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### GIVE US THIS PEACE.

"The peace of God, which passeth all understanding."

These words fell softly on my ears, and so I prayed Give us this peace, Oh God—and in each breast all stormy thoughts and feelings shall be stayed, Instormy thoughts and reeings shall be stayed, ind we shall find in thee our perfect rest. We're weary of the care, and toil and strife; these dark attendants of our onward way till cast their dreary mists o'er all our life; look down, O Lord! and send them all away." And then a voice, soft, solemn, low and sweet, send to my force, which can in my sweet, Seemed to my fancy whispering in my ear:
"Be not cast down, nor troubled, 'tis but meet
That thou shouldst bear thy cross—then wherefore

The trials in thy path ?" Our Saviour looketh down, And those who work with patience win at last a

TAMAR ANNE KERMODE.

# Sunday in London.

The view of the London Sabbath given by a correspondent of the Christian Intelligencer is a

London, the great monster city of Christendom is at once the centre of magnificent charities and stupendous evils. It is the heart of European penevolence, and from it goes forth in noble currents into all parts of the world the life-giving

power of the gospel. Riding through London on a few favorable, nny days; surveying its vast, smo and forbidding proportions; pressing through its horoughfares; calling to mind its numerous charitable institutions, philanthropic societies and benevolent organizations; and running over its well-filled columns of contributions, we have been astonished at so much Christian life. And yet, what is it in London-London so full of heaps of poverty, misery, and abject wretchedness-London so noted for impositions, human sharks, impostures, and cool, calculating, selfish worldlihess? Ripples on the bosom of a corrupting seething pond.

The Sabbath dawns. The church-bells ring out deafeningly on all sides the hour of worship. Few hearts, comparitively, hail the joyous sound. Few, indeed, feel and acknowledge a beautiful custom in the Black Forest. There, whenever and engage in prayer. Not so, in London. Not so, even on the Sabbath morning. A good- could retire, nor could any one except the fore-

ly number, it is true, gather themselves up and | most get off his mule. The Moors soon became | signed by more than 20,000 names: 'General, go forth to the temple of God. But what is this formal array of Sabbath-keeping, to the imposing hosts of Sabbath-breakers; the thousands who stay at home, and the tens and hundreds of thousands, singly or in families, that leave the lanes, and alleys, and gloomy workshops, into some of which the sunbeam never enters, and hasten to the country, to breathe its pure air, see its rural sights, snuff (as in childhood) the sweet breath of flowery fields, and feel that they have room and light, and liberty again? Alas, that the Church of England has slept, and now wakes to find that she has on her hands a harvest of death!

THE SHINING ONES.—It is said that a pure diamond may be easily recognized by putting it under water, when it retains all its brilliancy, while all other precious stones lose their peculiar appearance.

Thus it is with the person who is made pure in the blood of Jesus. However deep the waters are which overflow his soul, still his light shines, showing the peculiar excellency of the Christian's hope, and the power of divine grace. Of such it may be truly affirmed, "ye shine as lights in the world, holding forth the word of life."-Millennial News.

### The Jew's Leap.

Captain Riley and his fellow-sufferers from shipwreck, in their journey from Santa Cruz towards Mogadore, crossed a remarkably dangerous and frightful pass, called "The Jews Leap." 'The path," says Captain Riley, "which we were obliged to follow, was not more than two feet wide in one place, and on our left it broke off in a precipice of some hundred feet deep. The smallest slip of the mule or camel would have plunged the beast and its rider down the rocks to inevitable and instant death, as there was no bush or twig or anything to lay hold of by which a man might save his life. Very fortunately for us, there had been rain for a considerable time previous, so that the road was now dry. Rais told me it was never attempted when it was wet, and that many fatal accidents had happened there within his remembrance. One of these accidents he said, he would mention. A company of Jews, six in number, proceeding from Santa Cruz to Morocco, came to this place with their loaded mules, after sunset, but in the twilight, and being very anxious to get past the precipice before night, they did not take precaution to look out and call aloud before they entered on it; for there is a place built at each end of this dangerous piece of road from which a traveler may see if there are others on it, and the path or road not being quite half a mile in length, a person by shouting lustily, can be heard from one end to the other. A company of Moors had entered at the other end, going towards Santa Cruz, at the same time; and they also, supposing that no others would dare pass it at that hour, came on without the usual precaution. When about half-way over, and unfortunately in the very spot where the two parties met, there was no possibility of passing each other, or turning a bell rings, the peasants pause in their work, about to back either way. The Moors were mounted as well as the Jews; neither party

outrageous, and threatened to throw the Jews no more vain chattering! You say armed men down headlong. The Jews, though they had al- instead of protests. You tell us to throw swords ways been treated like slaves, and forced to sub- not votes, to outweigh diplomacy; and we, conmit to every insult and indignity, yet finding vinced of the truth of your sayings-we tell you, themselves in this perilous situation, without the now, our weapons are ready to hand, we are possibility of retiring, were unwilling to break their necks merely to accomdate the Moors. The foremost Jew carefully dismounted by getting over the head of his mule, bearing a stout stick in his hand; the Moor nearest him did the same, and came forward to attack him with his scimitar. Both Jew and Moor were fighting for their lives, as neither could retreat; the Jew's mule was first pitched down the craggy steep, and dashed to atoms by the fall. The Jew's stick was next hacked to pieces by the scimitar; when finding it impossible for him to save his life, he seized the Moor in his arms, and springing off the precipice, both were instantly hurled to destruction. Two of the other Jews and one of the Moors lost their lives in the same way, together with eight mules! and three Jews who made shift to escape were hunted down and killed by the relations of the Moors who had lost their lives on the pass, and the place has ever since been called 'The Jew's Leap.' 1t is, indeed, enough to produce dizziness, even in the head of a sailor; and if I had been told the story," said the captain, "when I was sitting on this frightful ridge, I am not certain but that my imagination me incapable of proceeding with safety along this perilous path." We must admit that it is a story to which we can listen to with much more composure on a bright morning at one's own fireside than on a dusky evening at the edge of the precipice.

### Garibaldi and his Projects.

The news of Garibaldi's movements is interesting. A letter from Genoa, under date of Ju-

"Colonel Corte arrived this morning from Palermo. The news continues good. It seems that the brave islanders are disposed to prove their aspirations after Italian unity by deeds as well as words, and Garibaldi is resolved to avail himself of their good intentions. Such is the feelty vies with the other in preparing for his re tion and in paying the traveling expenses of himself and friends. Several thousand youths have brought their names and addresses, with the pledge that they will respond at an hour's notice to Garibaldi's summons. The General has forbidden his followers to recruit volunteers; 'that would awaken the susceptibilities of the government.' All he says to the youths is, 'You understand me, I understand you; provide yourselves each with a musket; practice, be silent, and listen for my voice; when I call let each one answer present."

"It is rather amusing to see Garibaldi so tender of the susceptibility of the government, which is at its wit's end to know what to do. On the one hand, there is the French Ambassador demanding reparation for the insults offered to his lians drinking in Garibaldi's words as their life- lived, but are dead. They died in ignorance-

waiting your summons !'

"Ratazzi would do anything to oblige his friend and ally, would gladly arrest Garibaldi and send him to Paris as a hostage, but he cannot stir a finger without leaving Sicily in revolution. He sent mediators entreating Garibaldi not to compromise him, and the reply was: 'Tell your master that if he will cause the French to march peaceably out of Rome-if he will prepare the Italian army for war with Austria, instead of sending our brave soldiers to die of yellow fever, to dishonor our name by fighting against the liberty of a brave people-if he will do this in real earnest, I will prepare my volunteers to second the attack on Venice; but I will not longer remain idle.' Such was the General's answer to Ratazzi's messenger.

"The great question will come when Garibaldi goes to Naples. There he will find neither Pallavicini for prefect, nor Medici for general of the National Guard; but La Marmora, who is known in Italy as the bombarder of Genoa in 1848. Only yesterday, as I went to see the statue of Columbus (which is at length completed, and is to be uncovered in August, on the anmight have disturbed my faculties, and rendered niversary of the the discovery of America), I was shown some houses in Acqua Verde dotted all over with the marks of the balls, and it reminded me of the discussion that arose soon after Garibaldi's entrance into Naples-as to the demolition of the fortress of St. Elmo. Garibaldi maintained his dislike to destroy any national propherty, and some one present said : 'I would leave it standing, General; it will serve for La Marmora to bombard Naples!'

"It is certain that Garibaldi means to go to Naples; deputations from high and low, rich and poor, assure him that his presence there is actually necessary. Once there, it is difficult to say where his next station may be; but wherever he goes the people go with him. Remember, that if Garibaldi was loved in 1860 by the Neapolitans, he is now simply worshipped as the man who alone can save them from the ing of unanimity toward him that one muncipali- Bourbons, the brigands, and the French. Any attempts to impede Garibaldi in his career will produce serious consequences."

# The Crisis of the World.

But there is yet a more serious reflection remaining to us; and, while I recur to it, I tremble. It is this-that much of the good which we have omitted to do cannot now be done. Suppose, during the last twenty years only, we, with our connections, had put forth, by increased unity, love, and self-denial, twice the measure of energy which we have employed; are we not authorized to assume that, at the lowest, twice the quantity of good would have been accomplished? Most of that good, however, cannot now be done! Multitudes of those who should have been the objects of our attention have passed away from master : on the other hand, there are the Sicil- the sphere of exertion and of prayer. They breath, ending in addresses like the following, we might have instructed them; without hope

them; without Christ, we might have pointed may assemble, and the inhabitants of different judgment!

Thou Judge of all ! how shall we meet them,

Brethren, the crisis of the world is come! interest of an earthly life, and indentify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven, when God looks forth in indignation on a guilty world? Are we prepared, with serene joy and holy confidence, to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathize with man, wrecked of his hopes and in his last extremity, and to go forth for his salvation, unmoved by the convulsions of a world, and the terrible manifestations of infinite wrath? -- A Reed.

From Thos. Dick's "Philosophy of a Future State." "Throne of God."

"The Scriptures frequently refer to a particular place, circumstance, or manifestation, termed the throne of God, as in the following passages 'Heaven is my throne, and the earth is my footstool.' 'A glorious high throne, from the beginning, is the place of thy sanctuary.' 'Therefore are they before the throne of God, and serve him day and night in his temple.' 'Blessing, and honor, and glory, and power. be unto him that sits upon the throne.' These, and similar expressions and representations, must be consid ered either as merely metaphorical or as referring to some particular region of the universe where the Divine glory is reflected, in some peculiarly magnificent manner from material objects, and where manifestations of the Divine character are most illustriously displayed. If there be a reference to the splendor and magnitude of a particular portion of creation, there is an astronomical idea which may help us to form some conception of this glorious high throne which is the peculiar residence of the Eternal.

"It is now considered by some astronomers a highly probable if not certain, from late obser vations, from the nature of gravitation, and other circumstances, that all the systems of the universe revolve around one common centre,and that this centre may bear asgreat a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets, And, since our sun is five hundred times larger than the earth and all the other planets and their satellites taken together, on the same scale, such a central body would be five hundred times larger than all the systems and worlds in the universe. Here, then, may be a vast universe of itself; an example of material creation exceeding all the rest in magnitude and splendor, and in which are blended the glories of every other system. If this is in reality the case, it may with the most emphatic propriety be termed 'the throne of God.'

