my poor heart greatly. My love goes out especially to them who are looking for the speedy coming of our Redeemer. I would say to all such, Let us live out this great and glorious truth, as well as speak it. How solemn is this great truth which has shined on us. O may we be faithful.

I rejoice to be able to send my mite to cancel the debt of the Herald. That the love of Christ, my brother, may dwell in you in all wisdom and spiritual understanding, is the fervent prayer of your brother in the kingdom and patience of our Lord Jesus Christ.

Boscawen, N. H.

From S. H. Wihington.

Dear Bro. Bliss:—Bro. Chapman, in connection with Bro. Hyde, is laboring here with his usual success. Sinners are being converted and backsliders reclaimed, under their judicious and faithful labors. I do praise the Lord that He has a few faithful watchmen, whom he has placed on the walls of Zion that will not hold their peace day nor night until Jerusalem shall be made a praise in the earth.

My sincere prayer to the Lord is that he will put it into the hearts of his dear children to relieve the Herald office entirely. I do think it decidedly the best religious journal extant, and I trust that remaining note will be cancelled before it becomes due. I hope the stream which has of late been flowing into the treasury of the Lord will increase until the office is entirely free from debt. It will certainly be a good investment. May the Lord stir us all up to do our duty in this matter. Yours, in the blessed hope of soon being in the kingdom.

Springwater, N. Y., Feb. 7, 1860.

God attaches so much importance to salvation from sin, that in the present moral constitution of the world, every man is responsible to him for the spiritual welfare of his fellowmen.

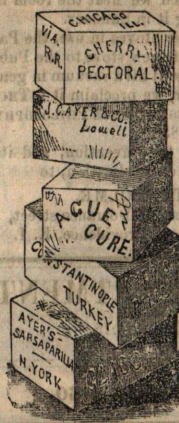
OBITUARY.

DIED, in South Truro, Mass., Feb. 5, 1860, PAULINA RICH, daughter of Henry and Sally Rich, aged 28 years.

For the last two years her health has been failing; but it was not supposed by her friends, until just before her decease, that death had marked her for a speedy prey; yet in the midst of it all she was led to look for strength to Him who is the Resurrection and the Life, and so, resting upon the arm of Christ, she walked calmly down amid the shades of the dark valley, and feared no evil. We hope to meet her in the morning of the resurrection, when Jesus shall come to destroy the last enemy.

EPH. RICH, JR.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial health again. What is true and so apparent in this trivial health again. What is true and so apparent in this trivial health again.

Statements from leading physicians in some of the principal cities, and from other well known public persons. From a Forwarding Merchant of St. Louis, Feb. 4, 1855. DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

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

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

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

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

PITTSBURG, Pa., May 1, 1855.

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

Yours with great respect, ED. W. PREBLE,

Clerk of Steamboat Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

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

DEPARTMENT OF THE INTERIOR,

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

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,

Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best remedies I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

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

Yours, J. V. HIMES.

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

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

JOHN G. MEACHAM, M. D.

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

From Dr. J. P. Vaughan, Montreal, Canada.

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

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotics of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856. HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

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

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

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 phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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

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

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

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

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

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

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

"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. Lucinda A. Swain, Meriden, Conn.

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.

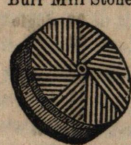
THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was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

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

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$3 per dozen.

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Pd to Feb. 20—'60

B.W.L.

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From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. R. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

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

I. C. WELLCOME, Richmond, Me. (No. 969 ff.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, pro-

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 25, 1860.

A Story for Boys.

The following affecting narrative purports to have been given by a father to his son, as a warning derived from his own bitter experience of the sin of grieving and resisting a mother's love and counsel.

What agony was visible on my mother's face, when she saw that all she said and suffered failed to move me! She rose to go home, and I followed at a distance.—She spoke no more to me until she reached her own door.

"It's school time, now," said she. "Go, my son, and once more let me beseech you to think upon what I have said."

"I shan't go to school," said I.

She looked astonished at my boldness, but replied firmly, "Certainly you will go, Alfred; I command you."

"I will not!" I replied, in a tone of defiance.

"One of two things you must do, Alfred—either go to school this morning, or I will lock you in your room, and keep you there till you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I; "you can't get me up stairs."

"Alfred, choose now," said my mother, who laid her hand upon my arm. She trembled violently, and was deadly pale.

"If you touch me, I will kick you," said I, in a terrible rage. God knows I knew not what I said.

"Will you go, Alfred?"

"No!" I replied, but quailed beneath her eye.

"Then follow me," said she, as she grasped my arm firmly. I raised my foot—oh, my son, hear me!—I raised my foot and kicked her—my sainted mother! How my head reels, as the torrent of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast.

"O heavenly Father!" said she, "forgive him—he knows not what he does!"

The gardener just then passed the door, and seeing my mother pale and almost unable to support herself, he stopped. She beckoned him in.

"Take this boy up stairs, and lock him in his room," said she, and turned from me. Looking back, as she was entering her room, she gave me such a look of agony, mingled with the most intense love! It was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the open window, and dash my brains out, but I felt afraid to do it. I was not penitent. At times, my heart was subdued; but my stubborn pride rose in an instant, and bade me not yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. Just at twilight I heard a footstep approach the door. It was my sister.

"What may I tell my mother from you?" she asked.

"Nothing," I replied.

"Oh, Alfred, for my sake, for all our sakes, say that you are sorry. She longs to forgive you."

I would not answer. I heard her footsteps slowly retreating, and again I threw myself on the bed, to pass a wretched and fearful night.

