

High up on the northern slopes, far away from the ruins of the ancient villages, is a lovely glade, inclosed with oaks and adorned with flowers. Shut in from the world, all nature breathes a sense of repose, and a holy quiet reigns undisturbed within. The view of the blue sky is unobstructed, and here, in still night, watched only by the mute stars, the Son of God conversed with Moses and Elias touching "His decease, which He should accomplish at Jerusalem," and, as a preintimation of his glorified body after his ascension, "the fashion of his body was altered, and his raiment was white and glistening."—*Rev. J. P. Newman.*

John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

Continued from our last.

Our readers cannot fail to notice the singular view entertained by Fox regarding the thousand years. Along with not a few in his time, he fancied that the first thousand years after our Lord's resurrection formed the period foretold in Rev. xx. 1-4. It was a singular belief, no doubt, but yet it was not rare. They fancied that Christ, during those years when the gospel gained so many triumphs, had won His millennial victories; for they had heard not only of the martyrs' noble testimonies, but of the Roman empire at length professing the faith of Jesus. It was this, in part, that misled them; and partly, too, the circumstance that it was not till the first thousand years after the death of Christ that Popery began to wield the sceptre so irresistibly over the world.

When Popery had begun to develop itself, then (they concluded) the time foretold in Rev. xx. 1-4 was completed, and Satan had been let loose for a little season. We find Fox in his "Acts and Monuments of the Church," vol. i., p. 139, calculating that about the year 324, when the persecution under Licinius ended, and Constantine openly used all his influence for Christianity, the millennium began. "After which year," says he, "according to a preordained counsel of God, when His severity had been sufficiently declared upon His own house, it pleased Him to show mercy again, and to bind up Satan, the old serpent, according to the twentieth chapter of the Revelation, for the space of a thousand years, that is, from the time of Licinius to the time of John Wycliffe, of Huss, and others." Many in Fox's day, as well as Fox himself, were in the fullest sense men who wait for the Second Coming of Christ, not because they were premillennialists, but because they believed that were entered upon "the short time" during which Satan was loosed, and which was to be ended by the Great White Throne.

We find not a few other writers—such as Chytraeus, (who wrote "Explicatio Apocalypsis," in 1571), whose system in some respects differed from this—all coming to the same result, viz., the expectation of the sudden appearing of Christ. This class of writers held that from A. D. 73 to 1073, the thousand years ran their course, the gospel being preached, and the Church comparatively unmolested by persecuting oppressors. But in 1073, the power of Gregory VII., Hildebrand, manifested itself, exercising such fierce tyranny and opposition to the truth, that no one could mistake the full development of "the Man of Sin" foretold in 2 Thess. ii. And inasmuch as the Turks were specially troublesome and formidable to Christians at the same period, they concluded that in that ferocious adversary they had discovered "Gog and Magog." Nothing, therefore, in their theory remained to be fulfilled but the sudden appearing of the Lord, who was to "consume the Man of Sin with the Spirit of His mouth, and destroy him with the brightness of His Coming." Although, therefore, they were one with us in interposing no millennium between their day and the Coming of Christ, it was not for the same reason as we. It was, we believe, with this idea before him, that Luther so often spoke to this effect: "The last day is not far off." And Latimer: "Antichrist is known throughout all the world, therefore the day is not far off; so that it may come in my days, old as I am."

These explanations may aid us in understanding the attitude of parties in this sacred drama, and some of their allusions and expressions. Let us meanwhile proceed to Act II. The first scene of it introduces to our attention the angel Raphael thus soliloquizing:—

"A captive, and fast bound a thousand years,
Satan, so irresistible till now,
Lies in his prison-house; for so our Prince,
The King of kings, was pleased to command.
He that bound others is now bound in chains!
Yet is he to be loosed again and to go forth
From his dark cell to work ill for a season,
And to deceive the world and all its tribes.
That is the hour when sad calamity
Shall furiously assail the Church of Christ.
And then Pornapolis (the whorish city)
Shall borrow from the dragon all his power,
And act as his vicegerent far and wide.
Alas! disaster and distress not small
Too surely she shall work, when forth she sends
Her cruel agent, her Diocetes stern.
Yet nothing but the body shall he hurt;
The souls are ours, and have a place with us
In heaven, for so the Lamb of God
Has by His blood made sure. To Him be thanks,
Eternal thanks, for He has won it all!

Then follow the samples of persecution, some of them curiously neglectful of all chronology. In Scene 4, a messenger from hell, Anabadius, appears, carrying letters to Pornapolis, the whore of Babylon, from Satan still bound, urging her to carry on her cruel work busily and unrelentingly—

'Until that, loosed from the Tatarean chain,
He once again appear upon the scene,
When the thousand years have run their course."

At the opening of Act III. we find Ecclesia lamenting her oppressed state; and then, in the Second Scene, Nomocrates (the law-power in the soul) alarming her by his demands. But in the next scene we find (that this is one of the anachronisms of the piece) this tyrant suddenly getting news of Christ's resurrection and all its blessed results. We find Psycheponus, one of his attendants, appearing on the stage in great trepidation and excitement:—

Psyceph. "Fear meets me everywhere, nor do I see an end of fleeing"—

Nomocr. "What's this? What's happened? What's all this confusion?"

Psyceph. "Evil, Nomocrates, nothing but evil now!"

Nomocr. "Speak out—speak plainly! What is this you mean?"

Psyceph. "Willing or unwilling, all is lost to me!"

Nomocr. "What is it? Can't you tell at once what it is?"

Psyceph. "All, all, I say, is lost!"

Nomocr. "Then tell it out."

Psyceph. "We are buried! Yes, I say we're buried all!"

Nomocr. "What?"

At this moment two more attendants appear, viz.—Death and the Keeper of the gates of Hades, Thanatus and Adopylos, i. e.

Thanatus exclaims as he enters—

"He has destroyed us all! utterly ruined!"

Adopylus "He has slain us!"

Nomocr. "Who? who has done it?"

Adopyl. "He has uprooted us from the very root!"

Nomocr. "But who, who is it, that has wrought this woe?"

Thanatus. "The very being whom I slew outright."

Nomocr. "What mean you? Who?"

Thanat. "Christ!"

Nomocr. "Xylonicus! who hung upon the cross? He whom I sentenced to a thorough death?"

Thanat. "But he has risen?"

Nomocr. "Risen!"

Psyceph. "Ay, he has risen!"

Nomocr. "Can I believe my ears?"

Adopyl. "Not only risen, but to our realms yet more!"

Nomocr. "What more? What more?"

Psyceph. "Wrought havoc. He has robbed them of their prey."

It turned out, among other things, that Nomocrates has been rifled of his "handwriting that was against us." It has been nailed to the cross. Then, in another scene, Diocetes, Anabadius, and Pornapolis join in one grand conspiracy. But ever and anon they are alarmed by rumours of what Christ is soon to do for their destruction.

Act IV., Scene I, brings before us the fear of Ecclesia at the report that Satan is soon to be loosed again, which well-founded dread is soon realized by Satan himself appearing on the stage. But we need not give his utterances further than to state that he is introduced as resolving to try the Church with every temptation with which he has assailed the Lord Jesus. In pursuance of his plan, he raises up in Babylon, or Pornapolis, the formidable imitation of Christ in Pseudamannus, the pseudo-Lamb of God alluding evidently to Rev. xii. 11. And now deceit, imposture, allurements, fascination, threats, promises, are each tried in turn, in order to deceive and ruin souls. We have many allusions to the times of persecution and the arts and practices of Rome in Fox's own day, down to the prison "Bohardo." But there in nothing very interesting, neither is there much of poetry or spirit in it; and for that reason we pass on to the closing scenes.

In Act V., Scene 4, Ecclesia (the Church) speaks as if things were not come to their last stage—

"'Tis theirs to wrong us, ours to bear the wrong;
This is the part and triumph of the saints, (Rev. xii. 14.)

This monster nought can quell but Christ's appearing.

And we will leave the victory to His hands.
Most gladly do I bear, for Christ's dear sake,
All I have borne, and greater ills than these
To bear I'm ready—none can conquer Him?
We bear His marks, let Him avenge His cause.
Long have we suffer'd, but ere long at last
He shall appear to end our many trials.
Meanwhile to pray and watch, let that be ours—
What means the cracking of those opening doors?"

Africus. "Virgins with lamps, and torches flaring high? What mean they issuing forth at such a time?"

Ecclesia. "These are my friends! I know them! They will wait the arrival of the Bridegroom, till He come."

(To be continued.)

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

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"There remaineth therefore a rest to the people of God." Hebrews 4. 9.

(Continued from our last.)

2. We found the present rest in heaven to be imperfect, inasmuch as it does not include the body. It is the perfect fulfillment of our Lord's promise, "Ye shall find rest unto your souls;" but the beautiful body, which God created in his own likeness, is still the subject of fatigue, decay, and death. It would be wasting time to point out how long living believers are deprived in the body of their rest. The labor for daily bread, the sense of fatigue, the cares and pains of sickness, and the irresistible approach of age, are all daily witnesses that the poor fallen body is bereft of its rest. And the bodies of the departed have only advanced one step further in their ruin. With them the work is complete, which with us is only in its progress. It is no rest to be scattered to the winds in dust, no rest to be the prey of worms; it is the curse of God which has taken all present rest from the flesh. But in the midst of all this ruin we are taught by David, Psalm 16. 9, that "the flesh itself shall rest in hope," i. e., that even the very limbs shall submit peacefully to their ruin, in the blessed expectation that they too shall have their rest at the resurrection. Then death will be swallowed up in victory; then the Lord will fulfill his promise, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." It will not matter then at which period of the body's ruin we are found. If dead, we shall be raised, and if living, we shall

be changed: the martyr's ashes will be gathered, and the wearied frame of the living believer will be transformed; so that all together shall rest in an incorruptible immortality: "He that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them." There will be a total rest from all those ills that flesh is heir to, for the promise is, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" and there will be a total rest from all toil of weariness; for if there be work, it will be without fatigue, for "he shall change our vile body that it may be fashioned like unto his glorious body," and then will the ancient promise have its complete fulfillment:—"They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

(3.) But the crowning joy of this rest will be that the Redeemer's kingdom will be then complete.