"This is the most sublime and magnificent idea that can possibly enter the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it. But, however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God: since nothing less magnificent seems suitable to a being of infinite perfections. This grand central body may be considered as the capital of the universe. From this glorious centre embastated by the sublime descriptions of Deity con-

them to "the Lamb of God, which taketh away worlds mingle with each other and learn the the sins of the world." And still they are dying! grand outlines of those physical operations and Now, while I speak, while you listen, they are moral transactions which have taken place in dying! See! how they pass along, melancholy, their respective spheres. Here may be exhibitsad, and speechless, sinking down into endless ed to the view of unnumbered multitudes objects night! O, if they would but stay till we could of sublimity and glory which are no where else yet make one attempt for their salvation! No! to be found within the wide extent of creation. they would, but cannot stay. They are gone -- Here intelligences of the highest order, who have they are gone! We shall meet them next in attained the most sublime heights of knowledge and virtue, may form the principle part of the population of this magnificent region. Here how shall we meet Thee, then? We are verily the glorified body of the Redeemer may have guilty concerning our brother ! If thou shouldst taken its principle station, as 'the head of all be strict to mark iniquity, O Lord, who could principalities and powers; ' and here, likewise, Enoch and Elijah may reside, in the meantime, in order to learn the history of the magnificent Are we prepared for it? Can we resign all the plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam when they shall again mingle with them in the world allotted for their abode after the general resurrection. Here the grandeur of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admirature and rapture than in any other province of universal nature. In fine, this vast and central universe may constitute that august mansion mentioned in the Scriptures under the designation of the third heavens—the throne of the eternal—the heaven of heavens, the high and holy placeand the light that is inaccessible and full of glory. Again, nothing short of such sublime and magnificent conceptions seems at all suitable to the idea of a being of infinite perfection and eternal duration. If we admit that the divine being is infinite, pervading the immensity of space with his presence, why should we be reluctant to admit the idea that his Almighty energy is exerted throughout the boundless regions of space ? for it is just such a conclusion as the notion of an infinite intelligence should naturally lead us to deduce. Whether does it appear to correspond more with the notion of an infinite being to believe that his creative power has been confined to this small globe of earth and a few sparkling studs fixed in the canopy of the sky, or to admit, on the ground of observation and analogy, that he has launched into existence millions of worlds; that all that are within the reach of our vision are but as a particle of vapor to the ocean, when compared with the myriads which exist in the unexplored regions of immensity; that the whole of this vast assemblage of suns and worlds revolves around the grand centre of the universe, and that this centre, where the throne of God is placed, is superior to all the other provinces of creation in magnitude, beauty, and magnificence? Who would dare to prove that such conceptions are erroneous, or impossible, or unworthy of the being who sits on the throne of the universe? To attempt such a proof would be nothing less than to set bounds to Omnipotence, to prescribe limits to the operations of him 'whose ways are past finding out.'

> Can man conceive beyond what God can do? Nothing but quite impossible is hard? He summons into being with like ease A whole creation and a single grain.

Speaks he the word? A thousand worlds are

A thousand worlds? There's space for millions

And in what space can his great Fiat fail? Condemn me not, cold critic! but indulge The warm imagination; why condemn? Why not indulge such thoughts that swell our

With fuller admiration of that Power Which gives our hearts with such high thoughts to swell?

Why not indulge in his augmented praise? Darts not his glory a still brighter ray The less is left of chaos and the realms of hideous night?"

sies may be occasionly despatched to all sur- tained in the Holy Scriptures. 'Canst thou by rounding worlds, in every region of space. Here, searching find out God ? canst thou find out the ways recollect this; and because we forget it, suffering world. But not yet was their expec-

lofty One, who inhabiteth eternity.' 'He is the case, we are troubled and disquieted. Beglorious in Power.' 'He dwells in light unap- cause we are blind, we think the world is going proachable and full of glory.' Great is our to pieces, and that God has left it to itself. Lord and of great power, his greatness is un- Cumming. searchable, his understanding is infinite.' 'Can anything be too hard for Jehovah?' 'The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.' 'He doeth great things, past finding out, and wonders without number.' 'He meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure.' 'By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth.' 'He spake, and it was done; He commanded and it stood fast.' 'He stretched forth the heavens alone, and bringeth forth their hosts by numbers.' 'Lo, these are parts of his ways, but how little a portion is heard of him; and the thunder of his power who can understand? Behold, the heaven, and the heaven of heavens cannot contain him !' The heavens declare the glory of God, and the firmament showeth forth his handy work.' 'Thine, O Lord! is the greatness, and the glory, and the majesty, for all in heaven and earth is thine, and thou art exalted above all.' Behold, the heaven and the heaven of heavens is the Lord's.' 'Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all. I will speak of the glorious honor of thy majesty, and thy wondrous works.' 'Blessed be thy glorious name, who art exalted above all blessing and praise.' Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; thou preservest them all, and the host of heaven worshippeth thee.' 'Who can utter the mighty acts of the Lord? who can show forth all his praise?' 'Touching the Almighty, we cannot find him out.' 'He is excellent in power, and his glory is above the earth and heavens."

# Quietness in the Storm.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted Christendom. Thus, by the determinate counsel among the nations of the earth." The forty- of God, it was ordained that the development of sixth Psalm is evidently from first to last a mil- the divine attributes should be clearly manifesttary or warsong. It assumes tribulation, warfare, ed, and the final triumph of the Redeemer set in the midst of the world; and it points the forth, when he should overcome the powers of Christian to his refuge, his safe and blessed re- death and hell! treat, amidst the war storms gathering from the distant horizon. God is not only our refuge, but he is also with us. "He maketh wars to cease work until man seemed, as of old, to have corunto the end of the earth; he breaketh the bow, rupted his way upon the earth. While in the and cutteth the spear asunder; he burneth the East, millions were sunk in idolatry, or bowed chariot in the fire." If God is the source of vic- beneath the yoke of the false prophet, in Europe tory, if the battle is not to the strong, nor the the Papacy trampled on thrones and kingdoms, race to the swift, then "be still;" do not be and oppressed mankind by its despotic sway. alarmed, agitated, and vexed; but be satisfied Everywhere the blackness of night seemed to of this, that God will be exalted in the earth. overshadow the earth. Had God, indeed, hid-Fear not for his kingdom, be not alarmed for his den his face and forgotten his people? No; cause; not a hair of the head of his saints shall since the covenant renewed with Noah he never God, the same yesterday, to-day and forever.

that appears to be about to go through its last the Baptist before Herod, also among the Robaptism. What are some of the grounds of dis- man catacombs and the Cottian Alps, and the quiet in the minds of true Christians? Why is vales of Languedoe, in Moravia and Britain, in it that we need the prescription, "Be still"? We many a mountain cave, and untrodden solitude, answer, first from the imperfection of our know- bore their testimony to the gospel, and sealed ledge. We see but a fragment of God's proce- the testimony with their blood. Often driven dure; we cannot see that out of evil he still from their homes and persecuted by their unrebrings good. When we behold overshadowing lenting foes, they still maintained and handed error, we think it will deepen and darken till down through an unbroken line of witnesses, the whole sky is overcast; whereas, by and by from age to age, the faith committed to the saints: it is dissolved, and truth shines forth with all and the "blood of the martyrs was the seed of the splendor of the sun, and the momentary cloud the church." seems to have only increased in the intensity of

-we might have unfolded the heavenly state to too, deputations from all the different provinces | Almighty to perfection?' 'He is the high and and fancy that we can see more clearly than is

### From the London Quarterly Journal of Prophecy. The Signs of His Coming.

Many ages have now passed away, and the world has grown hoar by the lapse of nearly two thousand years, since his disciples asked our Saviour that momentous question on the heights of Olivet, "What shall be the sign of thy coming, and of the end of the world?" And often since has the Christian church reiterated the inquiry, while creation groaned beneath the weight of sin, while the cry of persecuted saints, of oppressed nations, has ascended to the ears of the Lord of Sabaoth. Still to their earnest appeal, "Lord how long?" the answer has ever been returned, 'The end is not yet." A certain period must elapse before the prayers of a faithful church could be accomplished, before the desire of all nations should come. It is an eventful period in the history of humanity; an era characterized by the suffering and persecution, and trial of God's elect, by the apparent triumph and transient supremacy of their enemies. But amidst the darkness there was ever a light shining from above, a sacred fire which could not be extinguished. Amidst the tempest and the surge of angry waters there was a little ark bearing a small but faithful church, where rested One apparently unmindful, who would yet hush the discordant elements by His word of power. Yes; the time seemed long, and many began to exclaim, "Our Lord delayeth his coming." And their hearts grew faint, and they waxed cold, and departed from their first love. For as the great original scheme of God's administration became more developed, the light of a pure Christianity was obscured by the false semblance and the superstitious devices of those who had departed from the truth deliverered by the apostles. An apostate church, with its slavish dogmas and corrupt hierarchy, was enthroned on the high places of

Therefore it came to pass, that as time rolled on, the mystery of iniquity was permitted to perish. Be still, and know that he is not man has left the world without a witness for the truth. to repent, nor a creature to fail; but the mighty He raised up a band of faithful martyrs who, like the patriarchs in Canaan and Egypt, like This prescription is suitable to the age in which Daniel and the prophets in Babylon beside the we live, in scenes that are opening on a world banks of the Chebar and Euphrates, like John

But hushed at length was the voice of the witthe glory that succeeds and follows it. We hear nesses. The Albigenses were extirpated by fire of divisions and disputes among Christians; we and sword. The preaching of Wickliffe and the think the church is going to pieces; but that is Lollards, of Jerome and Huss, of the early aposbecause we see a part, we do not see the whole. tles of the reformed churches, was no longer If we saw the whole, we should discover that heard. All was silent; it was the triumph of the momentary discord is only preparatory to despotism and priestcraft. And now again, the lasting harmony; the dispute of a day precedes oppressed and despairing church believed that the peace that will prevail through ages to come. soon God would avenge his slaughtered saints, We see through a glass darkly; we do not al- and descend in person to redress the evils of a tation to be fulfilled. Much remained to be done; a mighty drama in the world's history must be enacted before the final close of this dispensation. God had prepared his instruments, and allotted to them their appointed work.

The Papacy had triumphed, and the testimony of the witnesses was quenched in their blood. But scarcely had the last notes of triumph died away when a voice loud and defiant, like that which sounded of old from the heights of Carmel, aroused the nations, and echoed through the halls of the Vatican. Luther, called by God to be an apostle, proclaimed the gospel message, and defied the priests of a corrupt creed to the controversy. Beneath his blows, and the repeated assaults of the Reformers, the vast fabric of the Papacy, reared by superstition, tottered, and seemed ready to fall. But it fell not, although its foundation was of sand, for God had thus ordained that the nations should still, for a short space, submit to the yoke, and give their power to the beast. The Papal authority was revived under a new form, and Jesuitism infused vitality into the decayed frame. Then followed the age of Rationalism and Infidelity; the uprising of the masses, stimulated by the hatred of priestcraft and despotism, the overthrow of all established institutions, the outburst of lawlessness and licentious desires, which finally culminated in the catastrophe of the French Revolution. Those who witnessed those fearful times, when, amidst general anarchy and the struggle of fiend-like natures, there was universal distress of nations, the overthrow of dynasties, and the havoc of war, might well believe that now the time had arrived when the prediction of our Saviour would be fulfilled-for now, indeed, "nation was rising against nation." But there was a lull even after that fearful convulsion, the winds were yet restrained for a short season, the handwriting of doom was not inscribed upon the palaces of

A half century has now elapsed, and within that short period what a silent, solemn change has come over the world! It is that which men feel when instinctively impressed with the conviction that they are near their appointed time. "The summer is near;" the fig-tree has now begun to put forth its leaves. Still, there are and will be scoffers who say, "Where is the promise of his coming?" But the Christian church stands in anxious expectancy, for now they discern on the horizon sure indications of the coming "day-spring from on high."