Another footstep, slower and feebler than my sister's, disturbed me. A voice called me by name. It was my mother's.

"Alfred, my son, shall I come?" she asked.

I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother thrilled through me, melted the ice of my obdurate heart, and I lounged to throw myself on her neck, but I did not. But the words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, but I did not.

I was awakened from my uneasy slumber, by hearing my name called loudly, and my sister stood at my bedside.

"Get up, Alfred. Oh, don't wait a minute! Get up and come with me. Mother is dying."

I thought I was yet dreaming, but I got up mechanically and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on the bed to rest:—arising to go again to me, she was seized with the palpitation of the heart, and borne senseless to her room.

I cannot tell you with what agony I looked upon her: my remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was on fire. My sister threw her arms around me, and wept in silence. Suddenly we saw a slight motion of my mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips. I could not understand her words. "Mother, mother!" I shrieked, "say only that you forgive me."

She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting her thin, white hands, she clasped my own within them, and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form, till my gentle sister removed me. The joy of youth had left forever.

Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years.

APPOINTMENTS.

Rev. J. V. Himes will preach in Westboro', Mass., Sunday, Feb. 26th, and Rev. D. T. Taylor Sunday, March 4. I will preach in Hartford, Ct., Sabbath, Feb. 26th and March 4th; and in the interim during the week as often as the brethren desire. O. R. FASSETT.

Elder Edwin Burnham will continue his labors in Boston every evening and over next Sabbath, in the Advent chapel on Hudson street. The manifestations of God's grace encourage His people in this effort. J. V. H.

The Lord willing, I shall comply with request of the brethren, to preach to them in South Waterford, and Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try to visit them in March. I. C. WELLCOME.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Forsyth, \$1. Sent book the 15th. Mrs. Sarah G. Watson. It was rec'd on the 9th of Dec.—all right. The Lord has greatly favored the A.M.A. in safe transit of money directed to it—only two losses having come to our knowledge since its organization.

Thomas Adamson. Sent you book and half dozen boxes by Adams' ex. the 17th—the latter not being mailable except with letter postage. Returned the 25 cts. in package. J. H. Piper. The \$1 was rec'd and paid to 997.

C. A. Thorp. Have re-sent to Mr. Turton, and sent last week's Herald, the only one not forwarded. We had already sent back numbers to Mr. Cookson. It may perhaps be as well not to resume the list of trophies—the objection having been made that it made a dictionary of the Herald. Thank you for your interest in the paper and office.

M. B. Laning. Our work on Revelation is out of print. Dr. Cumming's Tribulation is \$1 a volume, and about 18 cts. postage.

J. Brooks, \$4. Will get the books and send you the 24th, and you will see how far the balance pays, by the next Herald.

A. M. ASSOCIATION.

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

expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

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

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEBRUARY 21, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts.....	239.64
Rec'd since our last, from—	
John Cummings, Hudson, N. H.....	.66
Vernis Streeter, Northboro', Mass.....	2.00
Susan Manuel, No. Troy, Vt.....	.25
Martin Peck, Maytown, Pa.....	2.00
J. W. Aiken, Glover, Vt.....	1.00
John Brooks, Pine street, Pa.....	1.00
Luther Jackson, North Abington.....	.50

The small addition this week makes only.....\$247.05 There is \$152.95 more needed to make up the balance. How much of it shall remain lacking at our next issue?

Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols, 185 Lydian-street.
Burlington, Iowa.....	James S. Brandeburg.
Bascoo, Hancock County, Illinois.....	Wm. S. Moore.
Bristol, Vt.....	D. Bosworth.
Chazy, Clinton Co., N. Y.....	C. P. Dow.
Cabot, (Lower Branch), Vt.....	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....	O. N. Whitford.
De Kalb Centre, Ill.....	Charles E. Needham.
Cincinnati, O.....	Joseph Wilson.
Dunham, C. E.....	D. W. Sornberger.
Durham, C. E.....	J. M. Orroek.
Derby Line, Vt.....	S. Foster.
Eddington, Me.....	Thomas Smith.
Fairhaven, Vt.....	Robbins Miller.
Richmond, Me.....	I. C. Wellcome.
Hartford, Ct.....	Aaron Clapp.
Homer, N. Y.....	J. L. Clapp.
Haverhill, Mass.....	Edmund E. Chase.
Lockport, N. Y.....	R. W. Beck.
Johnson's Creek, N. Y.....	Hiram Russell.
Morrisville, Pa.....	Wm. Kitson.
Newburyport, Mass.....	John L. Pearson.
New York City.....	Elder D. I. Robinson.
Philadelphia, Pa.....	J. Litch, No. 127 North 11th st.
Portland, Me.....	Alexander Edmund.
Providence, R. I.....	Anthony Pearce.
Princess Anne, Md.....	John V. Pinto.
Rochester, N. Y.....	D. Boddy.
Salem, Mass.....	Chas. H. Berry.
Springwater, N. Y.....	S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbreth.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Shefford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

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

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, FEBRUARY 21, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let us all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

James Wiley 1028, N W Spencer 997, J Kendall 997, Mrs Jane Field 1002, Susan Manuel 997, D E Stearns 997, E Hyde 990, O Elmer 997, M Peck 997, T G Stetson 1004, R Robinson 1028, A Smith 976—each \$1.

J Cummings 1036 and \$1.34 for books and postage: A. M. Luce 1033, V Streeter 1023, J Fairbanks 1023, M Borden 1023, A Waggoner 1028, W Negus 1023, J H Smith 1023, John F. Becker 1030, M B Laning 1023—returned the quarter—\$2.

J Jewell 1075—\$3.