Accordingly, the language both of the Psalm and chapter speaks of it not merely as his people's rest, but as his own: "If they shall enter into my rest;" and again, v. 1, "a promise is left us of entering into his rest;" the idea of which words appears that it is a rest which he not merely provides, but enjoys, admitting his people to enjoy it with him. The rest on the Sabbath is the share which God has given us of the rest which he himself enjoyed after creation; and our rest in the Lord will be in like manner our fellowship in the rest which he himself shall enjoy after redemption. Thus it is impossible to enter on the fulness of the rest until the coming, for till then the Lord's kingdom will not be perfected. It is not yet perfect even in his elect, much less in the world. There may be thousands, and tens of thousands of chosen saints not yet called to his kingdom; and even in those that are called, how many and how grievous are the defects! He is working a daily work in the ingathering of souls, and carrying on a daily contest with the great enemy on our behalf. But if this is the case with his chosen, how much more is his kingdom resisted in the world! The world lieth in wickedness, and Satan is permitted to retain such a power, that he had the daring boldness to presume to tempt the Saviour, by the specious offer of a willing surrender of his sovereignty. Hence we are to look forward to a time when the Saviour himself shall rest; when as God rested on the seventh day at the close of a finished creation, the Redeemer shall rest in full satisfaction in the enjoyment of a perfected redemption; when, according to the language of the prophet, "he shall see of the travail of his soul, and shall be satisfied."

Now this is the rest in store for us at the Advent.

It will be a rest from toil, or, as the text expresses it, a Sabbath-keeping,—the holy repose of one whose work is finished. When he died on the cross, he said, "It is finished," for the work of atonement was complete, and at his advent again he may say, "It is finished," for his mediatorial work will then be perfected. We cannot fathom the deep mystery of God resting, but we may gain some insight into the blessed character of that marvellous rest. All conditions of the eternal covenant will then be fulfilled, and all the work to which he was anointed amply performed. There will not remain one of his elect ungathered, nor a single spot on the garment of any one of them, when He presents them spotless and unblameable before the throne. Throughout the world will there be found no rebel thoughts, for the "new heavens and the new earth" shall be filled with righteousness; there shall be no support of sin, no strife and backbitings; "nation shall not lift up sword against nation, neither shall they learn war any more." There shall be no more blood-stained battle-fields, nor any broken-hearted widows, for the whole world shall rest under the holy sovereignty of the Prince of Peace.

To be continued.

[There are some sentiments in the above peculiar to the author; but the general treatment of the rest at the advent is so admirable, that we transfer it to our columns. Ed.]

Deus Eversor.

There is a prophetic phrase which, though it was first used in a particular application, describes a general truth in relation to God's providence over nations: "I will overturn, overturn, overturn it; and it shall be no more, until He shall come whose right it is; and I will give it him." The political dynasty founded by David and perpetuated through so many generations of his descendants, was to terminate with the reign of Zedekiah, and the Babylonian conquest was to be followed by revolution after revolution in the condition and government of the chosen people. The throne of David should be no more till the coming of the promised Christ to reign in a new kingdom of God. But as is often the case in prophecy, the language used on a particular occasion and for a particular purpose, announces a comprehensive principle. All prophecy, in regard to the powers and dominions of this world, represents God as the great revolutionizer, subverting thrones, breaking down empires, and so helping on the progress of a new a better kingdom in which his own Anointed reigns. All history, interpreted in the light of prophecy, is a revelation of God overturning, overturning, and still overturning among the nations. One power after another comes into view; extends itself by conquest or by peaceful growth and acquisition; makes some contribution perhaps, willingly or unwillingly, to the general progress of the human race; and then falls, because God has overturned it in his inevitable displeasure against some great wickedness that would not be reformed.

For example: Those earliest of empires—the Egyptian, the Assyrian, the Babylonian, the Persian—had each its day of progress and of military and commercial ascendancy, making the wealth of many lands and of distant climes subsidiary to its splendor; each in its turn contributed something, under God's all-arranging providence, to the advancement or extension of material civilization; and each in its turn, weighed down by some wickedness that could no longer be endured, fell into ruin under the visitation of God's justice. Philosophical history, analyzing the facts which it records, and tracing out the causes of national decay and death in successive eras, is compelled to teach the same lessons which the Bible teaches. Little as it can learn concerning the institution, the laws, the culture, and the manners of empires that rose and fell so long ago, it is sure of this,—that each of those empires in its turn contributed something to the world's progress, or had the opportunity and means of doing so,—and that each in its turn fell and perished because there is a divine nemesis that may wait, and wait, but cannot be evaded, and does not fail to smite in its own time the wickedness of nations.

In proportion as the records of history become more ample and authentic, the principle which we have indicated as essential to the philosophy of history, is more fully exhibited and illustrated. While the old empires were successively rising and falling in the valley of the Nile and in regions beyond the Euphrates, there was growing up, on the opposite side of the Mediterranean, far from the rivalries of Egypt and Assyria, a people whose influence on the destinies of the world will never cease to be recognized. Their quick intelligence, their exquisite sense of beauty, their creative art, their genius in literature, their curious inquiries after speculative truth, their shrewdness in commerce, their prowess in arms, and their passion for liberty, gave to the Greeks a marked pre-eminence among nations. But the ineradicable vices of the Greek civilization were fatal to the race. Their democratic energy, and their patriotic heroism, withstood the shock of Persian invasion, and turned back the wave of Oriental conquest from Europe; but with all their passion for liberty they could not maintain their own self-government—Still less could they become the apostles of liberty for the world. Their love of liberty was not the love of justice; its aspiration was "Liberty for the Greek, and slavery for the barbarian—liberty for us, and slavery for all the world beside!" With all their passion for liberty, they were the

unrelenting oppressors of a subject population whose human rights they would not acknowledge, and whose presence among them, though it seemed to enrich them with the fruits of unrewarded labor, fostered their indolence and their pride, and made them weak while it made them rapacious. God's justice, ruling in his providence, could not permit such a nation to go unpunished. Having trained themselves to an incapacity of any higher sentiment than a narrow state-rights patriotism, they suffered by mutual violence in the perpetual conflicts of confederate but ever disunited states, till, by a natural fall, they became the subjects of a royal filibuster who led them forth to conquer the world. Greek dynasties reigned in Egypt, in Syria, and in Babylon; and the Greek became, for a while, the almost universal language of literature, of commerce, and of dominion. But all the history of those dynasties, and of the people which God has raised up for so great an influence on the world, is a constant illustration of the great truth that there is a divine providence over nations ever testifying against iniquity. All may be summed up in that prophetic word of God, "I will overturn, overturn, overturn." All illustrates what sovereign monarchs and sovereign nations, the founders of polities and the architects of empire, are so prone to forget—that nothing can be stable which is not established in righteousness.

Let it be remembered then, (for the thought is pertinent to the present condition of our public affairs,) that, under the holy providence of God, the world is governed from age to age in the interest of righteousness and against all forms of iniquity and evil-doing; and that though there may be times when it seems to a doubting mind as if this world were given to the wicked, when unbelief scoffs at the humbled majesty of right, and when faith is constrained to cry, O Lord, how long,—God is always working in his own methods, and by his own instruments, to "overturn, overturn, overturn," till every mighty wrong shall be subverted and removed—till justice, supreme over all power and privilege, shall be the inspiration of all law—and till his own anointed Son shall reign throughout the earth. This is an element of Christian faith—this the constant expectation of the living church through all the ages of her testimony, whether in action or in suffering. This is the burthen of all prophecy—this the light that shines along the track of time, growing brighter as the world advances and God's plan unfolds itself in history. God "overturns, overturns, overturns;" one power after another, one nation after another, one mighty iniquity after another, falls and is no more; while earth and heaven are waiting till He shall come whose right it is to reign.

We are in the midst of such an overturning.—*N. Y. Independent.*

The Effect of Pardon.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of his regiment, for some misdemeanor. The officer entering the soldier's name said, "Here is—, again, what can we do with him; he has gone through almost every ordeal?" The sergeant major, M. B., apologized for intruding, and said, "There is one thing which has never been done with him yet, sir." "What is that, sergeant-major?" "Well, sir, he has never been forgiven." "Forgiven!" said the Col. "Here is his case entered." "Yes, but the man is now before you, and you can cancel it." After the colonel had reflected for a few minutes, he ordered the man to be brought in, when he asked him what he had to say relative to the charge brought against him. "Nothing sir," was the reply, "only that I am sorry for what I have done." After making some remarks, the colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment, the tears started from his eyes—he wept. The colonel, with the adjutant and others present, felt deeply when they saw the man so humbled. He thanked the colonel for his kindness and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that

time was there a charge brought against him, or a fault found with him. Mercy triumphed! Kindness conquered! The man was won!

This is just the method God adopts with us in the everlasting gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by his love. He is ready to forgive; saying, "Only acknowledge thine iniquities." And then offers us a pardon—a pardon, not of one sin, but of all our sins. A pardon that will bring peace to the conscience on earth, and entitle us to eternal rest in heaven. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his colonel, and wept like a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered, they treat it with neglect or contempt. What can be the reason of this? The reason is, they do not realize their criminality, or the danger which they are exposed—they do not believe in the punishment which their sins deserve, and therefore they treat the gospel as if it were a fable, or a subject of no importance.

Reader, have you felt that you are guilty before God? Guilty of breaking his law, which is holy, just and good. Guilty, not of breaking the law once, but ten thousand times—not in one form, but in a multitude of ways—so that if God were to punish you according to your desert, he must sentence you to perdition. Have you understood the gospel, which tells you that God is loth to punish you, that he hath no pleasure in the death of a sinner; to prove which he spared not his Son, but delivered him up, the just for the unjust; to bear our sins, to atone for our guilt; and so God may be just, and yet pardon and justify every sinner that believes on him? Do you see that God offers to pardon you, invites you to come to his throne of grace, that you may obtain mercy—and has long been, and is now, waiting to be gracious unto you? What would you have said if the soldier referred to had insulted his colonel when he told him he made up his mind to forgive him, and had told him he did not want his pardon,—but that he was a most hardened and ungrateful wretch? Yet if you refuse, or neglect to humble yourself before God, and ask for the pardon promised in his word, you are acting just such a part before God. O, the folly, the consummate folly of the man who trifles with eternal punishment—who rejects the Savior of sinners—who refuses to come to God by him, that he may be pardoned, sanctified, and saved!