But may we not be again deceived? "For of that day and hour knoweth no man." True; but as it was in the days of Noe, so shall it be now. In those days there was a reckless, ungodly multitude who laughed at the prophet's warning, and heeded not the signs of approaching destruction. They indulged in sensual appetites, in worldly pleasures, until the flood swept them all away. But the patriarch gathering around him a small band of faithful worshippers, believed in the warnings of an offended God, and thus insured their safety. They read the "signs of the times," they saw that the cup of iniquity was nearly full, that vengeance could not belong delayed. And although the last knell of that doomed world might have sounded forth suddenly, it found them not unfaithful or unprepared. They sought in the ark the only sure refuge gainst the coming deluge, and thus they w saved, to witness to all time that in the midst of judgment God remembers mercy.

And so at the end of this dispensation it will be: men, led astray by false Satanic delusions, by their own hearts' lusts, will sport on the brink of ruin; the foolish virgins will leave their lamps untrimmed. But those who believe in the sure promises of an unchanging God cannot be deceived. They can read the "signs of the times" by the light of God's word, and will watch like men whose "Lord delayeth not his coming." But what are these signs ? Have we any definite clue to guide us through the labyrinth? Yes; it is alike in the spiritual as in the material world: God has not left mankind without a compass and definite landmarks. Therefore he has informed us that certain events must occur before the close of this dispensation. These we will briefly enumerate:

The gospel shall be preached as a witness to all nations.

Men shall run to and tro, and knowledge shall

There will be a rapid extinction of the Mohammedan power, as prefigured by the drying up of the Euphrates. \*

The Papacy will be consumed by its own adherents, those who have shared in its power and guilt; the "nation shall eat the flesh of the whore, and burn her with fire."

There will be in sundry places a pouring forth of the Spirit, a manifestation of Almighty power; and, co-incident with this, a fearful development of evil, a spread of Satanic influence, a mustering of the hosts of Antichrist before the last struggle between the powers of light and dark-

When the world is convulsed by a general disintegration, and anarchy prevails, and the nations are girding themselves for the last universal war, and all things seem to revert to the original chaos, and faith, and hope, and brotherly love are minished from among men, then is the end drawing nigh.

When the springs gush forth, and the early and latter rains begin to fall, and the ancient people of God, urged by some irrisistible impulse, turn their faces Zionwards to their native homes, and the kings of the East march forth as of old with a high hand to take possession of their inheritance, then is the end drawing nigh. Now, although at different periods of man's history there have been convulsions both in the material and political world, together with much distress of nations and destructive wars, yet these especial signs, which must precede our Saviour's coming, had never yet been manifested. But now, how changed is the scene! This age has been characterized by a succession of striking events, by great energy both of thought and action, by the increase and diffusion of knowledge, and the consequent development of intellectual power. Men work now as they never did before, as if conscious that the "night is approaching, when no man can work." The river of time rolls rapidly on, the days of earth are numbered, and perhaps "this generation may not pass away until all be fulfilled." The last record of this world's history will surpass in interest all that has ever been written. But who will write it? It is a solemn thought that we stand upon the threshold of that goal where history must end, for time shall be no more. The lines of ancient prophecy are all converging to one point. The sons of Japhet are occupying the tents of Shem, the Jews have accumulated the spoils of the Gentiles before their final exodus, and the seed of the woman is preparing to bruise the serpent's head. The followers of Christ begin to lift up their heads, for their redemption draweth nigh. For now the signs of the times are coming fast upon us, so that he who runs may read. Everywhere has the gospel message been sounded throughout the world, and men have been invited by the missionaries of Christ to turn from their evil ways, and to seek the way of salvation. The diffusion of knowledge has been facilitated by our railroads, and steamships, and electric telegraphs, by which we have almost annihilated space and promoted the rapid interchange of ideas among the nations of mankind. Thus, through the medium of European civilization, we have regained many of those original principles of knowledge which man lost by the fall, and we now probably approach the term of the highest intellectual development of which an imperfect and corrupt nature is capable. Thus, all are tending towards the establishment of a universal empire and the union of nations under one sovereign head—even the Prince of peace.

(To be continued.)

\* We doubt this; but we don't wish to restrain our writers.—Ed. of Journal.

We regard the drying up of the Enphrates as symbolic of the turning away from the mystic Babylon, which is situated on it, the support of the nations that have contributed to the defense and support of the Papacy .- ED OF HERALD.

From the Millennial News. The Great Commission.

BY J. M. ORROCK.

Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved: but he that believeth not shall be damned .- Jesus.

> Go, preach the great salvation,-The gospel truth proclaim; Discipleize all nations, Baptizing in my name Go teach them to remember And walk in wisdom's ways, And I am thy Defender,-I am with thee all the days.

> Go to the monarch's palace, And to the peasant's cot; Go to the distant valleys, Where people know thee not. Far up the snow-capt mountain, And in the lonely dell, Beside the sparkling fountain, My glorious message tell.

Go to the peaceful islands, On the bosom of the sea; Go to the Rocky mountains, Where Indian tribes may be; Go to the Western prairie, And to the Eastern main, Or, cross the wide Sahara, Where death and terror reign.

Go teach the desert rangers, For whom the Savior died; Bid Ethiopian strangers Trust in the Crucified; Go bid the "tribes of weary-foot" Cast unbelief away, And Gentiles who have long withstood, Now own Messiah's sway.

Go when the bright sun shineth, Go in the dewy morn, Go when the day declineth, And speak to hearts forlorn; Go when the night is dreary, Or the tempest passeth by, Let not thy heart be weary,— Redemption draweth nigh.

When persecution rages,
To sweep my church away, And kingly power engages My mes ngers to slay Fear not, for I am nigh thee, And thou wilt bring me praise: These things are but to try thee,—
I am with thee all the days.

In sunshine or in sorrow, In sickness and in pain, In troubles of the morrow, Or ills that now remain; In days of grief or gladness, A song of triumph raise, Come times of joy or sadness,— I am with thee all the days.

When the present age is ended, Thy ministry will cease; The King of kings descended, Will bring millennial peace. Till earth renewed in glory,
Brings new and gladsome lays,
Go tell Messiah's story,
And I'm with thee all the days.

From the Millennial News. The Destiny of the Earth.

remain in its present state forever? Is it to be that His Holiness, the Pope, has summoned a speham and his spiritual seed are heirs of the world This matter has been discussed in the French

through the righteousness of faith. Rom. IV. 13. "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" Rev. v. 9, 10.

But the people of God will not receive the earth as their inheritance till it is delivered from the blight of sin, and is made new. He who sits upon the throne says, "Behold, I make all things new." "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65. 17, 18. Therefore "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. III. 13,-or as Wesley expresses it in one of his Hymns,

"According to his word, His oath to sinners given, We look to see restored The ruined earth and heaven : In a new world his truth to prove, A world of righteousness and love."

The Psalmist, speaking of the heavens and the earth, says, "As a vesture shalt thou change them, and they shall be changed." This change is mentioned in the New Testament as "the regeneration," "the restitution of all things," "the redemption of the purchased possession," and under other forms of expression.

When the earth is thus renewed, and brought to more than its pristine state of beauty and blessedness, God will again look on the fair face of creation, and pronounce it "very good." He will also verify that ancient promise, "Truly as I live, all the earth shall be filled with the glory of the Lord." Then will prophecies like the following be fulfilled, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "Thy people also shall be all righteous; they shall inherit the land forever." "And there shall be no more curse." Then will that oft-repeated prayer be fully answered, "Thy kingdom come; thy will be done in earth, as it is in heaven." In the language of Bonar, of Kelso, we say,

"Come, Lord, and wipe away,
The curse, the sin, the stain,
And make this blighted world of ours Thine own fair world again; Come, then, Lord Jesus, come!"

# Temporal power of the Pope.

It was suspected by many that the great Catholic gathering at Rome, avowedly to canonize some Japanese martyrs, had an ulterior object, looking towards the confirmation of the Pope's temporal power. But an Italian correspondent of the News of the Churches, says this purpose has been abandoned. His comments are full of

Most of your readers are doubtless aware, What is to become of the earth? Is it to from the information diffused by the newspapers, annihilated? Or is it to undergo a change for cies of council to meet at Rome in the month of the better, and become the dwelling place of May, for the avowed purpose of canonizing a righteous and happy beings forever? We be-lieve that it will be renewed, and will, world were slain by the Japanese long ago; in other without end, be the abode of the redeemed. We words, so far as his authority goes, of adding anread "The meek shall inherit the earth; and other company to the multitude of saints who alshall delight themselves in the abundance of ready blasphemously divide with Christ, accordpeace." "Such as be blessed of him shall in- ing to Romish notions, his work as " the only herit the earth; and they that be cursed of him mediator between God and man." The meeting shall be cut off." "Wait on the Lord and keep of this assembly has stired in a wonderful manhis way, and he shall exalt thee to inherit the ner the governments both of Italy and France, land: when the wicked are cut off thou shalt see not, assuredly, from any regard they bear to the it." Ps. xxxvII. 11; xxII. 29, 34. "The king-martyrs of Japan; not, alas! for any jealousy dom and dominion, and the greatness of the king- they feel for the invaded glory of the Son of God dom under the whole heaven, shall be given to but because they entertain the belief that there the people of the saints of the Most High, whose is another object in view in summoning this askingdom is an everlasting kingdom." Dan. vII. sembly than the one estensibly set forth. Both 27. "Blessed are the meek; for they shall in- in Italy and France the temporal dominion of herit the earth." Matt. v. 5. "The promise the Pope has occupied of late much attention, that he should be heir of the world was not to and most reflecting men are convinced that it Abraham or to his seed through the law, but constitutes the real difficulty in the way of a satthrough the righteousness of faith;" thus Abra- isfactory settlement of the affairs of this country.

Chambers and in the Italian Parliament, in such | Any letters addressed in this way will be fora way as to make Pio IX. and Cardinal Antonelli anxious and uncomfortable as to the issue of this question, if left as it now stands. impression, therefore, had become general, that the real intention of this council summoned to meet at Rome, was to add a further safeguard to the temporal dominion, by declaring it one of the dogmas or articles of faith of the Holy Apostolic R man Catholic Church. On this account, if I recollect aright, the French government have prohibited the attendance of the French bishops, and the Italian government, though refusing, when questioned in the Chamber of Deputies on the subject, to issue a similar prohibition, has declared that it has power by law, and will know how to punish any of the bishops who prove themselves enemies to Italy.

Alarm has not been taken by the secular powers alone. Addresses and remonstrances have been signed in various places, by both the regular and secular clergy, by individual priests and by capitular bodies, and forwarded to the Pope, friend, beseeching him to abandon the temporal power for the good of his country, and in some instances warning him in clear language to beware of making it a dogma of the church; and the consequence of all this has been, that if ever His Holiness did seriously entertain the idea, he has been obliged to abandon it. He lately paid a visit to the church of Santa Maria della Minerva, and in the sacristy he made a discourse in which he referred to the subject, and endeavored to set at rest the fears of the remonstrant clergy by a solemn declaration "that the temporal power is not and never can be a dogma of the church; but that it is a necessity for the church in the actual arrangements of providence.

