



—we might have unfolded the heavenly state to them; without Christ, we might have pointed them to “the Lamb of God, which taketh away the sins of the world.” And still they are dying! Now, while I speak, while you listen, they are dying! See! how they pass along, melancholy, sad, and speechless, sinking down into endless night! O, if they would but stay till we could yet make one attempt for their salvation! No! they would, but cannot stay. They are gone—they are gone! We shall meet them next in judgment!

Thou Judge of all! how shall we meet them, how shall we meet Thee, then? We are verily guilty concerning our brother! If thou shouldst be strict to mark iniquity, O Lord, who could stand?

Brethren, the crisis of the world is come! Are we prepared for it? Can we resign all the interest of an earthly life, and identify 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 considered 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 as highly probable if not certain, from late observations, 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 as great 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 embassies may be occasionally despatched to all surrounding worlds, in every region of space. Here,

too, deputations from all the different provinces may assemble, and the inhabitants of different worlds mingle with each other and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes objects of sublimity and glory which are no where else to be found within the wide extent of creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principle part of the population of this magnificent region. Here the glorified body of the Redeemer may have taken its principle station, as 'the head of all principalities and powers;' and here, likewise, Enoch and Elijah may reside, in the meantime, in order to learn the history of the magnificent 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 admiration 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 place—and 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 born.

A thousand worlds? There's space for millions more,  
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 hearts  
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?

"These views and reasonings are fully corroborated by the sublime descriptions of Deity contained in the Holy Scriptures. 'Canst thou by searching find out God? canst thou find out the

Almighty to perfection?' 'He is the high and lofty One, who inhabiteth eternity.' 'He is glorious in Power.' 'He dwells in light unapproachable and full of glory.' 'Great is our Lord and of great power, his greatness is unsearchable, 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 among the nations of the earth." The forty-sixth Psalm is evidently from first to last a military or warsong. It assumes tribulation, warfare, in the midst of the world; and it points the Christian to his refuge, his safe and blessed retreat, 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 unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire." If God is the source of victory, if the battle is not to the strong, nor the race to the swift, then "be still;" do not be alarmed, agitated, and vexed; but be satisfied of this, that God will be exalted in the earth. Fear not for his kingdom, be not alarmed for his cause; not a hair of the head of his saints shall perish. Be still, and know that he is not man to repent, nor a creature to fail; but the mighty God, the same yesterday, to-day and forever.

This prescription is suitable to the age in which we live, in scenes that are opening on a world that appears to be about to go through its last baptism. What are some of the grounds of disquiet in the minds of true Christians? Why is it that we need the prescription, "Be still"? We answer, first from the imperfection of our knowledge. We see but a fragment of God's procedure; we cannot see that out of evil he still brings good. When we behold overshadowing error, we think it will deepen and darken till the whole sky is overcast; whereas, by and by it is dissolved, and truth shines forth with all the splendor of the sun, and the momentary cloud seems to have only increased in the intensity of the glory that succeeds and follows it. We hear of divisions and disputes among Christians; we think the church is going to pieces; but that is because we see a part, we do not see the whole. If we saw the whole, we should discover that the momentary discord is only preparatory to lasting harmony; the dispute of a day precedes the peace that will prevail through ages to come. We see through a glass darkly; we do not always recollect this; and because we forget it,

and fancy that we can see more clearly than is the case, we are troubled and disquieted. Because we are blind, we think the world is going to pieces, and that God has left it to itself.—*Cumming.*

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 delivered by the apostles. An apostate church, with its slavish dogmas and corrupt hierarchy, was enthroned on the high places of Christendom. Thus, by the determinate counsel of God, it was ordained that the development of the divine attributes should be clearly manifested, and the final triumph of the Redeemer set forth, when he should overcome the powers of death and hell!

Therefore it came to pass, that as time rolled on, the mystery of iniquity was permitted to work until man seemed, as of old, to have corrupted his way upon the earth. While in the East, millions were sunk in idolatry, or bowed beneath the yoke of the false prophet, in Europe the Papacy trampled on thrones and kingdoms, and oppressed mankind by its despotic sway. Everywhere the blackness of night seemed to overshadow the earth. Had God, indeed, hidden his face and forgotten his people? No; since the covenant renewed with Noah he never has left the world without a witness for the truth. He raised up a band of faithful martyrs who, like the patriarchs in Canaan and Egypt, like Daniel and the prophets in Babylon beside the banks of the Chebar and Euphrates, like John the Baptist before Herod, also among the Roman catacombs and the Cottian Alps, and the vales of Languedoc, in Moravia and Britain, in many a mountain cave, and untrodden solitude, bore their testimony to the gospel, and sealed the testimony with their blood. Often driven from their homes and persecuted by their unrelenting foes, they still maintained and handed down through an unbroken line of witnesses, from age to age, the faith committed to the saints; and the "blood of the martyrs was the seed of the church."