Grace teaches good works. The pardoned soldier became a changed man—mercy did what punishment could not, for it thoroughly reformed him. So, if we believe the love that God has to us, if we receive the message of his mercy, the promise of his grace, and come to him for pardon and obtain it, we shall find that the grace of God, that bringeth salvation to us, will teach us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. Nothing softens the heart like kindness, and therefore in the gospel the kindness of God our Savior is set before us. Nothing inspires the soul with gratitude like love, nor will anything make us desire to walk as to please God like gratitude; and therefore the gospel minister cries, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins?" If the grace that presents a free, full, and everlasting pardon of all sin, will not melt our hard hearts, and reform our vicious lives, nothing will. The law with its rigid requirements and terrible threatenings only hardens the sinner's heart, and renders him obdurate and sullen; but the gospel with its sweet invitations, gracious provision, and glorious promises, melts, humbles, and remodels every heart; it consequently reforms, regulates, and consecrates the life to God's glory and praise. Once more, reader, that gospel speaks to you. Once more, the God of all grace addresses you. After living so long in sin, after hardening yourself against him so often, after treating him with criminal contempt, he says, "Come now, and let us reason together: though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool." That is,

they shall be blotted out, they shall be all forgiven, and you shall be white as the driven snow, and clean as the well-washed wool. And even if my reader be a desperate sinner, one of the foulest transgressors, one of the basest of Adam's race; yea, if you are the vilest that ever breathed God's air, or blasphemed God's holy name, or injured your fellow-men; if you deserve the lowest and hottest sheol, yet to you, to you at this moment, to you, after all that you have done, God speaks, not in a voice of thunder—speaks not in wrath, but in mercy—speaks as if he were not willing that any should perish, but that all should come to repentance—and what, think you, are his words? "Wonder, O heavens! Be astonished, O earth!" God the infinitely holy! God, the inflexibly righteous! God says to the vilest out of hell, "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked, the desperately wicked, forsake his ways, and the unrighteous man his thoughts;" the man of no character, the most depraved, "and let him return unto the Lord, and he will have mercy;" yea, he will have mercy, for he delights to do so, He will have mercy upon him; "and to our God, for he will abundantly pardon." Abundantly pardon! Yes, he will pardon all sin, all sin completely. Pardon with his whole heart, and with his whole soul. Pardon so as to cover sin, so as to annihilate the charge of sin, so as to free from all the penal consequences of sin, and from the consequences of sin for ever. He will forgive all; not only forgive, but forget. Hear his own precious words, "I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." O, blessed assurance, that God will not only blot our sins out of his book, but out of his memory, so that they shall be remembered no more.—*British Workman.*

This Generation.

Our Lord, after enumerating in order a series of events to take place ere his second Advent, spoke of a "generation" that should not pass away without witnessing this wonderful spectacle. Passing over the varied opinions respecting the application of this term, I will briefly give my own conclusion, which is, that it is the generation of whom the prophetic teachings and signs of the times convince a certain portion termed "virgins," to expect the Lord's return. This as a period of time is forty years, being the same length of time that was given to the Jewish nation for repentance, after the commencement of our Lord's ministry. The darkening of the sun, the bloody appearance of the moon, and the falling of the stars, were fulfilled literally before its commencement, being in a discourse of the Saviour where symbols were not employed, the more to impress the common people. It commenced with the proclamation of the advent message, about 1837—1840, and terminates about 1877—1880; and the fulfillment of our Lord's prophecy on Olivet is to be completed ere its termination. Consequently, it gives probability to the theory of the close of the great prophetic periods at a point in the immediate future. If correct in this supposition, those now living are truly living:

"In a grand and awful time,
In an age on ages telling;
To be living is sublime."

In Noah's time life was protracted to centuries, and God warned 120 years. He forbore with those he brought out of Egypt 40 years; again he was forbearing 40 years at the close of that dispensation; and he is as long suffering to us now. It would not seem to comport with the ways of God to warn a generation as this has been, and permit it to pass away utterly mistaken and disappointed. It would require great evidence, indeed, to arouse a people for two or three generations to come, having a history of our disappointed calculations before them. You rightly request short communications. I might say much more, but if the above be anything to the purpose it is sufficient. May we fill up the narrow share allotted to us to the glory of God, and meet in the kingdom.

S. A. CHAPLIN.

St. Augustine's Soliloquies.

Who is like unto thee, O Lord, even among the gods? Who is similar to thee? Glorious in holiness, terrible as well as laudable, doing wonders? Late have I known thee, the true light, late have I known thee; but great and dark was the cloud before the eyes of my vanity, so that I could not see the Sun of Righteousness and the luminary of truth. I was involved in darkness; a son of darkness, I loved my darkness because I did not know the light. I was blind, and loved blindness, and walked towards darkness through darkness. Who lead me out thence, when I was a blind man, sitting in darkness and in the shadow of death?

Who took my hand that he might lead me out? Who is he, my illuminator? For I did not seek, and he sought me; I called not him, and he called me. Who is he? Thou art he, O Lord, my God, compassionate and compassionate, a father of mercies and God of all consolation. It is thou, O holy Lord, my God, whom I confess with all my heart, giving thanks to thy name.

The remembrance of Christ's wounds is an efficacious remedy against all adversities.

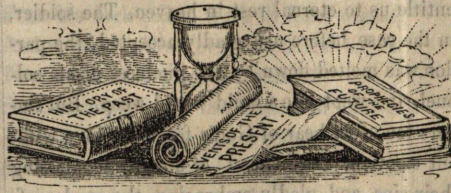
Great is the sin I have sinned, and I am conscious of many offences. And yet I do not despair, since when offences have abounded, grace has also superabounded. He who despairs of the pardon of his sins, denies that God is merciful. He who distrusts concerning his mercy does great injury to God. As much as in him is, he denies that God has love, truth and power, in which things all my hope stands, to wit: in the charity of adoption, in the truth of promise and in the power of redemption. Let now no foolish cogitation murmur as much as it will, saying, for who art thou? and how great that glory is, or by what merits dost thou hope to obtain it? And I will fiducially reply: "I know in whom I have believed; with what charity but too great he has adopted me for a soul; because he is veracious in promise, powerful in application, and it is lawful for him to do what he will. I cannot be terrified by the multitude of my sins, when the death of my Lord has come into my mind, since my sins cannot overcome him, if I have loved him.—N. Y. Observer.

The Object of Prayer.

The philosophy is false, which flies in the face of Inspiration. Let God be true, and every man a liar who contradicts the Holy Scriptures. The view which they give of prayer is everywhere one and the same. It is asking and receiving; nothing less. To affirm, then, that its sole object is to medicate the human soul, and bring it into harmony with the divine mind and will, is to darken counsel by words without knowledge. "Ask, and ye shall receive," is Christ's promise; not "ask, and ye shall be prepared to receive." It is very true, that prayer does exert a very important and happy influence upon the state of our own hearts, and prepares us to receive in a right spirit the blessing which God gives in answer to prayer. But to make this the principal object of prayer is to neutralize this very effect, and to make prayer nothing but a form. Imagine a person saying to himself, as he enters into his closet, and shuts the door, "Now I am going to ask God to give certain blessings, not with any idea that He will be any more likely to give them for my asking, but because my asking will make me feel more humble, more dependent, and more grateful when the blessings comes." Would such prayer as that be likely to have a very salutary effect in preparing his mind to receive the blessings? But why should he not have just those thoughts, if that is "the principal object of prayer."

Certainly, the better one understands the true doctrine of prayer, the better he is prepared to pray. If prayer is nothing but shooting our petitions against a brazen heaven, that they may rebound with as much force as possible upon our own hearts, then let us know it, that we may acquire skill by practice, and learn to take a sure and strong aim in this intellectual exercise. It is not evident, that the moment such a theory of pray-

er gains possession of the mind, prayer, in any sober and scriptural sense of the word, prayer to God, becomes an impossibility. This theory is based on the unchangeableness of God. But whether or not we can perfectly reconcile our views of his unchangeableness with the doctrine that he hears and answers prayer, one thing is certain, that God must have changed very much if he has ceased to hear and answer it. "O Thou thou who hearest prayer, unto Thee shall all flesh come." JASPER.



ADVENT HERALD.

BOSTON, MAY 17, 1862.

SYLVESTER BLISS, EDITOR.

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

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

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

POCKET EDITION OF THE HERALD.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cts. postage 11 cts. In gilt, \$1 00 11.

Primary Significance of Words.

Bro. B. If Gen. 2:7 don't give the primary idea of soul, where shall we find it? Thinking primary meant first, I supposed the passage gave the primary meaning and sense of the word. Do you deny it? D. T. T.

The "primary sense" of a word is that which is signified in its original current language.

The word "soul" is an English term, the primary meaning of which must be determined by its original current English usage.

As used by our translators of the Hebrew and Greek Scriptures, the first time they employ it is no more determinate of its radical significance, than are all the other instances of its use in the same translation—each instance in which any word is thus rendered being of importance in determining its usus-loquendi.

There are three Hebrew and one Greek words rendered "soul" in our Scriptures; and we suppose that our correspondent designs his criticism to apply, not so much to the English word, as to the Hebrew, *neh-phesh*, translated "soul" in Gen. 2:7. Judging this to be the point in his mind, we reply that we have no means of knowing what that term signified during the first twenty five centuries after creation, except as we can judge from its general use, at the end of that period, in the writings of Moses, and Joshua, and from the book of Job. In the first instance of Moses' use of it, it is rendered "that hath," (Gen. 1:20); in the second and third "creature" vs. 21,24; in the next instance it is rendered "life," (Gen. 1:30). It is then rendered "soul," in Gen. 2:7, and is then used seven times before being again thus rendered. When, however, we speak of its primary sense as used by Moses, we do not mean its significance in its connection as used the first time by him, but its literal radical meaning, as shown by his general use of it. And as we do not find it used differently in the writings of Moses than in other scriptures, dictated by the same one Spirit, we need to consider all the places of its occurrence, in deciding its primary and other uses.