It remains to be seen whether this will satisfy the petitioning clergy, or disarm the distrust of the secular powers. In the meantime, the following comment upon the Pope's declaration, in the Nazoine of Florence, may prove interesting: "Judging by facts, it would appear that Providence does not believe in this necessity of the church, since it seems disposing all things with a view of showing men pointedly that eternal truth has no need of terrestrial arms or treasures in order to triumph over error, and that the church of Christ requires no other crown than that of its virtues to reign over men. Besides, to say that the bishops cannot declare the temperal power a dogma, but only a necessity of the church, is one of those jesuitical artifices fitted to confuse the minds of those who are poor in spirit, since, granted the necessity, it is plain that, failing the temporal power, the church will perish. Behold, therefore, identified the church and the temporal power; and since the immortality of the church is a dogma, the temporal power, necessary and essential to its existence, becomes, of course, necessarily a dogma also. Here, then, is the Pope, who either proclaims that a dogma which is not one, or repudiates that which is really one. It may be said that there is the reservation as long as the actual arrangements of Providence exist; but to this we reply, that as Providence may vary infinitely its arrangements, and as the loss of temporal dominnion to the church, which is now being fulfilled, may be one of these, it is unexampled temerity Providence, by its acts, is demonstrating not to good. be so.

# Note from Bro. J. M. Orrock-Dr Hutchinson.

DEAR BRO. BLISS :-- As your readers were apprised of the fact that Dr. Hutchinson was unable to leave for England as soon as he expected, on account of sickness in his family, I embrace a moment to say that I received a note from him dated Montreal, July 22nd, in which he stated that he expected to sail next day, from Quebec, in the steamer "Damascus," bound for Liverpool; so that by this time, if they have had a good passage, he is probably more than half way over the Atlantic.

His address, for some time to come, will be Rev. R. Hutchinson, M. D. (Care of Mrs. M. Holme), 34 Devon Street, Liverpool, England.

warded to him in case he has left Liverpool. I hope our friends will not forget the resolution passed at our last conference respecting assisting him and his family pecuniarily. Having know him for many years, I can testify that he is one who has really sacrificed for the cause of the Coming One; and if our brethren in England or America render him pecuniary assistance they may rest assured that he is "worthy for whom" they "do this."

It is his intention, beside visiting relatives, to labor in the gospel, as his health will permit, and I trust he will give us his journal in the Herald -for there are many all over the land who will be glad to hear from him in this way.

To you, Bro. Bliss, and to all "who have obtained like precious faith with us," who feel the trials of life press heavily upon them, I would say, as Bro. Hutchinson did to me in the note above referred to : "Look to Heaven ; in this way conquer." I remain, in haste, Your unchanged

J. M. ORROCK. Waterloo, C. E., 31st July, 1862.

[The reference to Bro. H.'s need of pecuniary assistance is timely; and he is worthy.—ED.]

### 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 ames 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 transfering to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



# ADVENT HERALD.

BOSTON, AUGUST 16, 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 to declare that necessary and indispensable which A. M. Association an efficient instrumentality for

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

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

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

> > POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60

#### To Correspondents.

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

I. H. Shipman. We thank you for calling our attention to the error of date, though it had already been noticed and corrected by Bro. Pearce.

#### The Living Creatures.

Bro BLISS. I would like your view concerning Ezekiel's wheel within a wheel, the living creatures which he saw in chapter I. S. Norcross.

Galconda, Ill., July 4, 1862.

We have no clear conception of the significance of the wheels which we would be willing to put idea we favor is that they are appendages of the living creatures, to show the velocity of their move-

Of the "living creatures," however, we are clearly of opinion that they are identical with the "ser- cluding it to have been proved that the 1290 years aphims" in Isa. 6: 2 and the "four beasts" or liv- close with the battle of Gog and Magog, which is the song, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and this proves them to be representative of the redeemed of our race, who will one day sing, as the seraphim did, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Isa. 6: 3.

#### "The Sabbath-days."

Bro. BLISS :- Will you please to give an explanation of Col. 2: 16, 17. "Holy day," "new moon," "Sabbath days?" Do all of these relate to the Jewish feasts? or do only the two first? Why is the italic word days added to sabbath, if it does not decree for that restoration. mean the seventh day sabbath? Is Paul addressing the Jews, or Gentile Christians in this epistle?

Answer. The epistle to the Collosians, like Paul's other epistles, is addressed to Christians; among whom were Jewish and Gentile converts. And there being both classes, there would naturally arise various questions growing out of the difference in their previous religious education. It is very manifest that the Jewish Christians were everywhere strongly inclined to continue the observance of the Mosaic ritual, and it became often necessary for the apostles to impress on them the fact that the rites of the Sinaic and supplementary covenant had ceased to be significant—the substance having come of which they were only shadows. On the epistle to the Collosians Dr. Whitby remarks thus

"As for the occasion of it, Theodoret informs us tkat it was writ against those Jewish Christians who endeavored to impose the observation of the law upon Gentile converts, as is apparent from his caution to them, to beware of those who 'spoiled them after the rudiments of the world,' 2: 8, and that because they were 'circumcised in Christ,' v. 11, and He had 'blotted out the hand-writing of ordinances which was against them,' v. 14, and from the inference thence made, 'Let no man judge you therefore in meat, or in drink, or in respect of a holiday, or of the new moons, or of the sabbath-days; which are a shadow," vs. 16, 17. The rest say it was written against them who sowed among them Jewish and heathenish doctrines; and in particular against them who endeavored to bring in the worship of an-

The word "days" is given in italics to show that it is a supplied word, and is not in the original; which may read, "Let no man therefore judge" (i. e. condemn) "you in" (or for your not observing a distinction in) "meat or drink, or in respect of" your neglect of) "an" (Jewish) "holy day, or of the new moon, or of the Sabbath."

alike been "blotted out" by being nailed to the weeks. cross. When it is said, Let no man judge you in respect to them, the meaning is, Let no man censure or condemn you because of them. The word "sabbath," as here used, has evident respect to the Jewish seventh-day sabbath. In the New Testament times, and signifies in 56 of those places, without any week. In the Old Testament, when the word "sabbath" is used in connection with new moons or Jewish feasts it has distinct reference to the seventhday sabbath, as will appear by a comparison of 2 K. 4: 23; Isa. 1: 13; 66: 23; Lam. 2: 6; Ezek. here mentioned in the same connection, it is reasoncents, postage 11 cents. In gilt, \$1.25, postage 11 able to suppose it refers to the Jewish seventh-day. The Sabbath is often refered to in the Old Testa- olator.'

ment in contradistinction from all other observances': and therefore when used in connection with them, there can be no question that the seventh-day is in-

This, then, being clearly the meaning of the text. no man can be guiltless who condemns Christians for not observing the Jewish seventh-day, or for keeping sacred the day of our Lord's resurrection.

# Exposition of Daniel's Prophecy.

THE 2300 DAYS. Continued from our last.

A. D. 1873.

JOHN AQUILLA BROWN, author of "The Even-Tide," London, 1823, dates the 2300 days from the forth positively as the meaning of that symbol. The supposed time of Nchemiah's second return to Jerusalem. He says :-

"The epoch of the 2300 years may be considered as founded on the commission granted to Nehemiah, as well as on the decree of Artaxerxes to Ezra, coning creatures in Rev. 4: 8. These last unite in the extinction of the Mohammedan imposture, and which must be taken as the final cleansing of the sanctuary."

" Prideaux has not indeed fixed the time of this second commission; leaving it uncertain as to the very year of Nehemiah's second return, but coincides we shall reign on the earth." Rev. 5: 9, 10. And in the more decisive opinion expressed by Sir Isaac Newton as to its being the year A. C. 428. . . . Hence would 2300 years terminate in the very same year, 1873, as the 1290 years of the Mohammedan Hegira."- Even Tide, p. 113-115.

The great uncertainty of the date of the event, given as that from which this period is to be reckoned, makes the argument assigned for the date of its termination of very little value. And besides, it was not the restoration of Jerusalem that the 70 weeks were to be dated from, but the issuing of the

#### A. D. 1880.

REV. WILLIAM HALES, D. D., LL. D., author of 'New Analysis of Chronology," London, 1809, also connected the 2300 days with the 70 weeks or 490 years, which he terminated in A.D. 70, with the destruction of Jerusalem; and 1810 years more, to complete the 2300, carries him to A. D. 1880. His argument is as follows :-

"And he was astonished at the vision; but 'none understood' how the daily sacrifice should be taken away, or when the period of 2300 days should begin

"Three years after, a further insight into the last mysterious vision was given to the prophet, immediately after his admirable prayer and confession of his own sins, and sins of his people, and supplication for the holy mountain of his God; that his people might be restored from the Babylonian captivity, now drawing to a close, and the city be rebuilt; 'yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the foregoing vision (8:16), flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said

"O Daniel, I am now come forth to give thee understanding and information.

"'At the beginning of thy supplications, the Oracle came forth; and I am come to tell thee [His response]; for thou art greatly beloved. Therefore consider the matter, and understand the vision.

" 'THE PROPHECY OF THE SEVENTY WEEKS.

" Seventy weeks are determined upon thy people and upon thy holy city: to complete the transgression, and consummate sins; to expiate iniquity, and introduce everlasting righteousness; and to seal up vision and prophecy, and anoint the Saint of

"Know, then, and understand:

[thy people], and to rebuild Jerusalem, until Mes-All of those observances were Jewish, and had all siah the Leader, shall be seven weeks and sixty-two

> " 'Thou shalt return [and thy people, at the end of the vision of 2300 days], and Jerusalem shall be rebuilt; both the street and the breach [of the wall], even in straitness of times.

" 'And after the sixty-two weeks shall Messiah be the word "sabbath" or "sabbaths" is used above 60 cut off; and (thy people) shall not be His: a people of the Leader to come shall destroy both the city question, the Jewish weekly sabbath; and in the and the sanctuary; and its end shall be in a deluge. other places it is used by a metonymy for the whole And until the end of the war, desolations are decreed.

" But one week shall establish a new covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the 45: 17; 46: 1; Hos. 2: 2; Amos 8: 4. Being abomination of desolation, even until the consummation [of the 2300 days]; but then the decreed [desolation] shall be poured [in turn] upon the Desplain the foregoing vision, especially in its chronogeneration' of the Jews (Matt. 23: 35, 36). logical part of the 2300 days; at the end of which "'The abomination of desolation' were the deso for 420 and 1880 make 2300.

the whole period into two unequal parts; the for- the destruction of Jerusalem, A. D. 70, and, consemer consisting of 490 years, beginning B. C. 420; quently, that they began B. C. 420. And the fourth the latter of 1810 years ending A. D. 1880.

"I. The former part, and its divisions, noticed in this vision, are first to be considered.

"1. The seventy weeks, or 490 years, of which this armies (the Romans) to destroy those murderers (the Jews), and to burn their city,' (Matt. 22: 7). And, accordingly, the Jewish war commenced in the last, or seventieth week, B. C. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus, Ant. xx. 10, 1.