But hushed at length was the voice of the witnesses. The Albigenses were extirpated by fire and sword. The preaching of Wickliffe and the Lollards, of Jerome and Huss, of the early apostles of the reformed churches, was no longer heard. All was silent; it was the triumph of despotism and priestcraft. And now again, the oppressed and despairing church believed that soon God would avenge his slaughtered saints, and descend in person to redress the evils of a suffering world. But not yet was their expect-

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 earth.

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 be long 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 against the coming deluge, and thus they were 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 fro, and knowledge shall be increased.

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 darkness.

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 diminished 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 irresistible 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 Euphrates 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 messengers 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 glad some lays,

Go tell Messiah's story,

And I'm with thee all the days.

From the Millennial News.

### The Destiny of the Earth.

What is to become of the earth? Is it to remain in its present state forever? Is it to be annihilated? Or is it to undergo a change for the better, and become the dwelling place of righteous and happy beings forever? We believe that it will be renewed, and will, world without end, be the abode of the redeemed. We read "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Ps. xxxvii. 11; xxii. 29, 34. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. vii. 27. "Blessed are the meek; for they shall inherit the earth." Matt. v. 5. "The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith;" thus Abraham and his spiritual seed are heirs of the world

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!"

H.

### 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 interest:

Most of your readers are doubtless aware, from the information diffused by the newspapers, that His Holiness, the Pope, has summoned a species of council to meet at Rome in the month of May, for the avowed purpose of canonizing a band of missionaries, both male and female, who were slain by the Japanese long ago; in other words, so far as his authority goes, of adding another company to the multitude of saints who already blasphemously divide with Christ, according to Romish notions, his work as "the only mediator between God and man." The meeting of this assembly has stirred in a wonderful manner the governments both of Italy and France, not, assuredly, from any regard they bear to the martyrs of Japan; not, alas! for any jealousy they feel for the invaded glory of the Son of God but because they entertain the belief that there is another object in view in summoning this assembly than the one ostensibly set forth. Both in Italy and France the temporal dominion of the Pope has occupied of late much attention, and most reflecting men are convinced that it constitutes the real difficulty in the way of a satisfactory settlement of the affairs of this country. This matter has been discussed in the French

Chambers and in the Italian Parliament, in such a 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. The 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 Roman 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, 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 temporal 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 dominion to the church, which is now being fulfilled, may be one of these, it is unexampled temerity to declare that necessary and indispensable which Providence, by its acts, is demonstrating not to 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.

Any letters addressed in this way will be forwarded 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 known 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 friend,

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 names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



## ADVENT HERALD.

BOSTON, 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 A. M. Association an efficient instrumentality for good.

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

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

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 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

#### To Correspondents.

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

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 forth positively as the meaning of that symbol. The idea we favor is that they are appendages of the living creatures, to show the velocity of their movements.

Of the "living creatures," however, we are clearly of opinion that they are identical with the "seraphims" in Isa. 6: 2 and the "four beasts" or living creatures in Rev. 4: 8. These last unite in 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 we shall reign on the earth." Rev. 5: 9, 10. 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 mean the seventh day sabbath? Is Paul addressing the Jews, or Gentile Christians in this epistle?

Z. B.

ANSWER. The epistle to the Colossians, 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 Sinai and supplementary covenant had ceased to be significant—the substance having come of which they were only shadows. On the epistle to the Colossians Dr. Whitby remarks thus:

"As for the occasion of it, Theodoret informs us that 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 angels."

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."

All of those observances were Jewish, and had all alike been "blotted out" by being nailed to the 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 the word "sabbath" or "sabbaths" is used above 60 times, and signifies in 56 of those places, without any question, the Jewish weekly sabbath; and in the other places it is used by a metonymy for the whole 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 seventh-day sabbath, as will appear by a comparison of 2 K. 4: 23; Isa. 1: 13; 66: 23; Lam. 2: 6; Ezek. 45: 17; 46: 1; Hos. 2: 2; Amos 8: 4. Being here mentioned in the same connection, it is reasonable to suppose it refers to the Jewish seventh-day. The Sabbath is often referred to in the *Old Testa-*

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 intended.

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.

CHAPTER VIII.

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 supposed time of Nehemiah'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, concluding it to have been proved that the 1290 years close with the battle of Gog and Magog, which is 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 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 decree for that restoration.

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 or end.

"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 saints.

"Know, then, and understand:

"From the going forth of the Oracle to restore [thy people], and to rebuild Jerusalem, until Messiah the Leader, shall be seven weeks and sixty-two weeks.