Its primary significance is judged to be that of breath, as a life preserving principle, or "the breath of life," and "life," as in (Job. 41:21) "His breath kindleth coals;" (Gen. 1:20), "the moving creature that hath life;" and (v. 30), "everything wherein there is life." God speaks of "flesh with the life thereof," (Gen. 9:4), showing that it is used in distinction from the flesh itself. And He says, "the life of the flesh is in the blood," (Lev.

17:11); and again, "the life of all flesh is the blood," (v. 14). Here the *neh-phesh* or soul being affirmed in one text to be in the blood, it can be affirmed to be the blood in the other only by a metonymy, in which the container is denominated by that which it contains. By a synecdoche, also, it is used for persons, as in Gen. 14:21, "give me the persons," where the same word is thus rendered—a part being denominative of the whole; but no one would therefore think of arguing that the persons are in the blood, or that the person is the blood of a man.

The Soul.

Dear Bro. Bliss: One of the late Herald's contains an article from your pen in reply to questions of J. M. O. explanatory of the term "life."

You explain the Greek word "*Psyche*" to mean the life of the body, or, in other words, the animal, or blood life, which dies with the body.

If such is the absolute meaning of the term, I am at a loss to know what our Saviour means when he says, Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul," (*Psyche*.) Light on the above text will be thankfully received by a lover of truth.

March 23rd. 1862. W. P.

REMARKS. What we said, from which the above impression is derived was that "Our present life in the flesh is a *Psyche* or soul life; and its continuance is dependant on the action of the blood, constantly supplied with fresh nutriment and purified by constant inhalations of oxygen." We also spoke of the "life of the body" becoming extinct, and of the "soul-life of the body," as dependent on the blood. It was not, however, our intention to confound the soul, as an animating essence, with the soul-life of the body, which is the result of the soul's animating influence. Our idea of the term "soul" was given in full in the Herald in our Catalogue of "Scriptural tropes," in 1858, under the word soul, as follows:

Soul, *n.* (Hebrew, *Nepesh*; Greek, *Psyche*.) Lit., the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus," 1 Thess. 5:23; "The word of God is quick. . . even to the dividing asunder of the soul and spirit," Heb. 5:12; "Haman stood up to make request for his life," (*nepesh*) Est. 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (Ib.) Gen. 1:30; "Whosoever shall save his life (*psyche*) shall lose it," Matt. 16:25—thus used about 100 times.

—A Metaphor, applicable to any refreshing influence. The Hebrew verb is thus used three times. "The stranger may be refreshed," Ex. 23:12. See also 31:17, and 1 Sam. 16:14.

—A Metonymy, 1, for the body with which it is, or has been connected, "If any of you shall be unclean by a dead body," (*nepesh*), Num. 9:10:—"Ye shall not make any cuttings in your flesh for the dead," (Ib.) Lev. 19:28. "There were certain men who were defiled by the dead body (Ib.) of a man," Num. 9:6—thus used 11 times. Also,

2. For the bodily appetites and sensations, "Our soul loatheth this light bread," Num. 21:5. "The idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Lu. 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections, "My soul trusteth in thee," Psa. 5:7. "My soul is full of troubles," Ib. 88:3; "The soul of the wicked desireth evil," Prov. 21:10; "He that is of a proud heart," [*nepesh*] Ib. 28:25;—"Confirming the souls of the disciples," Acts 14:22; "The soul of Jonathan was knit to the soul of David," 1 Sam. 18:1—thus used about 100 times.

4. For the immaterial part of man, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption," Acts 1:27.

—A Synecdoche, 1. For the entire animal,—"Whatsoever Adam called any living creature (*nepesh*) that was the name thereof," Gen. 2:19;—"This is the law of beasts, and of the fowl, and of every living creature (Ib.) that moveth in the waters," Lev. 11:46—thus used 8 times.

2. For the entire man, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or person, Gen. 2:7; "Abraham took the souls they had gotten in Haran," Gen. 12:5; "If the sword come and take away any person [*nepesh*] from among them," 33:6; "Give me the persons," [Ib.] Gen. 14:21; "If a soul shall sin through ignorance," Lev. 4:2; "Fear came upon every soul," Acts 2:43; "There were added unto

them 3000 souls," Acts 2:41. Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God,—"The Lord hath sworn by Himself [Heb. his soul] Amos 6:8; "My soul chooseth strangling"—i. e., I choose it, Job. 7:15.

NOTE.—The word rendered *soul* in Job. 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily *breath*—as in Gen. 2:7, "Breathed into his nostrils the breath of life." See *Breath*. It is, twice only, rendered *spirit*, in Job. 26:4, and in Prov. 20:27. There is no other word rendered *soul*; and the only other rendered *spirit*, except those noticed below, is that which is thus rendered in Matt. 14:29, and Mark 6:27, and that nowhere else occurs.

As will be seen by the above, our view of its use in the text referred to, is that it is there put, by a metonymy, for man's immaterial nature—that which survives the dissolution of the body, and may be destroyed by eternal consignment to Gehenna.

We suppose the brother respecting whom you enquire has modified his views somewhat; but we do not feel authorized to say to what extent, for the reason that he has never communicated to us, and we know not that he has to the public, the extent of the charge. We suppose that he has given up the unconsciousness of those who sleep; but do not know how he stands in relation to the future punishment. The fact that "Anti-eternal-torment," "is still advertized" "is not decisive on that point; for he may have no control over such advertisement.

The Blessing to all Nations, Promised in Abraham's Seed.

"Thy Seed shall possess the gate of His enemies; and in thy Seed shall all the nations of the earth be blessed." Gen. 22:17, 18.

How the nations were to be blessed in Abraham's seed would be a mystery, without the Apostolic assurance that our Savior was crucified: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith"—the Apostle giving as a reason, that: "To Abraham and his seed were the promises made: he saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ." Gal. 3:14—16.

The same form of the word rendered "seed" being used for the plural as well as for the singular, it has been claimed by sceptics that Paul's argument, that it was spoken as of one, is sophistical and untenable,—on the ground that it was never used in the plural form by the Hebrews, except to denote the seeds of vegetation (Dan. 1:12); and some Christians have consequently fallen into the error of supposing that Paul was here mistaken, and did not reason logically! Even Jerome, who is followed by Le Clerc, allegeth, according to Dr. Macknight, that "the apostle by an argument of this kind meant to impose on the simplicity of the Gallatians." It has been claimed that Paul founds his argument on the presumption that "seed" cannot signify a plurality of persons; which it often does. But which claim shows a very superficial acquaintance with the basis of Paul's argument.

In reply to such objections, it may be remarked, first, however ambiguous the prediction might be, that Paul, as an inspired interpreter, spoke authoritatively, as to its application to one or more persons; and that whatever he has affirmed in respect to it, must be received as its inspired significance.

In the second place, it is noticeable that independent of any claim to inspiration, the apostle is abundantly sustained in his argument; for the singular number of the word in this connection is clearly proved by the context—the words preceeding being, "Thy Seed shall possess the gate of His enemies." However ambiguous the number of the word might be, as sometimes used, there is no room to question that in this connection the word seed is spoken of as of one and not of many. It is therefore here as clearly in the singular, as it is in Gen. 13:15: "I will put enmity between thy seed and her Seed: it shall bruise thy head, and thou shalt bruise His heel," or as in Gen. 4:25, when Eve, speaking of the birth of Seth, says: "God hath appointed me another seed, instead of Abel whom Cain slew."

Paul, however, is not the only apostle who applies this prediction to Christ. Peter, before Paul was converted, gave the same interpretation. Speaking to the Jews he says: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts. 3:25, 26.

Dr. Whitby also remarks: "This interpretation is owned by the Jews (Moses Haddarson ad Gen. 19:34) who observes, that, 'It is not written here

thy son, but thy seed; that is the King Messiah.' And Theodoret observes, 'The words are capable of no other sense; for by Christ only was the promise fulfilled.'

Other writers have fallen into the opposite error, and have claimed that Paul's application of the term, requires us to understand that reference is only made to Christ, whenever there is mention of the seed of Abraham. A little observation, however, will show that the phrase is used in more than one or two meanings; and it is expressive,

1st. Of the whole multitude of Abraham's posterity: 'I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.' Gen. 13: 16.

2. Of Abraham's descendants in the line of Isaac and Jacob: 'Thy seed shall be a stranger in a land that is not theirs . . . but in the fourth generation they shall come hither again.' *Ib.* 13-16.

3. Of the godly of Abraham's posterity: 'All the land which thou seest, to thee will I give it, and to thy seed for ever.' 13: 15.

4. Of all who are of the faith of Abraham, whatever may be their pedigree: 'If ye are Christ's then are ye Abraham's seed, and heirs according to the promises.' Gal. 3: 25. And

5. Of Christ, individually: 'In thy seed shall all the nations of the earth be blessed.' Gen. 22: 18.

It is clear, therefore, that those who question Paul's logic, or think him mistaken in his interpretation, have given only a superficial examination to the question—though competent, in their own estimation, to sit in judgment on the competency of an inspired apostle. The time, however, when all nations will be fully blessed in Christ, it is evident from the context, will be when He shall possess the gate of His enemies—that is, when he shall put all things under His feet, and shall be the only recognized Sovereign of this earth; which will be when He 'shall judge the quick and the dead, at His appearing and His kingdom.' 2 Tim. 4: 1. Till that epoch, the nations are blessed in Christ only to the extent in which they receive him; but when He shall destroy His enemies and possess their gate, there will be no nations remaining except those blessed in Christ.

"My Hopes."

The Rev. Mr. Drake, for twenty three years the pastor of the Baptist church in Plainfield, N. Y., who died Tuesday, April 15, 1862, preached his last sermon on the Sunday previous, from the text, "The peace of God which passeth all understanding," &c. He had partly written his text for his next discourse, "My ways are not your ways, neither are my thoughts"—here it ended, as did his life. His last rational words were—

"Jesus, my all, to heaven has gone,
He whom I fix my hopes upon."