"2. 'After the 62 weeks,' but not immediately, 'the Messiah was cut off;' for the 62 weeks expired the midst of which our Lord was crucified, A. D. ended with the martyrdom of Stephen, A. D. 34. (See the Articles of the Ministry of Christ, and the Gospel Chronology, vol. 1, pp. 199-206, in which is given the luminous account of the Passion week, in reference to Daniel's prophecy, by Eusebius.) The Passion week, therefore, began two weeks after the sixty-two weeks, or at the end of sixty-four years, after the passion week, to the destruction of Jerusalem. So that the seventy weeks must be weeks. For the one week in the prophecy is evidently not the last week of the Jewish war, and cannot, therefore, follow, in order of time, the sixty-two and seven weeks:

"The magnificent opening of the prophecy itself seems to blend the fortunes of the Jews and of mankind together in the important period destined,-1 'To complete the transgression, and consummate the sins' of the Jewish nation, 'when their transgressions should come to the full,' and they should 'fill up the measure of the iniquity of their forefathers (Matt. 23: 32), by rejecting and 'cutting off' the Messiah (Isa. 53:8; Acts 2:23; 3:13-15; 5: 30, 31). 2. 'To cover, or expiate the iniquity' of the human race, by the voluntary sacrifice of himself (Isa. 53; 4-6; 1 Pet. 1:19; Heb. 9; 26; John 1:29, &c.), and also 'to introduce everlasting righteousness,' during 'the kingdom of the God of heaven,' and of his saints, which he was to found and establish upon earth; thence to be translated to heaven at the end of the world (Dan. 7; 13, 14, &c.; 1 Cor. 15: 23-28, &c). And 3. 'To seal, or close prophetic vision,' when the grand scheme of Divine economy, in the Patriarchal, Mosaical, and Evangelical dispensations, should be sufficiently revealed to mankind by our Lord and his apostles, before the end of the seventy weeks; after 'the Saint of saints should, on his resurrection, be annointed, or 'invested with all authority in heaven and earth' (Matt. 28: Rom. 1: 4, &c.).

"'The decree of the Oracle for restoring the Jews, building Jerusalem, could not refer to their rereturn from the Babylonish captivity, which was now men a short distance. past, and the city rebuilt by Nehemiah, long before the mmencement of the prophecy, B. C. 420, in the fourth year of Darius Nothus; it must, therefore, retate to the final restoration of the Jews and rebuilding of their city, after the long continued desolation which was to follow the Roman captivity, and to end with the period of 2300 days. Then follows a parenthetical apostrophe to the prophet himself, foretelling his (and his people's) final return, at 'the end of the 2300 days,' or 'resurrection of the just' (Dan. 12: 13; Luke 14: 14, &c.), analogous to the parenthetical remark in Nathan's prophecy to the same effect (2 Sam. 7: 10), and the rebuilding of the city (Isa. 60:10; Ezek. 48:30; Zech. 2:4)

Messiah, they should also be rejected by him, and 'ao longer his' peculiar people, as expressly foretold by Moses (Deut. 32: 5, more correctly transla-

tempted to render more closely and intelligibly, sup- armies' were to be sent, as 'people of Messiah to plying the ellipsis necessary to complete the sense of come' in judgment, in order to be the executioners the concise original) was evidently designed to ex- of indignation against that 'wicked and apostate

the predicted 'desolation of the Jews' should cease lating standards of the Roman armies, which were and their 'sanctuary be cleaused,' or their temple held in abomination by the Jews, on account of the finally be rebuilt; by determining a certain fixed idolatrous worship paid to the images of their gods point or epoch within it,—namely, the destruction which they displayed. The phrase occurs in the of the city and temple of Jerusalem by the Romans, same sense afterwards (11:31; 12:11); and its A. D. 70; for, counting backwards from thence sev-signification is ascertained by our Lord himself, in enty weeks of days, or 70 times 7, 490 years, we get his reference to and citation of this very prophecy the beginning of the period, B. C. 420; and this be- of Daniel (Matt 24: 15), as explained or 'the Roing known, the end of the period, also, A. D. 1880; man encampments besieging Jerusalem' (Luke 21: 20). This testimony of our Lord himself is deci-"The destruction of Jerusalem, therefore, divides sive to prove that the seventy weeks expired with and last vision of Daniel is also decisive to prove that the joint beginning of the 2300 days, and seventy weeks, was in the reign of Darius Nothus (11: 1, 2)."-New Anal. Chron., pp. 559-566.

it consists, are historically divided into 62, 7, and Dr. Hales then commenced the 1290 and 1335 I weeks; and the one week subdivided into a half- days in A. D. 70, and ended the former with Wickweek. At the expiration of 62 and 7, 69 weeks, or liffe in 1360, and the latter with John Huss in 1405. 483 years, Messiah the Leader was to send forth The 1260 years he then commenced in A. D. 620, and ended in 1880.

We do not know of the adoption of this date by any other writer; and the construction which ends the 70 weeks, not only appears very much forced, but has no marked event, in B. C. 420, for their commencement.

It is a singular coincidence that the clearly determined periods of the Hebrew Text, from creation to the undoubted era of Nabonassar, - spanning A. D. 14; and the one week, or Passion week, in the two conjectural periods, and the judges, by Paul's 450 and 40 years, - and the anthentic pe-31, began with his public ministry, A. D. 28, and riods of profane history from the close of the seventy years Babylonian servitude, amount to 6000 years - as nearly as may be determined - at the epoch arrived at by Dr. Hales for the ending of the 1260 and 2300 years. But because of such coincidence no one would be warranted in affirming that the consummation of this world's history will be deferred until that epoch. It would weeks; and there were five weeks, or thirty-five be safe to regard it as the farthest limit to which the Advent and judgment could, with present light, be delayed; but the part of true wisdom would be chronologically divided into sixty-four, one, and five to regard those great events as liable to transpire, and all the periods to end, at any moment this side of that epoch. This would require constant watchfulness for and continued expectation of the event, whilst the near ending of the periods would show it to be near; which, doubtless, is the actual position our Savior requires at all times of his church, to whom he has left the injunction: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

(To be continued.)

### The War.

Headquarters Army of the Potomac, Aug. 8, 1862.

Gen. Hooker remained at Malvern Hill until 12 o'clock Wednesday night, when he fell back to his encampment, leaving a strong guard to Haxall's. The rebels moved down from Richmond on three roads, concentrating their forces near Malvern. They thought our whole force was advancing toward Richmond, when our movement was only a reconnoissance in force.

The gunboat Southfield, which has been aground for some days above Cove Point, was got off yester-

The enemy appeared in considerable force. They

New York, Aug 8. The World's special Washington dispatch says: A civilian captured at Front Royal reached this city yesterday. He has been about Richmond for two or three weeks, and, although not able to tell much on account of his parole, declares that Richmond has not been evacuated, nor are there any signs of pestilence. The rebel army lies east of the city, and he is confident its effective numbers have been greatly exaggerated. Stonewall Jackson, he says, is at Gordonsville with 15,000 or 20,000 men.

Nashville, Tenn. Aug. 8. Gen. Robert McCook was in an ambulance near Salem, Ala., when mur-"When the Jews should reject and cut off the dered. He was sick and on his way to his brigade. The guerrillas upest his vehicle and shot him

when on his knees begging for quarter. He lived but a few hours. When the 9th Ohio Regiment ted), and by the prophets (Hosea 1: 9, &c), until learned the facts they marched to the scene, burned

forming here to assist in the capture of guerrillas. The excitement is intense here.

It is rumored that a number of prominent secessionists have been shot by the exasperated Union-

Headquarters, six miles beyond Culpper, Va., Gen. Banks and Stonewall Jackson. Gen. Bayard, of Gen. McDowell's corps, with his cavalry brigade, had been engaged the day before in the extreme advance, near the Rapidan river, in skirmishing and manœuvering, which resulted in taking some prisoners, and ended with a slight loss, baffling the efforts of a large force to surround and cut him off.

Yesterday morning he was engaged for some hours before Gen. Banks came up, and with three regiments cavalry, consisting of the 1st Pennsylvania, 1st Maine, and 1st Rhode Island, delayed and embarassed the enemy's advance. The rebels, under Jackson and Elwell, had crossed the Rapidan in force, and their advance guard, 15,000 strong, was attacked by Gen. Banks yesterday afternoon, about six miles south of Culpepper Court House.

The fight was almost wholly with artillery, at first, but the infantry became engaged about six o'clock, and a determined and bloody contest followed. General Banks' right wing, under Gen. Williams, suffered severely. The rebel position was in the woods, while the troops which attacked them were obliged to cross open ground. It was not until about 6 that it become evident the rebels were attacking in force. Previous to that there had been a rather desultory cannonade. The whole rebel force suddenly attacked in overwhelming numbers at all points. Nearly all their regiments had full ranks.

At 7.12 o'clock Gen. Pope arrived from Culpepper, accompanied by Gen. McDowell, with a part of McDowell's corps. The battle was substantially over, Gen. Banks holding the same ground he occupied at the beginning. After the arrival of Gen. Pope there was an artillery contest, continuing at intervals until nearly 12 o'clock. The night was unusually clear and the moon was full. The rebels planted a battery against McDowell's centre, where Gen. Pope and Gen. Banks were, bringing both of them under the fire.

The Generals and their staffs were so near the rebel lines, being actually in front of their own lines, that a sudden charge of rebel cavalry was made from the woods, a quarter of a mile off, apparently with a view to capture them. The attempt was repelled by a vigorous fire from McDowell's troops, and the Generals and their staffs left the ground under a cross fire from the rebels and our own troops. The fire of the rebel batteries was afterwards silenced.

Gen. Pope on arriving sent tresh troops to the front to take the place of Gen. Bank's exhausted columns. The enemy did not renew the attack except by artillery.

It appears that there was severe fighting in Virginia on Saturday last, between Gen. Banks and a much superior force under the rebel Jackson. It did not, however, continue over the Sabbath, as at first reported; nor did it leave the enemy master of the field, according to the following dispatch:

Culpepper, Va., Aug. 11. The enemy this morn. ing sent in a flag of truce, asking permission to bury their dead. This shows that, with all their superiority of numbers, they were too badly cut up to maintain their position, and that their falling back yesterday was from necessity, not choice.

Our troops are engaged in bringing off the wounded from the field and burying the dead.

DESTRUCTION OF THE REBEL RAM ARKANSAS.

Washington, August 10. The following is from the Petersburg Daily Express of yesterday.

Richmond, August 8. A dispatch from Van Dorn to Secretary Mallory states that the Confederate ram Arkansas, Lieut. Stephens commanding, had been destroyed. She left Vicksburg on Monday, to eo-operate in the attack on Baton Rouge. After passing Bayou Sara her machinery became disabled, and while attempting to adjust it, several of the enemy's gunboats attacked her. After a gallant resistance she was abadoned and blown up. Her officers and men reached the shore in safety.

# The Loss of the Golden Gate.

San. Francisco, Aug. 6. The steamship Golden Gate, Hudson, commander, sailed hence for Panama on the 21st ult. having 96 cabin passengers, 147 in the second cabin and steerage, and a crew of 95 men. She had also \$1,400,000 in treasure.

"This chronological prophecy (which I have at- their final adoption (Zech. 8:8); and 'the Roman all the houses in the neighborhood, and laid waste north of Manzanilla, while the passengers were dinpromptly headed for the shore, 3 1-2 miles distant, Guerrillas are rapidly increasing, and trains are the flames meanwhile making fearful headway. At fired upon. One man was killed and 13 wounded a quarter after 5 the upper deck fell. Soon after on the train for Columbia to-day. Companies are the steamer struck the beach, and those of the passengers and crew who had not got into the boats jumped overboard and endeavored to swim ashore. About 100, including 5 children, swam or were washed ashere alive.

The ship burned to the water's edge and soon disappeared. The passengers who reached the shore made their way to near Manzanilla, where they ar-Aug. 10. A battle was fought yesterday between rived on the 29th, just as the steamer St. Louis arrived up from Panama.