"[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 cut off; and (thy people) shall not be His: a people of the Leader to come shall destroy both the city and the sanctuary; and its end shall be in a deluge. 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 abomination of desolation, even until the consummation [of the 2300 days]; but then the decreed [desolation] shall be poured [in turn] upon the Desolator."

"This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the concise original) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted 'desolation of the Jews' should cease and their 'sanctuary be cleansed,' or their temple finally be rebuilt; by determining a certain fixed point or epoch within it,—namely, the destruction of the city and temple of Jerusalem by the Romans, A. D. 70; for, counting backwards from thence seventy weeks of days, or 70 times 7, 490 years, we get the beginning of the period, B. C. 420; and this being known, the end of the period, also, A. D. 1880; for 420 and 1880 make 2300.

"The destruction of Jerusalem, therefore, divides the whole period into two unequal parts; the former consisting of 490 years, beginning B. C. 420; 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 it consists, are historically divided into 62, 7, and 1 weeks; and the one week subdivided into a half-week. At the expiration of 62 and 7, 69 weeks, or 483 years, Messiah the Leader was to send forth 'his 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 A. D. 14; and the one week, or Passion week, in the midst of which our Lord was crucified, A. D. 31, began with his public ministry, A. D. 28, and 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 weeks; and there were five weeks, or thirty-five years, after the passion week, to the destruction of Jerusalem. So that the seventy weeks must be chronologically divided into sixty-four, one, and five 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, Mosaic, 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 anointed,' or 'invested with all authority in heaven and earth' (Matt. 28: Rom. 1: 4, &c.).

"The decree of the Oracle for restoring the Jews, and rebuilding Jerusalem, could not refer to their return from the Babylonish captivity, which was now past, and the city rebuilt by Nehemiah, long before the commencement of the prophecy, B. C. 420, in the fourth year of Darius Nothus; it must, therefore, relate 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).

"When the Jews should reject and cut off the Messiah, they should also be rejected by him, and 'no longer his' peculiar people, as expressly foretold by Moses (Deut. 32: 5, more correctly translated), and by the prophets (Hosea 1: 9, &c.), until

their final adoption (Zech. 8: 8); and 'the Roman armies' were to be sent, as 'people of Messiah to come' in judgment, in order to be the executioners of indignation against that 'wicked and apostate generation' of the Jews (Matt. 23: 35, 36).

"The abomination of desolation' were the desolating standards of the Roman armies, which were held in abomination by the Jews, on account of the idolatrous worship paid to the images of their gods which they displayed. The phrase occurs in the same sense afterwards (11: 31; 12: 11); and its signification is ascertained by our Lord himself, in his reference to and citation of this very prophecy of Daniel (Matt. 24: 15), as explained of 'the Roman encampments besieging Jerusalem' (Luke 21: 20). This testimony of our Lord himself is decisive to prove that the seventy weeks expired with the destruction of Jerusalem, A. D. 70, and, consequently, that they began B. C. 420. And the fourth 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.

Dr. Hales then commenced the 1290 and 1335 days in A. D. 70, and ended the former with Wickliffe in 1360, and the latter with John Huss in 1405. 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 the two conjectural periods, and the judges, by Paul's 450 and 40 years,—and the authentic periods 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 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 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 reconnaissance in force.

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

The enemy appeared in considerable force. They made no further demonstration than to drive our men a short distance.

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 murdered. He was sick and on his way to his brigade.

The guerrillas upset his vehicle and shot him when on his knees begging for quarter. He lived but a few hours. When the 9th Ohio Regiment learned the facts they marched to the scene, burned

all the houses in the neighborhood, and laid waste the lands. Several men implicated were hung on trees.

Guerrillas are rapidly increasing, and trains are fired upon. One man was killed and 13 wounded on the train for Columbia to-day. Companies are 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 Unionists.

Headquarters, six miles beyond Culper, Va., Aug. 10. A battle was fought yesterday between 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 maneuvering, 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 embarrassed 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 became 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 fresh 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 morning 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 co-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 abandoned 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.

On the 27th ult., at 4.45 P. M., when 15 miles

north of Manzanilla, while the passengers were dining, an alarm of fire was heard. The steamer was promptly headed for the shore, 3 1-2 miles distant, the flames meanwhile making fearful headway. At a quarter after 5 the upper deck fell. Soon after 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 ashore 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 arrived 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 of Manzanilla.

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 Manzanilla 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. However 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 averse 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 of intervention, is very remarkable at a moment when, according to general report, M. Thovnel 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 Americans alone."