"Yes, my hopes upon, yes my hopes," he added with emphasis. He then was flighty—an audience was in the room—he was speaking to the impenitent and with the call—"Now is the acceptable time, now is the day of salvation," his spirit passed away.

Peace, when there is no Peace.

We did believe in peace; fondly, credulously believed that, cemented by the mild umpirage of the Federal Union, it might dwell forever beneath the folds of the Star-Spangled Banner and the sacred shield of a common nationality. That was the great arcanum of policy; that was the state mystery into which men and angels desired to look; hidden from ages, but revealed to us:

Which kings and prophets waited for,
And sought, but never found.

There was no limits to the possible extension of such a system. It had already comprehended half North America, and it might, in the course of time, have folded the continent in its peaceful, beneficent embrace. We fondly dreamed that, in the lapse of ages, it would have been extended till half the Western hemisphere had realized the vision of universal, perpetual peace. From that dream we have been rudely startled by the array of ten thousand armed men in Charleston Harbor, and the glare of eleven batteries bursting on the torn sky of the Union, like that comet which, at this very moment, burns "in the Arctic sky, and from his horrid hair shakes pestilence and war."—*Edward Everett.*

The world has been beguiled by the cry of peace, peace; and the church has not been backward in predicting a reign of peace on earth during our present probationary state—forgetting that our Saviour said, "Think not that I am to come to send peace on the earth: I am not come to send peace, but a sword," Matt. 10: 34. And an inspired Apostle predicted the prevalent expectation of a reign of peace, as a precursor of the end, "For when they shall say peace and safety, then sudden destruction cometh upon them." 1 Th. 5: 3.

True, "the Federal Union," the best government

that ever existed, has been looked to as the great center of the world's peace; on which expectation our unprecedented civil war is a sad, though striking commentary. But the manner in which statesmen have been startled from that dream by this great insurrection can bear no comparison to the startling awakening, that will arouse those who dream of a reign of peace before the end, when the Prince of Peace shall appear in person for the establishment of His everlasting kingdom.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald. The following is a case in point:

BRO. BLISS.—Dear sir: I wish to know, if you have stricken my name, from your subscription list? I have not received the Herald for the last two weeks, and I am quite unwilling to lose one number. I suppose you know I am not delinquent, as my subscription is paid to July next; and I wish to be considered a subscriber for life. Yours in haste,

J. A. WINCHESTER.

Claremont, N. H. May, 9, 1862.

In arranging our list alphabetically, the block with your name had slipped into the East Kingston list. That mistake, we trust, will not again happen. You are credited to July next, and may your life continue while the Herald is needed.

The War.

The war news this week, as well as last is of great moment in the direction of a speedy crushing of the rebellion. The Union forces are victorious on both the sea-board and Mississippi,—the stories of which are told in few words by dispatches to government, copied in our columns. The surrender of Norfolk, the repossession of the Navy yard opposite Portsmouth, the self destruction of the Merrimac, the retreat of the rebels from Yorktown, their fight, defeat, and flight from Williamstown, their defeat at West Point, rapid retreat to Richmond, and their pursuit by our army, are all events of great importance in the present crisis. The capture of New Orleans with its defenses, and the defeat of the rebel navy in the eastern and western waters, also have an important bearing in the same direction. We may not learn before going to press of the capture of Richmond, the rebel capitol; but we are expecting any hour to hear of that achievement. The rebel congress fled that city more than a week since, and it is now clear as a sunbeam that rebellion is doomed. There appears to be nothing particularly in the way of the speedy capture of Charleston and Savannah on the Atlantic coast, of Pensacola and Mobile on the gulf, and of Memphis and Fort Wright on the Mississippi; which are all the important points now in possession of the rebels. Their armies at Corinth and Richmond cannot but be greatly disheartened and demoralized by such a succession of fatal disasters as their cause has encountered; and we do not anticipate the rebels making a stand in great force anywhere for any length of time. It is not unlikely, however, that large bands of marauders may rove about the south, preventing important sections of it from returning to their allegiance; but should this be so, it would only hasten the conviction, now fast ripening, that the cause of this rebellion must be placed in a condition where it can never again produce a like result. It may be that God will never permit peace, until the bands of the oppressor be broken and the oppressed go free; or at any rate, until the condition of the oppressed be greatly ameliorated.

The successes of the Government forces, during the past week, as before, have gradually contracted the rebellion into much narrower limits than it at one time possessed. The present condition is thus described in the last "Independent" by Horace Greeley:

"Of Tennessee and Virginia, at least half are again under the sway of the Stars and Stripes. The Sea Islands of South Carolina and Georgia are firmly held by the Union forces, while the fall of Fort Pulaski has sealed the port of Savannah, rendering that city of no commercial importance. Florida, di-

vested of Rebel troops, might be completely regained to the Republic by 5,000 men, in the course of a month; while the capture of New Orleans, by Gen. Butler's expedition, has bereft the Slaveholders' Rebellion of by far its greatest and most important mart, and nearly stopped the clandestine trade between the West Indies and the Gulf coast. North Carolina and Virginia have no remaining seaport, Wilmington perhaps excepted, into which a cargo of arms or military stores can be run for the use of Jefferson Davis & Company; so that Charleston remains practically the only available Rebel port, and that can only be run into by swift vessels in very dark nights, when they can pass within musket-shot of the blockading fleet without being perceived. The rebels must therefore speedily assume the offensive and win decisive victories, or their last hope will be stifled. They cannot stand still; they have lost too much ground; they cannot maintain their armies on what is left to them; they may tear every white youth from his home by conscription, but they can not clothe, arm, equip, and provision the number they already have in the field for over three months longer. Four months of unbroken disaster have brought them to the brink of ruin: nothing short of overwhelming triumphs, promptly achieved, can save them from going over. Who believes it probable that they are about to achieve such triumphs?"

The first official account of the fall of New Orleans was telegraphed to Washington from Fortress Monroe, where the bearer of dispatches first arrived, in the following clear and comprehensive manner.

Fortress Monroe, May 8.

To Hon. Gideon Welles, Secretary of the Navy:

I have the honor to announce that, by the providence of God, which smiles upon a just cause, the squadron under Flag Officer Farragut has been vouchsafed a glorious victory and triumph in the capture of the city of New Orleans, Forts Jackson, St. Phillip, Livingston and Pike, the batteries above and below New Orleans, as well as the total destruction of the enemy's gunboats, steam rams, iron-clad floating batteries, fire rafts and obstructions, booms and chains. The enemy with their own hands destroyed from eight to ten millions worth of cotton and shipping. Our loss is 36 killed and 123 wounded. The enemy lost from 1000 to 1500, besides several hundred prisoners. The way is clear and the rebel defenses are destroyed from the Gulf to Baton Rouge, and probably to Memphis. Our flag waves triumphantly over them all. I am bearer of dispatches.

(Signed)

THEODORE BAILEY.

Captain and Second in Command

of the attacking force of the

Gunboat Cayuga.

NORFOLK SURRENDERED.

Not a blow was struck in its defense by the rebels. The navy yard was saved. Five thousand federal troops are in possession. The rebel steamer Yorktown was sunk and the Jamestown captured by the Galena.

Washington, May 11. The following was received at the War Department this morning:

Fortress Monroe, May 10—12 o'clock, midnight. Norfolk is ours, and also Portsmouth and the Navy Yard.

General Wool, having completed the landing of his forces at Willoughby Point about 9 o'clock this morning, commenced his march on Norfolk with 5000 men. Secretary Chase accompanied the General.

About five miles from the landing place a rebel battery was found on the opposite side of the bridge over Tanner's Creek; and after firing a few discharges upon two companies of infantry that were in the advance, the rebels burned the bridge. This compelled our forces to march around five miles further.

At 5 o'clock in the afternoon our forces were within a short distance of Norfolk, and were met by a delegation of citizens.

The city was formerly surrendered.

Our troops were marched in, and now have possession.

Gen. Viele is in command as Military Governor.

The city and Navy Yard were not burned. The fires which had been seen for some hours proved to be woods on fire.

Gen. Wool, with Secretary Chase, returned about 11 o'clock to-night.

Gen. Huger withdrew his forces without a battle.

The Merrimac is still off Sewell's Point.

Commander Rodgers' expedition was heard from this afternoon ascending James river.

The iron-clad steamer Galena had sunk the rebel steamer Yorktown and captured the Jamestown.

Reports from Gen. McClellan are favorable.

(Signed) EDWIN M. STANTON.

Secretary of War.

Later reports say the Navy Yard was destroyed.

THE MERRIMAC DESTROYED!

Fortress Monroe, May 11.

To Hon. J. H. Watson, Assistant Secretary of War.

The Merrimac was blown up by the rebels at two minutes before five o'clock this morning. She was set fire to about three o'clock. The explosion took place at the time stated.

It is stated to be a grand sight by those who saw it.

The Monitor, E. A. Stevens (Naugatuck) and the gunboats have gone up toward Norfolk.

ANOTHER NAVAL VICTORY.

Washington, May 11. The following has been received:

Flag Ship Benton, above Fort Pillow, Mississippi River, May 10, via Cairo, 11th.

To Hon. Gideon Welles, Secretary of the Navy:

The naval engagement for which the rebels have been preparing took place this morning. The rebel fleet, consisting of eight iron-clad gunboats, four of which were fitted with rams, came up handsomely. The action lasted one hour. Two of the rebel gunboats were blown up and one sunk, when the enemy retired precipitately under the guns of the fort. Only six vessels of my squadron were engaged. The Cincinnati sustained some injury from the rams, but will be in fighting condition to-morrow. Capt. Stemple distinguished himself, and he is seriously wounded. The Benton is uninjured. Mortar boat No. 10, in charge of Second Master Gregory, behaved with great spirit. The rebel squadron is supposed to be commanded by Commodore Hollins. [Signed] C. H. Davis, Captain Commanding Western Flotilla, Mississippi River, pro tem.

The Papal Power.