Some few others escaped to Manzanilla in boats. One boat with thirty persons on board has not been heard from, but it has probably made the shore south

The St. Louis arrived here to-night, bringing seventy-eight of the Golden Gate's passengers-all that are known to be saved-and a portion of the crew. Capt. Hudson and a portion of the crew remained at Manzapilla to look after the missing passengers.

#### Intervention.

The Paris correspondent of the Independence Belge asserts that the Emperor of Russia has consented to pioneer the way to intervention, by making a personal appeal to President Lincoln to negotiate a compromise between the North and South. If this fails, then England and France are to step in. On the other hand, and with infinitely more probability, the London correspondence of the Paris Moniteur, which invariably reflects the views of the hour of the French government, contains the following:

"The grave and serious tone of Lord Palmerston's speech against Mr. Lindsay's motion has produced general satisfaction. On this question the country has the most entire confidence in the Cabinet. Howhas the most entire confidence in the Cabinet. How-ever easy it would be, on grounds of international law, to justify the recognition of the Southern States, the inconveniences and dangers of such a course far outweigh, in the opinion of the English public, the advantages which might eventually result from it. Every one sees that the recognition alone would not open the cotton ports; and as to a recognition to be followed by an alliance with the Confederates and a war with the Federals, the nation is quite aversed to any such thing. The country therefore trusts to the Cabinet to watch events and turn them to the best possible account."

The publication of the above paragraph in the Moniteur, (says the Paris correspondent of the Daily News,) so completely at variance with the recent arguments of the Constitutionnel and Patrie in favor ot intervention, is very remarkable at a moment when, according to general report, M. Thovenel has failed in a mission to London intended to entangle England in a joint mediation. It would appear that the French government is (officially) converted to the English notion that it is better to let the Ameri-

### Foreign Intelligence.

By the arrival at this port, this morning of steamer Arabia, from Liverpool, via Halifax, we have English news to July 26th. The most important mat-ter now before the English public is the new war with China, which has without the least warning becomes a fixed fact. Writing upon this subject the Liverpool Times says:

It is clear that the Old Government of China is

tumbling to pieces, and our policy ought to have been that of steering between the belligerents with-ent giving offence to either. But we have made enemies of the insurgents, and hence the demand for enemies of the insurgents, and hence the demand for more troops from home, and, as things now stand, we are likely soon to have on our hands the gigantic task of making the conquest of China. As a Bombay paper by the last mail very pertinently observes, "We have deliberately espoused the cause of the most corrupt, weak, and cruel depotism the world has ever seen, and we are about to reap the bitter fruits of our policy."

The same authority adds, with equal force, "What offence have the Taepings committed against us that our cannon and fleets are to be employed in destroying them and our soldiers in capturing them, and handing them over to the tender mercies of the mandarins to be desembowelled?" The course which we

darins to be desembowelled?" The course which we have lately been pursuing in China ought to arouse to be committed to this new and fatal course of action, and where what is called "the honor of the country" is concerned, one false step is almost inva-riably followed by another. The blunder of the French in Mexico is paralleled by our own in China.

ATTEMPTED ASSASSINATION OF THE EMPEROR OF RUSSIA. We (Morning Star) have received positive information of an attempt made within the last few days upon the life of the Emperor of Russia. As Alexander was walking in the gardens of his palace, in St. Petersburg, he was fired upon by an assassing in St. Petersburg, he was fired upon by an assassin.

The most strenuous efforts have been made by the
Russian government to prevent the news from getting abroad, or, in case of any rumor finding its
way out, to induce it to be confounded with a reacted but not fall authorized attents of the ported but not fully authenicated attempt of the the same kind which gave rise to some alarm several weeks back.

al weeks back.

Indeed, the Russian Government exhibits at present the most febrile anxiety to keep political intelligence from either entering or passing out of Russia.

The King of Belgium was better, and would prob-

the 21st ult. having 95 cabin passengers, 147 in the second cabin and steerage, and a crew of 95 aren. She had also \$1,400,000 in treasure.

On the 27th ult., at 4.45 P. M., when 15 miles Government would repudiate Almonte.

# 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 to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

### MY JOURNAL.

MELBOURNE AND DANVILLE, C. E.

Continued from our last.

Tuesday, July 1. Visited the sick and others this A. M., and at 11 o'clock took the stage for Lawrenceville, where I dined and visited the families of E. Lawrence and P. Lawrence. I did intend to stop and preach, but the arrangement failed; so I went on to Waterloo. How changed this whole country, from Melbourne to Waterloo! On my first visit, with Dr. Hutchinson, to the Province, in 1845, I came over this road — and travelled thirteen miles, in one case, without seeing a house; but now it is well cleared, and settled with thrifty farmers. The wilderness, in this respect, has blossomed.

We arrived in Waterloo in the evening, and was kindly received at Bro. M. L. Lawrence's. Called upon Elder J. M. Orrock, the pastor of the Advent church here. He has just moved into the place. Had an interesting interview with him and family, and also with Dr. Hutchinson and family. Expecting to leave at an early hour for my next appointment, rose at 5 A. M., and, as Elder M. L. Dudley did not come for me, I took a Graham breakfast with Dr. Hutchinson and family. We mutually enjoyed the social and the vegetable repast. The Dr. is a convert to the plain diet, and the use of drug medication. His health is improving under the new diet, and he may yet be a strong and well man. May it be so. After breakfast I called on Dr. Parmalee, who informed me that a large delegation of the various temperance organizations of the county and visitors from Montreal were to meet in the grove at 10 A. M., for speeches and other exercises, and, being president of the assemblage, invited me to speak; which I was right glad to do in so good a cause. Some two thousand people were on the ground by about noon, when, in consequence of the failure of the first speaker, I was called upon to make the opening speech.

I told them that this was an unexpected honor from John to Jonathan. But since the late flurry about the Trent had passed over we were all brothers again in peace, and I hoped it would never again be disturbed: which was received with applause. I then gave my testimony on total abstinence, and in favor of all movements and agencies of a moral or legal nature for the support and progress of the cause of temperance — giving them a gentle hint in 24. The 14th verse brings us to the end of the age, reference to abstinence from all narcotics as well as when this gospel of the kingdom shall have been temperance in eating and drinking; all of which was well received.

The meeting then adjourned for refreshments, which were in accordance with temperance. Everything was quiet and orderly throughout the grounds,

At 2 P. M. Dr. Parmalee, the president, called the meeting to order again; when we were enter-time, no, nor ever shall be. If this is the greatest tained with stirring speeches from various speakers in the vicinity and from Montreal, with music and song, closing with a speech from Mr. Huntington, greatest that ever was and be in the future; for M. P., on the legal aspect of the reform. They will there never shall be so great as that foretold by soon get a law in Parliament that will aid them in Matthew. To say, as is sometimes done, that that the work.

vance of the United States. The reformers are in good earnest. God give them good speed.

the Grand Orange Lodge of Western Canada, lectured on the "cause and origin of Orangeism." or true Protestanism. The lecture was given in the identical. They both, therefore, refer to futurity Second Advent chapel, to a respectable audience. I was glad to be one of the favored ones, for I was never more delighted and instructed. I went to hear about as much prejudiced as many do to hear an cutions since the destruction of Jerusalem? Advent lecture, and left with the same astonishment and delight that many have done on hearing had supposed that the Orange lodges were violent and rowdyish in their opposition to the papal power, and that it was of Irish birth, connected and confined with their domestic feuds. How different. It

Its principles were then what they are now, viz.: For the protection of life, property, and the Protestant religion; - a defensive society against the inroads of Popery. It was resuscitated or re-organized at the battle of Diamond, in Sept. 1795; and it assisted in putting down the Irish rebellion in 1798. A lodge was instituted in Canada West in 1830, and there are now twelve hundred lodges in that Province. Their vast influence is now being felt by the Catholics in Canada East; and they will no doubt soon be able to check papal designs on the liberties of Protestants in the Provinces.

They take the same view of the Papacy that I have done in my lectures for the last eighteen years, though they do not look for its final overthrow, as I do, at the coming of the Lord. Good speed to the

Wednesday, July 2. At 5 A. M. Elder L. M. Dudley called to convey me to Farnham, sixteen miles distant. We bade abieu to Bro. Lawrence and family and Bro. Hutchinson, and rode out eight miles to the widow Lucretus Lawrence, where, by special arrangement, we took breafast. Since my last visit Bro. Lawrence has been called away by death. He died in faith of the speedy resurrection. Sister L. has a noble and industrious family of sons, so that they are prospered in the things of this life. And it is my prayer that these children may follow the example of their sainted father and loved mother, in embracing the gospel and preparing for the kingdom, that at the coming of Jesus they may be an unbroken band. We had a very pleasant interview, and, after reading and prayer, bade them adieu, and came to Farnham, and put up with Brother Dudley. JOSHUA V. HIMES.

#### The Great Tribulation.

This is a phrase with which the church has latterly become very familiar; and yet there are few who do not feel themselves more or less perplexed in their minds with regard to what it is; whether past, present, or future; by what circumstances it is produced; who are to be the sufferers; how long its continuance, etc. Some refer it to the Jewish troubles during the siege and destruction of Jerusalem; some to the persecutions of the church, first by the Roman emperors, and afterward by the papacy. Others still regard it as descriptive of a state of war and strife in the last days; that it originates in a state of general immorality and blood thirstiness. We will examine each of these positions and test them by the word of God.

The first and generally prevailing view, that it refers to the sufferings of the Jews during the siege and destruction of Jerusalem, A.D. 70, has already been in part considered: but we will examine it more carefully. 1 The language of Matt. 24: 19 bears such a striking resemblance to that of Dan. 12: 1 that one can hardly fail to identify them as the same. But that in Daniel is what is to "befall" his "people in the latter days," and is placed by the angel not in connection with the destruction of Jerusalem, but in connection with the destruction of her antagonists, the gentile power, and the standing up of Michael, her prince and the prince of Israel, for the deliverance of such as are found written in the book. So, also, we shall find the case in Matt. preached in all the world for a witness to all nations. Then comes the abomination of desolation and the great tribulation, immediately after which comes the Son of man.

That in Daniel is to be such as never was to that same time; that in Matt. such as never was to that that ever was or ever shall be, and is in the past, at whatever time, then that in Daniel cannot be the in Matthew related to the Jews at Jerusalem's fall, The temperance cause in Canada East is in ad- and was tribulation, and the other trouble to come on the wicked, will not do; for that in Daniel relates to Daniel's people, the Jews, in the latter days. In the evening Mr. Gower, Grand Secretary of And the difference between intense trouble and great tribulation is a distinction without difference. The distinction will not stand. The two descriptions are and to the same event, and not to Jerusalem's des-

But will Matth. 24 apply to the Christian perse-

The same difficulty meets us as before, the identity between this and Daniel's time of trouble in the an able lecture on the second coming of Christ. 1 future. And again, it cannot be reconciled with the text; the cause of tribulation is "the abomination of desolation," which is to "stand in the holy place," the temple. To evade this, it is said that fined with their domestic feuds. How different. It the holy place is the church, which is called God's originated in Western England, on the landing of temple. Then what is the abomination of desola-William the Third, Prince of Orange, in the year tion standing in the church? "The papacy," it is 1688, and under his auspices. The first code of answered. Then the tribulation cannot embrace

laws was written by Dr. afterwards Bishop Burnett. | the pagan persecutions, beginning in the apostolic | Christ, and that they may not have labored in vain. age, for the papacy was not then set up. But why, or have spent their strength for nought. They have if it is the papacy in the church, were those in Ju- subscribed for the erection of a church, and the work dea at the time it appeared in the church to flee to is in progress. God permitting, I shall preach this the mountains? And this they are directed to do evening to the people. because of the coming tribulation, evidently to es- The following, for the Herald, is given by Solocape it. The absurdity and incongruity of the theory mon: are its own refutation.