### 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 matter now before the English public is the new war with China, which has without the least warning become 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 without giving offence to either. But we have made 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 despotism 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 disembowelled?" The course which we have lately been pursuing in China ought to arouse the deep indignation of the country; but we appear 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 invariably 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 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 reported but not fully authenticated attempt of the same kind which gave rise to some alarm several weeks back.

Indeed, the Russian Government exhibits at present the most feeble anxiety to keep political intelligence from either entering or passing out of Russia. The King of Belgium was better, and would probably recover.

It is stated that the French loss in Mexico, in battle and by sickness, amounted to 1200. The French 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 regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## MY JOURNAL.

## 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 reference to abstinence from all narcotics as well as 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 entertained with stirring speeches from various speakers in the vicinity and from Montreal, with music and song, closing with a speech from Mr. Huntington, M. P., on the legal aspect of the reform. They will soon get a law in Parliament that will aid them in the work.

The temperance cause in Canada East is in advance of the United States. The reformers are in good earnest. God give them good speed.

In the evening Mr. Gower, Grand Secretary of the Grand Orange Lodge of Western Canada, lectured on the "cause and origin of Orangeism," or true Protestantism. The lecture was given in the 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 Advent lecture, and left with the same astonishment and delight that many have done on hearing an able lecture on the second coming of Christ. I 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 originated in Western England, on the landing of William the Third, Prince of Orange, in the year 1688, and under his auspices. The first code of

laws was written by Dr. afterwards Bishop Burnett. 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 work.

Wednesday, July 2. At 5 A. M. Elder L. M. Dudley called to convey me to Farnham, sixteen miles distant. We bade adieu to Bro. Lawrence and family and Bro. Hutchinson, and rode out eight miles to the widow Lucretia Lawrence, where, by special arrangement, we took breakfast. 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. 24. The 14th verse brings us to the end of the age, when this gospel of the kingdom shall have been 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 time, no, nor ever shall be. If this is the greatest that ever was or ever shall be, and is in the past, at whatever time, then that in Daniel cannot be the greatest that ever was and be in the future; for there never shall be so great as that foretold by Matthew. To say, as is sometimes done, that that in Matthew related to the Jews at Jerusalem's fall, 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. And the difference between intense trouble and great tribulation is a distinction without difference. The distinction will not stand. The two descriptions are identical. They both, therefore, refer to futurity and to the same event, and not to Jerusalem's destruction.

But will Matt. 24 apply to the Christian persecutions since the destruction of Jerusalem?

The same difficulty meets us as before, the identity between this and Daniel's time of trouble in the 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 the holy place is the church, which is called God's temple. Then what is the abomination of desolation standing in the church? "The papacy," it is answered. Then the tribulation cannot embrace

the pagan persecutions, beginning in the apostolic age, for the papacy was not then set up. But why, if it is the papacy in the church, were those in Judea at the time it appeared in the church to flee to the mountains? And this they are directed to do because of the coming tribulation, evidently to escape it. The absurdity and incongruity of the theory are its own refutation.

But does it refer to general trouble in the last days, by various causes? Clearly not. It is a trouble to have its rise by placing the abomination of desolation, spoken of by Daniel the prophet, in the holy place. It is to affect particularly and first of all those in Judea; it is therefore a clear implication that the holy place is in Judea, from whence 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 arise.

But what is the abomination of desolation, which shall stand in the holy place? Paul speaks of it in 2: Thess. 2:3,4. "And that man of sin be revealed, the son of perdition; who opposeth and exalteth 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 spirit.
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 thing.

I am not fully satisfied that Judas is the one, but he may be.

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 seraphims, 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 same hope as do the living, longing for the 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 number forty-seven baptized believers, and are prospering under the labors of their pastor. May God assist him in holding forth the word of life, that they as well as Paul may rejoice in the day of

Christ, and that they may not have labored in vain, or have spent their strength for nought. They have subscribed for the erection of a church, and the work is in progress. God permitting, I shall preach this evening to the people.

The following, for the Herald, is given by Solomon:

"A false balance is abomination to the Lord: but a just weight is his delight." . . . "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." Prov. 11:1,3. "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." Prov. 13: 3. "The backslider in heart shall be filled with his own ways." Prov. 14: 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 spirit than he that taketh a city." Prov. 16:32. "Whoso rewardeth evil for good, evil shall not depart from his house." Prov. 17:13.

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 "become 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 library 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 their trouble.

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 in the way that he should go, and when he is old he will not depart from it.

Yours, in hope of speedy deliverance,

J. MILLER.

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 tintured with Judaism, is one of the books that should be in every Sabbath school library.—Ed.]

From Bro. Jeremiah Spear.

Bro. BLISS:—As the church at Derby Line was not reported at our late Conference held at Waterloo, C. E., permit me to say that we, as a church, are still trying to stem the flood of opposition and