Late foreign intelligence announces that a petition, signed by one hundred and sixty priests, has been sent to the Pope, requesting that he will surrender his claim to temporal sovereignty, that it may conduce to the peace of Italy. We suppose this must be the same fact that is referred to in the following statement by a correspondent of the London Daily News, who wrote from Malta, Feb. 8th, though here it is multiplied to "thousands."

"There is to-day handed about Malta a very long and well written protest to the Pope, printed at Naples, and signed by about sixty thousand of the Roman Catholic priests. Several chapters have affixed their official seal to it, and it looks very like Protestantism, but they call it pure Roman Catholicism. It urges the Pope to abandon his temporal power, to restore the church to its primitive state, and to remember that a great majority of his clergy are from his people."

Orestes A. Bronson, the ablest Roman Catholic writer in America, also urges the surrender of this claim. Having been censured for so doing, he thus writes in justification to the Catholic Herald and Visitor:

"I have never opposed the temporal sovereignty of the Pope in his Ecclesiastical States, nor urged its surrender, save on the hypothesis that it is already virtually gone, and cannot be effectively sustained. Its loss, when I wrote, I looked upon as an accomplished fact, or likely to be so, in a near future. Assuming this, I suggested, argued, if you will, that the voluntary surrender, by the Holy Father, of his temporal principality, on the best terms then practicable, would contribute more to the political and social interests of the Peninsula, and to the interests of Catholicity, both in Italy and elsewhere, than a prolonged and unavailing struggle to maintain it against the almost universal popular sentiment."

In this hour of extremity, we should naturally expect that a Christian church would look up to the Creator for guidance and protection; but instead of this, we find the Pope having recourse to a creature—the following being from his late Allocution delivered in the Minerva church:

"May the most Holy Virgin, under whose all-powerful auspices we have been kept safe and sound up to this hour, deign to continue to us her protection; and may she inspire us with a perfect resignation to the Divine will."

"The Catholic" an American Papal Journal, also gives utterance to similar sentiments, as follows:

"The beautiful devotion of the month of May commences this week. If at all times the faithful Christian should implore the aid of the Mother of God, at this eventful period, when so many important interests both in Church and State are to be decided, we should turn to Mary with more than usual fervor, imploring of her to continue to protect and defend the Sovereign Pontiff, to interpose her prayers in favor of the Bishops who are soon to be gathered around the Chair of the of the Chief Pastor, and to obtain for our country the termination of the present strife between brothers, and the return of a permanent peace."

Those who thus speak and write must have forgotten that it is said of Jesus Christ: "There is none other name under heaven given among men, whereby we must be saved," Acts 4: 12. Also they cannot have remembered that our Lord himself said: "I am the door: by me if any man enter in he shall be saved," John 10: 9; and that, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," v. 1.

CORRESPONDENCE.



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

MY JOURNAL.

SKETCH OF EIGHT MONTHS' LABOR.

March, 1862. My last No. was dated August 12, 1861, in which I gave a brief account of my sickness and recovery in the Health Institution, or "Our Home," in Dansville, N. Y. Since that time I have enjoyed perfect health, so that I have not lost a single appointment; every day has been attended with health to my body and good cheer to my soul. Praise the Lord for his loving kindness and his tender mercies to me, a sinner saved by grace. I have written much that the time has not come to publish; but the constant importunity of kind friends to hear from me again, induces me to give expression to a few thoughts, that may be of some practical use to those who are looking for the speedy coming of Christ.

In the last eight months I have endeavored to follow the leadings of Providence, and have divided my labors between the Advent Church in Boston and the cause abroad, as duty seemed to indicate.

In August and September I visited and preached in Lowell, Mass.; Portsmouth, N. H.; Portland and Yarmouth, Me. In the latter place I attended the Maine State Conference of Adventists, where I was received with Christian kindness, and treated as one whose labors and sufferings in the Advent cause were worthy of their consideration. I was much cheered and comforted in beholding their unity and prosperity. May God continue his blessing to them.

In October I visited Richmond and Whitefield, Me.; Lowell and Lawrence, Mass.; Waterbury and Cabot, Vt.; Champlain, Perry's Mills and Rouse's Point, N. Y.; and Poultney, Vt. In November, Worcester, Mass.; Hartford and Warehouse Point, Ct.; and Springfield, Mass. In December, Kingston, N. H., at the dedication of the Advent Chapel, gave lectures in East Kingston, N. H., and attended protracted meetings in Rutland and Poultney, Vt. Also Castleton, Vt., and attended the funerals of Bro. John Graham's three children, — who died of the diphtheria, — already noticed.

January 1, 1862. Conference and protracted meeting, of two weeks, in Richford, Vt. A glorious time, and many converted. Lowell and Lawrence, Mass. February, Lowell; a protracted meeting three full weeks. A glorious gathering of the people of God and the Church, in a new place of worship. New York City, February 21st to March 9th, in a protracted effort with the Church, with a view to build them up. Did what I could under the circumstances (in connexion with Bro. J. I. Lanning, the preacher in charge) for this object.

During my stay in the City, by request, I went out to Newark, N. J., and spoke twice and set things in order in the new Advent Church. Bro. George Libbey was set apart as an Elder in the Church, on Saturday, March 7th, and the organization of the Church perfected. Their prospects are good. The Lord be with them.

March 11, preached in Dansville, N. Y., and visited "Our Home." 12th, preached in Springwater, N. Y. Had a good season. Here met and had an interview with Elder Samuel Chapman, who had been laboring here for some time, with signal success. He received me with warm and cordial greetings. His health is good; looks young and vigorous, and is laboring with zeal and success. God is with him. He does not deal in elaborated milk and water, on the importance, or the time of Christ's coming and kingdom. Everywhere he leaves his mark for good, in the conversion of souls and the establishment of Churches. God bless Bro. Chapman.

March 13. Preached in Lewiston, N. Y., on the time of the Lord's coming.

In the last eight months I have proclaimed "the gospel of the kingdom" to good audiences, and with various success, in the above places. My full Journal of the state of things in all the above cities and towns, and the results of the presentation of the whole truth, would be too voluminous for publication at this time. It may suffice to say, that I have

the happiness to know that many souls have been soundly converted to God; not only changed in their religious sympathies, but in moral and physical habits, as to their manner of living — total abstinence from all intoxicating drinks and foods, that excite the passions, which war against the soul; also abstinence from narcotics, — so that they literally eat and drink "to the glory of God," bringing the body into subjection, keeping it pure, as a "temple of the Holy Spirit." It is my earnest desire that they will not be led away by the error of the wicked; but henceforth "glorify God in their body and spirit, which are his," and so be ready for the coming and kingdom of Christ.

I have also had the pleasure to see many professors of religion, who were living in a state of lukewarmness, quickened into a new life, by a change of their habits of living, both physically and spiritually. O, it has given me great joy to see so many sickly, weakly ones rise to a state of moral health, and triumph over all the miseries of their former state.

Everywhere I have found the great doctrine of Adventism, *the time*, loosely held and lightly esteemed by many. Only the few, among the mass, holding to the *definite time*, as taught in the Bible, and that it is, in the language of a learned divine, now understood, by "the wisest of scriptural expositors, and of the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, having concurred in the time of their fulfilment,"* in or about the year 1867-8. Many have turned their attention to the subject afresh, and find satisfactory reasons to look for the coming of Jesus about that time. It is a cheering fact that light is increasing; and while some are growing more dark, under its influence, others are walking and rejoicing in it — so that in this respect also my labor has not been in vain in the Lord.

In this special department of truth the Adventists have yet a great work to perform. Our work is not yet done, although we have done well in giving a wide circulation to all the truth within our reach, in former years; yet the vast increase of knowledge is not to be "hid under a bushel," nor to be perverted by those to whom it is unwelcome. If those who have been enlightened shall for any cause reject it, God in his infinite wisdom can raise up other and more effective instrumentalities. God's will will be done in this matter of the "gospel of the kingdom," and the Church and world will have a full and fair warning of the "time of their visitation."

When God, in his providence, brought me into connection with Father Miller, in 1839, I was but a child in the understanding of the prophetic word; and especially of the "times and seasons." I only understood the great commentators, and followed their views of the fulfillment of the prophecies relating to the Jews' return to Palestine, and the conversion of the world and Millennium in 1866. Father Miller threw me from this position, and I embraced his views. But in my conversation with him he said, "I believe I am right in my calculation; but still I may fail. Of this I am certain, it will not go beyond their time of 1866. It is either my time or theirs. You," said he, "are a young man, and may, if I fail, live to see it; I shall not. And," he added, "be faithful, Bro. Himes, to the end."

The following extract of a letter, dated Oct. 12, 1841, from Father Miller, which I read to the Advent Conference in Portland, Me., Oct. 1841, will corroborate the truth of the above difference of *twenty-three years* : —

"THE TIME OF HIS COMING."

"On this part of our subject, many are willing to admit that it is near, yet not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about *twenty-three years*. The writer of this letter, in common with a large majority of those who believe in time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers, than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of these writers tries to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must be established before either class of these expositors could be credited a moment by a well balanced mind. And

* See Dr. Tyng's Letter, in the Voice of the Prophets for Jan. 1862. Dr. T. has been a student of prophecy for about forty years. But till very lately he has not come out on the time. And but for the clearest and strongest evidence he would not have taken this position now. — J. V. H.

if this objection were all these men had against the 'Miller doctrine,' they would as soon complain of the believers in 1866 as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise, they will, as a matter of course, do all they can to keep the people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject."

Were Father Miller now living, to see and weigh the evidence of the calculation of 1867-8, he would be as happy as good old Simeon was in the first advent, although he would not, like him, desire to die, but live to see his Saviour come in his kingdom.

Well, I intend to be "faithful to the end." Nothing shall stand in my way, or neutralize my labor or influence in this work, by my consent or means. I stand free in the truth, and shall proclaim it with all my might, expecting God's blessing to attend my efforts.

I stand now, as always, on the great truths we proclaimed at the Albany Conference, in April, 1845, seventeen years since, and mean to carry them all out (especially the following very important article on the *time of the Advent*), in good faith.