> days, by various causes? Clearly not. It is a trou- of the upright shall guide them : but the perverseble to have its rise by placing the abomination of ness of transgressors shall destroy them." Prov. desolation, spoken of by Daniel the prophet, in the 11:1,3. "He that keepeth his mouth keepeth his holy place. It is to affect particularly and first of life: but he that openeth wide his lips shall have all those in Judea; it is therefore a clear implica- destruction." Prov. 13: 3. "The backslider in tion that the holy place is in Judea, from whence heart shall be filled with his own ways." Prov. 14: those who see the sign are to flee.

It is, then, from this cause, and not from a general cause or causes, that the great tribulation is to

But what is the abomination of desolation, which shall stand in the holy place? Paul speaks of it in spirit than he that taketh a city." Prov. 16:32, 2: Thess. 2:3,4. "And that man of sin be revealed, the son of perdition; who opposeth and exalteth part from his house." Prov. 17:13. himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." This monster is the "son of perdition." This is a title given to Judas Iscariot, John, 17: 12. He is dead, and has gone to his own place. But we are told, Rev. 13th, of an image which is to be invested with a Spirit (pneuma) and it shall both speak and cause that as many as will not worship the image shall be killed. It is not impossible that Judas may be that spirit. The argument in favor of it is -

- 1. Judas is a devil.
- 2. Judas is dead, and therefore a disembodied
- 3. He is called "the son of perdition."
- 4. The man of sin is "the son of perdition."
- 5. The "son of perdition" is in existence, and to be revealed and claim supreme worship.
- 6. The image of the beast is to do the same
- I am not fully satisfied that Judas is the one, but

J. LITCH.

Lines on the Death of William Miller. Respectfully inscribed to Mrs. Lucy A. Bartholomew.

BY THEO. D. C. MILLER.

Breathe gently, O Muse, of the favored of God; Rest sweetly, thou form, laid beneath the cold sod; A father in Israel dwelleth no more, In frail mortality, on earth's drear shore.

Rest calmly, sweet sleeper! no anguish or pain, No sorrows oppress thee; no jeers of the vain Can sadden the heart purified by the sword, The spirit of Christ, with his dear holy word.

We miss thee, dear father. Thy calm, happy face, In peaceful contentment revealing God's grace, Is laid 'neath the sod, where the casket doth lie; The soul, wreathed in glory, ascends to the sky.

O glorious wanderer, happy in love Of angels and scraphims, dwelling above; No tempest can darken, no friends ever part— God's spirit, in love, dwells in each Christian heart

We miss thee, O father; for Time, in his flight, Braided months into years, since to mansions of light Thy spirit was borne—gently tuning its lyre With praises to God from the seraphim choir.

Thou art gone. Still we listen, but know it is vain, To hear thy sweet voice, dearest father, again.
Our lamps ever trimmed, we will wait for the hour
That ushers us into that bright, heavenly bower.

Ever patient, we wait for the coming of God, Gently treading the path that our father has trod. A little more time and we'll meet thee above, Dear father, to dwell in those regions of love.

Glen Villa, May 1862.

[We would respectfully suggest that the resurrection, at Christ's coming, was the great hope of Wm. Miller. He believed those who sleep in Jesus rest in the way that he should go, and when he is old resurrection. In all our preaching, and in all our writing, don't let us fail to keep constantly in view the great hope of the church, the near coming of Jesus and the resurrection. It is always painful to hear death spoken of, without the recovery from it is also brought prominently to view. For the Lord our God will come again, and all the saints with Him.-ED.]

From Bro. D. Campbell.

Bro. BLISS: - I have had the pleasure of preaching for Messiah's church in this place, from Heb. 9: 28. In this neighborhood are several of Elder Flander's friends. He came here to preach several months before the protracted effort of last spring, by Elder I. R. Gates and himself. I am truly thankful to Almighty God for the work these brethren have been assisted in performing in this place. They From Bro. Jeremiah Spear. number forty-seven baptized believers, and are prospering under the labors of their pastor. May God they as well as Paul may rejoice in the day of are still trying to stem the flood of opposition and

"A false balance is abomination to the Lord : but But does it refer to general trouble in the last a just weight is his delight." . . . "The integrity 14. "A faithful witness will not lie: but a false witness will utter lies." Prov. 14:5. "A true witness delivereth souls: but a deceitful witness speaketh lies." Prov. 14:25. "He that is slow to anger is better than the mighty; and he that ruleth his "Whoso rewardeth evil for good, evil shall not de-

D. CAMPBELL.

Wood House, July 2, 1862.

From Bro. H. Buckley.

DEAR Bro. BLISS: - Having a dollar to transmit for a neighbor, I send this note in token of continued confidence and of interest in the great work of publishing the glad tidings of the kingdom near, in which you have so faithfully participated for years.

Each Christian has trials peculiar to his or her position and calling, and none can fully sympathize with others excepting they have passed through the same or like trials. But there is consolation in the revealed fact that " Jesus was in all points tempted as we are, yet without sin," and that "he is able to succor them that are tempted."

We are still in a world of conflict and trial, of strife and war. But how cheering the thought that the time hastens when "the kingdoms of this world" shall "bcome the kingdoms of our Lord," -- when there shall be a perfect and eternal change of administration: a king reigning in righteousness, and princes ruling in equity, - when "the meek shall inherit the earth, and delight themselves in the abundance of peace."

H. BUCKLEY. Kingsley, Pa., July 17, 1862.

From Bro. J. Miller.

DEAR BRO. BLISS: - As an old subscriber to your valuable paper, and as I believe the doctrine of the personal reign of Christ on the new earth to be the truth of God's blessed word, I think we ought to be careful to instruct our children in these blessed truths. It seems to me that there was never a better opportunity than at this time. In looking over the report of the Pennsylvania conference I see that all those who have charge of the churches are striving to draw all the children in their different districts into their Sabbath schools; which, I believe, is a step in the right direction. But what we want in our Sabbath schools is a library that would draw the attention of the young to the truths we believe. I think if a few of our able writers would take this in hand we soon could have a collection of lihrary books that could be used in the Advent church or Sabbath school throughout the whole land; and I believe they would be well paid for

As I have had some experience in Sabbath schools, and have seen many of their libraries, I know they do anything but draw the attention of the young to the coming of Christ to reign with his saints on the new earth. In many cases, with all the instruction we can give them, there are books given into their hands that teach them the opposite, and when they grow up to riper years it is hard to get it erased from their minds. I believe in training up a child he will not depart from it.

Yours, in hope of speedy deliverance,

Philadelphia, Pa., July 17, 1862.

[Such a library would be most desirable. It needs however to be remembered that it requires a very peculiar talent to write a book that will both interest and instruct children. Also, no book will pay for itself unless at the start one thousand copies of it can be readily sold. After maturely considering this question, we are of the opinion that in the absence of books specially advocating our views we should select books that teach nothing contrary to them. "Judah's Lion," by Charlotte Elizabeth, though tinctured with Judaism, is one of the books that should be in every Sabbath school library .-

Bro. BLISS: - As the church at Derby Line was not reported at our late Conference held at Waterassist him in holding forth the word of life, that loo, C. E., permit me to say that we, as a church,

in the kingdom promised to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Being somewhat scattered, we sustain weekly prayer meetings in three neighborhoods, which are well sustained, and a covenant meeting once a month. We feel the importance of taking heed to the words of the Saviour, "Strive to enter in at the straight gate, for many, I say unto, shall seek to enter in and shall not be able." We have had the faithful labors of Elder Orrock for the last few years. We esteem him highly for his work's sake. Since his removal to Waterloo we have had no preaching, except one visit from Elder H. Canfield, of St. Johnsbury, Vt. While we feel the loss of our preacher, we are led to look to the great shepherd and bishop of our souls for the grace we need to sustain us in these perilous times. We hope to get a preacher soon. But we see that the harvest is great and the laborers few, therefore we pray the Lord of the harvest to send forth more laborers into his vineyard. And may the Lord direct the steps of some faithful one this way, is my prayer.

I am yours in hope,

J. SPEAR. Stanstead, C. E., Aug. 2, 1862.

From Sister N. Colburn.

Bro. Bliss: - I have been somewhat troubled lest I should be obliged to discontinue the Herald; but I feel that I cannot do so, if it is possible for me to pay for it. Enclosed you will find one dollar towards my subscription for this year, which is all I now have to send you. I am poor in this world's goods, but hope to be rich in the kingdom.

I have been confined to a sick bed for nearly two months, and it is doubtful whether I ever recover. But I can say, the Lord's will be done. If there is no more for me to do, I think I am willing to lie down and rest till Jesus comes, when the saints shall lift up their heads and rejoice; for the judge standeth at the door. All things speak his coming near. The nations have become angry, and men's hearts are failing them for fear, etc. And I feel as though I could say, come, Lord Jesus, and come quickly; for the nations will then learn war no more, and God's children will meet in the land of the blest, no more separation to fear

And here let me say to my dear brethren and sis ters in the Lord, be faithful to your calling; desert not your post, for the Lord is at hand. Yes,

A little while our Lord will come, Let us the precious hours redeem; Our only grief to give him pain, Our joy to serve and follow him. Waiting and ready may we be, As those who long their Lord to see.

A little while - 'twill soon be past; Why should we shun the promised cross?

O, let us in his footsteps haste,
Counting for him all else but loss.

How great the recompense — His smile — For the sufferings of this little while.

May God give us richly of his spirit, and fully prepare us all for his coming and kingdom, is my cere prayer, and should be the prayer of every true child of God.

I hope those brethren who are able will not forget, in these exciting times, to contribute to the support of the Herald. And may Almighty God, the giver of every good and perfect gift, grant Bro. Bliss the means to publish and send it abroad, to cheer the scattered flock, till Jesus comes. Then we shall no more need its wise councils.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

This from your unworthy sister, looking for redemption at the resurrection of the just.

MRS. NAOMI COLBURN.

Magog, C. E., July 23, 1862.

# OBITUARY.

Died, in Stanstead, C. E., June 13, FREDERICK infant son of Peter and Roe Rediker, aged five weeks and four days. Discourse by Bro. J. M. Or-

> This lovely bud, so young, so fair, Called hence by early doom, Just came to show how fair a flower In paradise might bloom.

Dearest Freddy, thou hast left us; We thy loss do deeply feel; But 'tis God that hath bereft us, He can all our sorrows heal.

ROE REDIKER.

Bro. BLISS: - Some time has elapsed since I sent you a notice of the death of our little boy, CHARLES HENRY. We are disappointed in not seeing it in the Herald. Perhaps you did not get it. If you did, I should like to have it in the Herald. His age was four years, seven months, and twenty days. His disease was canker rash and scarlet fever. this direction."—Haverhill Gazette.

trials which surround us, and to gain an entrance | He was the only son of Henry S. and N. Meranda Wilder. We mourn his loss, but not without hope.

> So fades the lovely, blooming flower, The smiling solace of an hour; So soon our earthly comforts fly, And pleasures only bloom to die. N. M. WILDER,

Jamaica, Vt., July 21, 1862.