"That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, (Matt. 24 : 33,) by the chronology of the prophetic periods, (Dan. 7 : 25; 8 : 14; 9 : 24; 12 : 7, 11, 12; Rev. 9 : 10, 15; 11 : 2, 3; 12 : 6, 14; 13 : 5,) the fulfillment of prophecy, (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th,) and the signs of the times, (Matt. 24 : 29; Luke 21 : 25, 26.) And that this truth should be preached to both saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21 : 28; 1 Thess. 4 : 18,) and the last be warned to flee from the wrath to come, (2 Cor. 5 : 11,) before the master of the house shall rise up and shut to the door, (Luke 13 : 24, 25.)

It will be seen, that if, "by the chronology of the prophetic periods," we are to understand or have the proof "indicated" that Christ is nigh, even at the doors, that we must have some understanding of these periods to "indicate" this fact. Their termination in 1843 will not "indicate" very distinctly a *future coming nigh*!! It was only on the ground that we were living in the age when "many were running to and fro," and knowledge was increasing, that we could have said the prophetic periods would "indicate" the nearness of redemption; except we refer to them in no general a sense as to make them of no practical use. But light has increased, and we now understand these periods and signs, and preach them to both saints and sinners; that the first may rejoice, knowing that their redemption is nigh, — and the last be warned to flee from the wrath to come, before the Master shall rise up and shut to the door. Luke 13 : 24-25.

That this course of conduct should subject me to reproach, scorn, and misrepresentation, is nothing strange nor unexpected. It was *threatened*, and has been very cleverly carried out. I have not thought proper to pay any attention to my accusers, although I have to meet their ungrateful conduct in many places. Of this I am sure, that no true Adventist will sanction such treatment of one that has a *clean record*, and is faithful to the cause for which he has toiled and suffered from the very first without change.

Our Saviour once said, "How can ye believe who receive honor one of another, and not that which cometh from God only." To lose the good opinion

and confidence of those with whom we are associated is one of the most trying things we have to meet in social and religious relations. Those who are associated with Churches which oppose the Advent doctrine, and whose leading members hold the doctrine of the world's conversion, very rarely do their duty in an *aggressive* way; what they do is done *negatively*, and they defend themselves when attacked (as they will be when known to have tendencies to the Advent faith) on the points most popular, giving the least offense and producing the least result. And many such oppose the agitation of the question in their Churches, or even in the towns where they reside, and hence they do nothing themselves and do not suffer others to do what they neglect or refuse to do. The good opinion of those who are not favorable to the truth stands in the way.

In Advent societies, where the preachers oppose the *definite time*, the principle works the same on most of the members. It is unpleasant to come out in opposition to those we esteem; and in this way the evidence of the time is shut out, just as it was formerly shut out of other Churches. Now, as then, only the few independent thinkers stand up for free discussion and the whole truth. But this is one of the most difficult things to do, for in so doing a person loses *caste*, and is often bitterly assailed by his former associates, even though he becomes a better man by so doing. Hence, many are slow to make any change in this direction.

We are slow to learn the lesson, "cease ye from man," respecting religious opinions. Man at his best estate, even as a religious teacher, is altogether vanity, as compared with Christ; yet, whatever is lovely in character or brilliant in talent gives an interest to his opinions, whether true or false. The only safety lies in following the mind of God with our best judgment. An English divine of the 17th century* observes: "Where Scripture speaks, or seems to speak, in consonance with the opinions of the system-mongers, well and good; where it does not, all sorts of *critical discipline and violence* are employed to break its refractory spirit, or bend it to compliance. The most forced and unnatural meaning of words, the most wildly congeatual emendations of the text, the most improbable reasonings, the most slender authorities, are all eagerly resorted to for this unhallowed purpose; and the Bible is made the most ridiculous book in the world, just to maintain the systems inviolate, and to render theologians *self-consistent*."

The celebrated and pious Dr. OWEN observed to some one who taunted him with having changed his views upon one point: "He that can glory that in fourteen years he has not altered in his conception of some things, shall not have me for a rival." And, Mr. ORME remarks in his life of this great man,—"Every change of religious sentiment is important to the person who makes it, and ought to be gone into with caution and deliberation. To be given to change is a great evil, and indicates a weak and unsettled mind. On the other hand, to be *afraid* of change, is frequently the result of indifference, or sinful apprehensions of consequences. It is the duty of every Christian to follow the leadings of the Spirit in the word of revelation, and to recollect that for his convictions he must be accountable at last." The eloquent SAURIN once said, "Let each of us say when truth requires it, I have erred, I consecrate the remainder of my life to publish that *truth* which I have hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it. The learned and devoted TOPLADY said, "I am resolved in the strength of grace, to preach all the truths of the gospel, as far as I know them, and leave God to take care of the consequences."

It is a difficult thing for one to speak out on subjects that will be rejected by friends, and be likely to subject us to censure, and perhaps persecution. Many an honest mind has been kept in bondage by the fear of such results, and have for the want of courage been kept in darkness. But this should not be so. It would be more wise and safe to follow such distinguished men as OUTON, SAURIN, and TOPLADY. Believe and speak the truth, and leave consequences to God. And if a belief of the *time of the Advent*, or any other truth we believe to be revealed in and by the word of God, is likely to subject us to reproach, we are not by our course to "savor the things that be of men," but "of God." Many are convinced of the personal reign of Christ who do not believe, lest they share the fate of the Jews, who on believing in Christ, at his first Advent, were "turned out of the synagogue." Others do not avow their faith in the *time of his coming* for the same reason. They have no moral courage to make the sacrifice.

I know how difficult it was, by personal experience to give up the spiritual millennium and embrace the unpopular views of the personal coming of Christ.

* John House, D. D.

Also to give up the popular notion of going to heaven at death, and embracing the true doctrine of the saint's inheritance—that they will inherit the New heavens and earth forever, as their home, at the resurrection of the just. But my conviction becoming clear on these and other great truths, with the nearness of the consummation, I was by Divine grace enabled to sacrifice all for the truth. And should any further light break on my mind on any important question, I hope, without the fear of man before my eyes, I shall be able to act faithfully to God and the light he shall give me; so that I may follow the noble example of SAURIN, and consecrate the remainder of my days to publish that truth which I had hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it.

In conclusion, I wish to assure the friends and supporters of the Advent cause everywhere, with whom I have stood and laboured for twenty years, that I stand firm and faithful on the old platform, and abide in the old ship, having confidence in her ability to bring us into port, without change of principles, policy, or name. We have the truth, and need only to live it out. We have the light, and have only to live up to it, and "let it shine." God is leading us; do not be afraid of his guidance. Knowledge is increasing; let us receive it and rejoice in it, live up to it and be ready for the kingdom. I do not know what I may be left to do in the future, but at present I feel the love of Christ shed abroad in my heart, and have the witness that I am the Lord's. I am full of joy and peace by day and night.

My health was never so good as at present. I feel young and jubilant, in the prospect of the kingdom soon to come. I preach twice a day with ease every week day, and three times on the sabbath, with a baptism and the Lord's Supper added. I feel refreshed by these labors, rather than broken down, as formerly. I eat two meals a day, plain and simple, take no medicine, or stimulants of any kind. And the best of all is, *God is with me.* Blessed be His Holy Name. In about six years our work will be done, and then for the kingdom.

JOSHUA V. HIMES.

Laban in Search of his Idols.

BY DEXTER HOYT WILLEY.

Bright was the morn that melted away,
The darkness that hung over earth,
When the shepherd of Haran sped on his way,
To the land of his home and his birth.

The prizes he'd won by toil-spent years,
The companions he'd chosen for life,
Walked fast by his side; while often their tears
Told their father in anger was rife.

For the gods that he worshipped were taken away;
To none others would he offer his prayers;
So, swiftly, he followed the track where they
Had gone with his idolized lares.

But when night came on, and he sought to rest,
And when sleep his spirit embraced,
A voice spake forth: "Thy son be blessed—
Thy heart shall his folly erase."

And when morn awoke on Gilead's mount,
His children in the distance espied,
He hailed them afar, to give an account,
Why no longer in a father confide.

They halted, they met, and a greeting went round,
While Laban in friendly disguise
For his Teraphim sought, they were not to be found,
They were hid from the hypocrite's eyes.

Then they questioned why he'd followed thus,—
What trespass, or sin they had done;
What he'd found of all his house-hold stuff;
What dishonor in daughters or son.

Then the old man saw all his folly unveiled,
He begged a covenant be made;
And while the smoke of the altar floated off on the
gale,
His prayer to Jehovah was made.

And when another morn dispersed night's shade,
He bade farewell to his daughters, and son;
And, when Jacob's prayer of thanksgiving was made,
Peacefully their father returned to his home.

New Lyme, Ohio.

From Bro. J. S. Horne.

Bro. Bliss:—Although a stranger, I take my pen to communicate to you a few lines. I have now been a reader of the Herald three months. It holds forth to the world the doctrine of the second advent of our Saviour in its true light; which is joy and consolation to my soul. For quite a number of years it had been good news to me to hear the servants of God proclaim to a dying world the second coming of Christ. I long to be delivered from this world of sin, when the wicked will cease from troubling and the weary soul will be forever at rest in that heavenly land, to go no more out forever. There I shall sing the song of Moses and the Lamb, with Abraham, Isaac, and Jacob, and all the holy prophets. O, it will be blessed to meet with the saints of God, to part no more forever.

Yours truly, J. S. HORNE.

From P. W. Stratton.

Bro. Bliss:—I believe it to be my duty to say to brethren, through the Herald, that one Dr. Frost has been in Manchester, and, I understand, has taken considerable money from the brethren here. I bought some medicine for the headache, as he professed to do great cures; and if he helped them as much as he did me, I shall pronounce it a humbug. My head has been worse since than it was before. I think it to be a sin to deceive people in this way, under the cloak of religion. Perhaps you know more about him than I can tell you.

Yours, WILLARD P. STRATTON.

Manchester, April 1, 1862.

From Bro. J. A. Heagy.

DEAR BRO. BLISS:—I am this evening stopping with our much loved brother and sister Prior, with whom you stopped last May, while attending our Conference. They are well, and still remember the "good time" we had last May. Sister Prior talks of going to Shiremanstown to attend the conference this coming May. Should all be happy to have Bro. Bliss there.