[We put 25 cts. to the credit of H. S. Wilder on the 7th of November last; which, as you refer to that, we suppose shows the notice was received. It must have been owing to some oversight that it did not find a place in the Herald; and if you will again send a more full notice, we will insert it-ED.]

### ADVERTISEMENTS.

FOR SALE.—A retail Drug Store, which has been established several years, and is doing a fair business. A good opportunity for a young man with a small capital. Address "Druggist," through the Post Office.

Aug. 16, 3w.

### 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 hovest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his in-telligence and sanity. It was therefore the design of this volume to show him to the world as he was —to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his 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 below in the gravious closes he visited. lic 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 ake 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 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 reversal their great to the understood and felt the power of their great truths. Instead of the ambitiousness of a religions dema-gogue, 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. premillennial coming.

# A Volume for the Times.

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.

tion, 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 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:

"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 compendi um 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 Chron-

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

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

"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 Secre-

"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 Her-

"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

"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 reverenced as Canons in the Christian Church." -Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will 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."—Bos-

"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 instructer, and as a compilation of able articles on prophecy."—Hartford Re-

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

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

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

"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 or 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 o 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, crysipelas, 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 or whination of medicinaling redients 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 teat son 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 'seald 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.

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.: "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, crysipelas, and or nipples. Its effect was, a speedy and permanent cure."
Dr. Bliss, ot Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may ecommend 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 mer 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 cuse of broken breast; another where the life of a child was saved—a case of change; another of a lady where face was much ken breast; another where the life of a child was saved—
a case of chafing; another of a lady whose face was mucd
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 a country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DANIEL CAMPBELL, GENERAL AGENT.

P. O. address, Carlisle, C. W.

De. 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 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

# PUBLICATIONS FOR SALE,

At the Depository of English and American Works
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.

	BOOKS.		
		PRICE.	POSTAGE.
	Morning Hours in Patmos, by Rev. A.	C.	
	Thompson, D.D.	1.00	.15
	Bliss' Sacred Chronology	40	.08
	The Time of the End	75	.20
	Memoir of William Miller	75	.19
	Hill's Saints' Inheritance	75	.16
	Daniels on Spiritualism	50	.16
	Kingdom not to be Destroyed (Oswald)	100	.17
	Exposition of Zechariah	2 00	.28
	Laws of Symbolization	75	.11
	Litch's Messiah's Throne	50	.12
	Orrock's Army of the Great King	25	.07
	Preble's Two Hundred Stories	40	.07
	Fassett's Discourses	10	.05
	Memoir of Permelia A Carter	10	.05
	Questions on Daniel	.12	.03
	Children's Question Book	.12	.03
	Bible Class, or a Book for young people	,	秦4年2月3
	on the second advent,	.15	.04
	The New Harp, Pew Edition, in sheep,	50	.16
	" Pocket "	60	.11
	" " "	1.25	.11
	The Christian Lyre	60	.09
	Tracts in bound volumes,	15	.07
	Wellcome on Matt. 24 and 25	.33	.06
	Taylor's Voice of the Church	1.00	.18
	The Committee D. D.	10 10 00	
	Works of Rev. John Cumming, D. D.	25	.18
	" Exodus	25	.16
ı	" Leviticus	.25	.16
	Voices of the Day	1.00	.15
ı	The Great Tribulation vol. 2	1.00	.15
	The Great Preparation	1.00	115
	TO ACTIC		

single tract is one cent or ythe The postage on a single quantity one cent an ounce.

The Restitution Osler's Prefigurations
The End, by Dr. Cumming
Letter to Dr. Raffles 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.

Letter to Dr. Raffles Stewart on Prayer and Watchfulness Brock on the Lord's Coming a Practical Doctrine Brock on the Glorification of the Saints Litch's Dialogue on the Nature of Man

# CHILDREN'S DEPARTMENT

"FEED MY LAMBS."-John 21:15.

BOSTON, AUGUST 16, 1862.

### A Mother Lost.

Never more to hear her saying,
"Darling! are you ill or well?"
Gently on our forehead laying Hands that like a blessing fell. O, my mother, never more!

Never more to wonder, sighing, When the busy day will close, So with heart to heart replying, We may tell its joys and woes. O, my mother, never more!

Never more to hear her gliding By the bed her prayers had blest,
With her hand the candle hiding,
Lest it should disturb our rest. O, my mother, never more!

Never more to know she's keeping Watch on all we say or do; Fondly anxious, waking, sleeping, With a care forever new. O, my mother, never more!

Other hands may gently tend us, Other hearts be real and true, Other loves their treasures lend us -But they cannot love like you. O, my mother, never more!

SPENCER W. CONE.

#### 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.

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

### APPOINTMENTS.

The Post Office address of "Rev. R. Hutchinson, M.D.," for the present will be "Care of Mrs. M. Holme, 34 Devonshire street, Liverpool, England."

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

#### MESSIANIAN CAMP MEETING.

There will be a Camp Meeting of Messiah's Church held at Pine Street, Cameron County, Pa., commencing Aug. 21st, to continue one week.

Bros. Litch, Osler, Jackson, and M. B. Lanning will be present.

resent.

By order of Quarterly Conference.

Thos. Hollen, Pres't.

D. Elwell, Sec'y.

#### GENERAL CAMP MEETING AT WILBRA-HAM, MASS.

Providence permitting, a general Camp Meeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 25th, and continue

one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day. Single meal, breakfast or supper, 20 cts.; dinner, 25 cts. The boarding department this year is under the charge of the Committee, and any profits accruting the committee, and the support of the the charge of the Committee, and any profits accruing from the same will go to the support of the Meeting. The fare is reduced to half price on the the Western R. R., which will be \$2.50 from Boston, for both ways. Fare is also reduced to one-half on the Vermont and Massachusetts and Connecticut River R. R., from Brattleboro', South Vernon, and intermediate stations. Camp Meeting tickets chould intermediate stations. Camp Meeting tickets should be called for at the above stations, which will be

be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to George T. Adams, 167 Hanover street, Boston, Mass., when they purchase their western tickets for the Camp ground. Those coming from Albany will pay full fare to the Camp ground, and receive free return passes from the Camp Meeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, will call for Camp Meeting tickets at the ticket office.

will call for Camp Meeting.

N. B. All who wish to take the cars from Boston for the Camp Meeting should remember that they can obtain their tickets only of George T. Adams, 167 Hanover street, where they may be obtained any day during the Meeting. Cars which stop at the Camp ground leave the Boston and Worcester depot in Boston at 7:15 o'clock A. M. and at 1:30 P. M. The cars leave Springfield for the Camp ground at 7:15 and 10:30 A. M. and 5 o'clock P. M.

F. H. Berick,

Miles Grant,

MILES GRANT,
GEO. T. ADANS,
Committee of Arrangements.

# CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held in Bowdoinham, Lancaster school house, commencing Thursday, August 28th, at 6 o'clock P. M., and continue over the Sabbath. Brethren from abroad can call on Bros. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J.

May God manifest his power there in converting

H. B. SEVEY, Chairman. H. G. SMILEY, Secretary.

### CONFERENCE NOTICE.

The Illinois Conference of Adventists will hold The Illinois Conference of Adventists will hold their Quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock P. M., and continue over the Sabbath. Brethren coming from the east or west will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island B. R., connecting with the Central at Lasalle, stopping at New Rutland on the Central R. R., where conveyances will be provided to the place of meeting. where conveyances will be provided to the place of meeting. Preaching brethren in the Conference are expected to be there. The meetings will be held in the mission test. in the mission tent.

WM. M'CULLOCK, Pres't. H. G. M'Cullock, Sec'y.

In Stark, Me., second and third Sundays in August, the 10th and 17th of said month.

In Truro, Mass., fourth Sunday in August, the 24th, in the Advent chapel.

Fraternally, Bangor, Me. July 25, 1862.

# NOTICE OF FLEDER J. V. HIMES.

Tuesday, Aug. 26. Will be at the Wilbraham camp meeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their plans for my labors after the camp meeting.

### ADVENT CAMP MEETING.

A general camp meeting for Northern N. Y., Vermont, and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Rail

Road in that place, six miles from Rouse's Point, N. Y. The Adventists in the entire region, with all persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the

objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Ecard and lodging will be provided on reasonable terms. Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N.Y., and Alvah Loomis, of Champlain, N. Y., may by addressed by any who wish accommodation or any further information about the meeting.

The meeting is located in a grove on the farm of Fry Clark, one-fourth of a mile from the depot, Perry's Mills. Water for man and beast, and lum-

Perry's Mills. Water for man and beast, and lumber for tents, in close proximity.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have

and the property and sharp in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the

Boston, July 14, 1862. JOSHUA V. HIMES.

### MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other bretheren and sisters as conveniently can attend this year large than in. can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet decided when the place of the Conference is not yet decided when the trill he seen and given

cided upon, but will be soon, and given.

O. R. Fassett, President,
I. C. Welcome, Scribe. Yarmouth, Me. July 11, 1862.

# EVANGELICAL ADVENT CONFERENCE.

THE EVANGLICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, andcontinue three days, or longer if the Conference deem it expedient.

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

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

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

JOHN PEARSON, jr.,

LEMUEL OSLER, ANTHONY PEARCE, Committee.

# BUSINESS DEPARTMENT.

### BUSINESS NOTES.

Z. W. Camfield. Thank you. It gave us equal pleasure with yourself. Supposing "Walsingham" not essential, and as we could not get it on the block with the other, we have directed simply to "Pleasant Hill, C. W."

The first No. we have directed in writing in full; and it subsequent Nos. are not received please inform us.

J. M. Orrock. Have put twelve dollars to the credit of Dr. R. Hutchinson; for which he is authorized to collect in England; but it had better be with an understanding with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in with R. Roberson, Esq., who looks to all subscribers in the first No. 2 decommodate the one who sends.

Wm. W. Patten, 1127; C. Greene, 1127; L. Martin, 1127; P. Rediker, 1127; W. Beebe, 1127; George Murphy, 1127; H. Durkee, 1101, and 26 cts. as directed, sent Aug. 2; A. Phelps, 1156; Moses A. Quimby, 1127; George Heron, 1113 — each \$1.00.

Luman Reed, 1075; Mrs. Mary M. Christie, 1156 — each \$2.00.

Wm. C. Hagerman, 1135, \$1.25.

England for their annual payments. Have mailed you

Nos. 29 and 30.

Wm. H. Swartz. We credit W. A. Owen, of B. Ohio, 50 ets. to No. 1114. I do not find the article you speak of; but think Bro. L. can supply you.

B. D. Haskell. Sent you bundle the 12th.

#### A. M. ASSOCIATION.

The "American Millenuial 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 embedied in a report. When there is any omission of the proper credit, due notice should be at once given to

Sylvester Bliss, Treasurer.

## 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

May the Lord raise up for the A. M. A. many such friends."

### Agents of the Advent Herald.

Agents of the Advent Herald.

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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.

# RECEIPTS.

The No. appended to each name is that of the Heral's 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.

Thrisday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.
2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.
3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.
4. The Sabbath. H. A. Eastman.
5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.
6. Either The Coming One or the Resurrection. S. Bliss.
7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.
8. Ministerial success, in what it consists, its secret.
J. M. Orrock.
9. Our mission, what it is, and how it should be prosessed to the proper is sent.

The voc. appeared with 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 in different States, and in some States there is more than one town of the same name in different States, and in some States there is more than one town of the same name in different States, and in our 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 o

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.