J. A. HEAGY, for Samuel Prior.

Yardleyville, Bucks Co., Pa.

It would give us much pleasure to be present at your conference, and to meet those whose acquaintance we made a year since; but the way does not seem to open.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

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

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

A Volume for the Times.

"THE TIME OF THE END."

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

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

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

"This book will prove a mine of interesting research."—*Montreal Journal of Literature.*

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press.*

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian.*

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard.*

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate.*

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News.*

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer.*

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

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

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror.*

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

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

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

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

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

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."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

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

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, 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, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

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

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

PUBLICATIONS FOR SALE,

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

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TRACTS.

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

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 17, 1862.

Grammar.

A Noun's the name of anything: As school, or garden, hoop or swing. Adjectives tell the kind of Noun: As great, small, pretty, white, or brown. Three of these words we often see, Called Articles: a, an, and the. Instead of Nouns the Pronouns stand: John's head, his face, my arm, your hand. Verbs tell of something being done: As read, write, spell, sing, jump, or run. How things are done the Adverbs tell: As slowly, quickly, ill, or well. They also tell us where and when: As here, and there, and now, and then. A Preposition stands before A Noun: as in or through a door. Conjunctions sentences unite: As kittens scratch and puppies bite. The Interjection shows surprise: As O, how pretty! Ah, how wise! Jan. 4, 1862.

Father Haydn, the Great Musician.

Adapted from the German of Stiechler.

(Continued from our last.)

The time came for the boy to go to the high school. The old man led him up to the principal teacher, and told him that he had brought his boy to him to be instructed, so as to become a useful man.

"What do you want him to learn?" asked the superintendent.

"Whatever you think is best," replied the old man.

"That is not my way of teaching. I want to find out first what my scholars would like to be, and then I can tell better what to teach them. What does your little Joseph want to become? He certainly has a preference."

"He seems to like music. I have often heard him say he would like to be a great musician. But he is only a boy, and does not know what is to his best interest."

"You can leave him with me; and come again this time next week.

The superintendent took him to a musical school near by, and related to the teacher the conversation he had just had with his father. Then little Joseph was left there to be examined and to be tried, so as to find out whether he would ever make a musician.

That night, when everybody happened to be out of the room, he saw in the corner a basket of flour. Immediately he put it up on two pieces of wood, which he lifted out of the wood box, and with a beautiful cane, which he took down from a hook, he commenced to draw it across the basket-handle, as if he were playing a violin. And so he continued for at least twenty minutes, when the teacher came into the room. What was his surprise to find about half the flour had fallen through the basket on the floor!

But the music teacher did not get offended. Next day he gave him a fair trial, and said: "Joseph, if you will only persevere, I will make you a great musician."

Joseph staid at the music school two years, and improved all the time. He became the best scholar there. One day the chorister of the church in a certain town not far from the great city of Vienna came to visit the school. He informed the teacher that he would like one of his scholars for his choir. They sang in the Grand Duke's church, and he must have an excellent musician to take the vacant place.

Immediately Joseph Haydn was mentioned. Then the chorister examined him,

and was fully satisfied of his ability. Arrangements were made with his father, and it was determined he should join the Grand Duke's choir.

There he excelled the whole choir, and soon his name became so well known that he was invited to sing in the great St. Stephen's Church in Vienna. He then took instructions every day of the greatest professor in the city. He was two hours with his teacher, and every other part of the day he filled up with hard labor. He was studying all the time.

For some reason or other he was discharged from the choir of St. Stephen's Church. Soon his money was exhausted; but he kept up his spirits, and hoped for better times. He never believed for a moment that God would forsake him. He lived alone in a little garret-room. In the summer time the rain would stream down through the holes in the roof, and in the winter the cold snow would fall down on his hard straw bed. Many a time he smiled as he woke up in the morning and brushed the snow and ice from his hair and his scanty bed-clothes. He lived on crackers and water. He washed his own clothes, and mended them whenever they got ragged. At his morning and evening prayers he played on his instrument, and thanked God from his very soul that he had something to eat and somewhere to sleep. He called that little room his Olympus.

A Great Man.

Years passed by, and Haydn suffered bitterly. He composed pieces of music, and many critics made light of them. He could get but little money, and no more than was actually necessary to keep body and soul together. He was very delicate, and had no more strength than a child. But nothing discouraged him. Whatever difficulty stood in his way did not destroy his hope.

By and by fortune and honor came in upon him; and as old age dawned on him he found himself the greatest musician in Europe. He wrote a great many remarkable pieces of music. They flowed from his pen as easily as a running brook glides over the pebbles. Night and day new melodies were sounding in his ears. They came faster than he could write them down.

But when little Joseph Haydn became the great musician whom kings and emperors spoke about with pleasure, did he forget the good Providence that had led him through his trials to great success and honor?

Not for a single day did he forget his Heavenly Father. Every one of his pieces of music he commenced with these remarkable words: "IN THE NAME OF GOD!"

When he had eaten his breakfast he never went to his writing-desk before asking God to help him in his arduous labors. Sometimes the thoughts came slow, as was the case occasionally when he was composing his "Creation," and "Seasons;" but then he would kneel down and implore the Lord to give him good thoughts. No wonder that little Joseph became a great musician; for the Lord had said many years before his day: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

(To be continued.)

I WAS THERE TO SEE MYSELF. — A boy whose principles were correctly established, was pressed by others to take some pears, as nobody was there to see.

"Yes there was," said he, "I was there to see myself; and I don't intend ever to see myself do a dishonest thing."

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

- Samuel Prior, Yardleyville, Pa. 5.00
Stephen Sherwin, Grafton, N. H. 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R.I. 16.30
Millennial Aid Society in Shiremanstown, Pa. 9.00
" " " New Kingstown, Pa. 4.50
S. Blanchard, Barre, Vt. 1.00
Lloyd N. Watkins, Toronto, C. W. 1.00
Church in Newburyport, Mass. 9.00
Pardon Ryon, Smith's Landing N. J. 2.00
Josiah Vose, Westford, Mass. ("or more") 2.00
Henry Lunt, Jr., Newburyport, Mass. 2.00
Church in Stanstead, C. E. 4.00
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Mrs. Mary Ann Dowd, New Haven, Vt. 5.00

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

ADVERTISEMENTS.

By the author of the Time of the End... the first three chapters, which were the part of the book... another copy, \$1.00, sent by mail, 75 cts.

APPOINTMENTS.

My P. O. address is Castleton, Rutland Co., Vermont. D. T. TAYLOR.

The Messianian Conference, Pa., will hold its Annual Session at Shiremanstown, five miles west of Harrisburg (on the Cumberland Valley Railroad), TUESDAY, May 27, 1862. Abundant provision will be made for the accommodation of all who will attend. It is to be hoped that the several churches will be duly represented, by one or more delegates; and that our brethren in the ministry will be present without fail. J. LITCH, Pres't. DAN'L ELWELL, Sec.

The annual meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times. H. G. McCULLOCH, Sec. of Conference.

THE CANADA EAST AND NORTHERN VERMONT CONFERENCE will be held (D. V.) in Waterloo, C. E. There will be preaching Tuesday evening, June 10th, and the business sessions will commence at half-past 10 A. M. of the 11th, and close on the Friday following. Hence it is desirable that all our ministers and delegates be present at the commencement. Preaching may be expected once or twice each day, from ministers of the Conference. Let the condition and wants of each church be reported by letter. Meetings will be continued over the following Lord's day. Ample accommodation will be provided for those from abroad. Let there be a general gathering of the waiting ones. Come, brethren and sisters, make some sacrifice, if need be, rather than fail to attend the meeting. R. HUTCHINSON, Pres't. J. M. ORROCK, Sec'y of Conference.

As several friends have wished me to give notice of the time of my going to England, I would say, that if nothing in the providence of God prevent, I will go soon after the above named Conference. My address till then will be, Waterloo, C. E., or Derby Line, Vt., care of Elder J. M. Orrock. R. HUTCHINSON.

MOORE'S VILLAGE, N. Y., April 19, 1862.

I would say to the brethren of Canada East, I shall visit them as soon as the roads permit.

I wish to say to the brethren in Canada West, that I will visit them, if the Lord will, some time in May. I shall be at Wellington Square the last Sabbath in May. B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

- A. Bixbee. You do not say where your Herald has previously gone. Please inform us; as otherwise it will be going to two places.
W. H. Swarts. The notice was overlooked, and we fail to find your letter; but the notice given last week, we presume, is for the same.
S. S. Garvin. On the 8th of April Porter Scott was credited on our books \$2.00, to No. 1158; E. S. Holmes \$2.00, to No. 1137; and Alexander Fuller, \$1.00, to No. 1083 — so that it was duly received.
T. H. Prior, \$1.00. Sent Harp the 10th.
J. A. Heagy, \$5.00. It paid 17 cents over. W. P. owes \$1.00; but we have sent to him at D.
Mrs. R. Cox. Your letter of March 22, 1862, enclosing \$2.00, was not received. We will, however, now credit you to No. 1127. Have changed your address.
Miss H. P. Buttrick. Sent tracts the 12th.
D. G. Stouffer. We have no works on that subject. Sent the tract you ordered.
Ann Holden. The \$2.00 you sent was credited April 9th, to "R. A. Holden." Will you give us the first name in full?

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, MAY 13, 1862.

Table with 2 columns: Donations Received Since Nov. 1st, Amount of previous payments. Total received since Nov. 1st: \$329.70

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by "A Friend of the cause" \$10.00 By the same, 2d payment: 10.00 " " " 3d " 10.00 " " " 4th " 10.00 May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

- Albany, N. Y. Wm. Nichols, 85 Lydius-street
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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.

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."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, MAY 13.

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

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 all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

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.

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.

- Myra Bosworth, 1120; Mrs. Martha J. Tilton, 1114 — each \$1.00.
J. S. Bliss, for papers — Hope you will succeed in your effort for new subscribers; J. H. Elliott, 1135; Mrs. R. Moore, 1101 — each \$2.00.
Saul Barr, Esq., 1117 — \$5.00.
J. Craig, 1117, \$1.50, received of Eld H.; Mrs. Mary G. Stone, 1140, \$1.50.