



and the next moment we had both fallen locked in each other's arms, upon the solid earth above. I was free but still upon the verge of the pit, and any moment we might both be hurled to destruction.

"Quick, master!" cried the guide; "up! up! and run for your life!"

I staggered to my feet with a wild cry of hope and fear, and half-supported by my faithful companion, hurried up the sloping sides of the crater. As we reached the ridge above, the ground shook with a heavy explosion; and looking back, I beheld with horror, a dark smoking pit, where we had so lately stood.

And then, without waiting to see more, I turned and fled over the rough ground as fast as my bruised limbs would let me. We reached our horses in safety, and hurried down the mountain, gave the alarm to the villagers, who joined us in our flight across the country till a safe distance was gained.

Here I bade adieu to my faithful guide, rewarding him as a man grateful for the preservation of his life might be supposed to do.

A few days later, when the long-extinct Hecla was again convulsing the island, and sending forth its mighty tongues of fire and streams of melted lava, I was far away from the sublime and awful scene, thanking God I was alive to tell the story of my wonderful escape from a burning tomb.

### Trickery of a Cardinal.

The Times' Italian correspondent tells the following story.

I was visiting the other day the convent of San Michele in Bosco. It was formerly the residence for the Cardinal Legate, and Pope Pius IX. took up his abode there at the time of his last visit to his northern dominions, in 1857. The Cardinal Legate, bent on making grand preparations for his holy guest, sent for a sculptor, by name Pacchioni, who, since 1848, had been shut up in a State prison for political offences.

He asked the artist, a distinguished master in his profession, whether he was equal to the task of decorating a private chapel destined for the use of the Pope with a fac-simile of the statue of the Immaculate Conception, which had just been inaugurated in Rome by the Pope, who, as the world knows, was still all flushed with the achievement by which he had added a new mystery to the Catholic dogma. The statue with those of the four evangelists at the corners of the chapel, was to be made in the short space of twenty-eight days. The Cardinal agreed upon a handsome payment, and engaged to restore the prisoner to freedom. The sculptor went to work for dear liberty; the statues were executed with masterly skill, and nothing could equal the delight of the Cardinal on seeing the whole ready at the right time, or that of the Pontiff at the sudden and ingenious surprise that had been prepared for him.

On the eve of the Pope's arrival the Cardinal called the artist aside, praised and thanked him with every demonstration of affection, and asked him whether he would find it too hard to go back to his dungeon for a day or two, that the Pope might be allowed the exercise of his clemency, and that the prisoner's pardon might seem to flow from the source of all grace and pardon.

In an evil hour the sculptor, who, be it observed, had been at large all the time he was at work, and had a hundred opportunities of putting the Papal frontiers between him and his former jailers, allowed himself to be put under lock and key, and submitted to a durance which he was too sure would be mere matter of form, and would not be prolonged beyond the first day of the Pope's visit.

Well; the Pope arrived, the Pope stayed, the Pope departed; Pacchioni's prison door remained locked and bolted.

Two long years passed; the Cardinal never paid one penny of the stipulated bargain, and the swindled victim would, in all probability, have perished in his chains, but for the happy events of 1859 which came to his release, as to that of so many of his fellow-sufferers.

I know these particulars from sources which leave me no doubt as to their full authenticity,

and make myself a voucher for the truth of every word I have written. Pacchioni was set free on the very day after the flight of the Pontifical authorities from Bologna.

### The Contrabands' Freedom Hymn.

The following curious hymn comes to us from the Secretary of the Young Men's Christian Association, who received it from the missionary among the contrabands at Fortress Monroe. It will be seen that there is evidence in this hymn that the slaves in a considerable part of Virginia, at least, have had a superstitious faith in being freed some time in the future. The air to which the hymn is sung is in the minor key, and very plaintive:—*N. Y. Tribune.*

To the Editor of the *N. Y. Tribune.*

Sir: I this evening received the accompanying song from the Rev. L. C. Lockwood, recently employed by the New York Young Men's Christian Association in its army work, and at present laboring under the auspices of the American Missionary Association, among the slaves at Fortress Monroe.

Mr. Lockwood publicly referred to this song during his late visit to this city, and upon his return to the fortress he took it down verbatim from the dictation of Carl Holloway, and other contrabands.

It is said to have been sung for at least fifteen or twenty years in Virginia and Maryland, and perhaps in all the Slave States, though stealthily, for fear of the lash; and is now sung openly by the fugitives who are living under the protection of our government, and in the enjoyment of Mr. Lockwood's ministry.

The verses surely were not born from a love of bondage, and show that in a portion, if not in all the South, the slaves are familiar with the history of the past, and are looking hopefully toward the future.

Yours, respectfully,

HARWOOD VERNON.

*New York, Dec. 2.*

LET MY PEOPLE GO.

A Song of the "Contrabands."

When Israel was in Egypt's land,  
O, let my people go!  
Oppressed so hard they could not stand,  
O, let my people go!

CHORUS.—O, go down, Moses,  
Away down to Egypt's land,  
And tell king Pharaoh  
To let my people go!

Thus saith the Lord, bold Moses said,  
O, let my people go!  
If not, I'll smite your first born dead!  
Then let my people go!

No more shall they in bondage toil,  
O, let my people go!  
Let them come out with Egypt's spoil,  
O, let my people go!

Then Israel out of Egypt came,  
O, let my people go!  
And left the proud, oppressive land,  
O, let my people go!

O, 'twas a dark and dismal night,  
O, let my people go!  
When Moses led the Israelites,  
O, let my people go!

'Twas good old Moses, and Aaron too,  
O, let my people go!  
'Twas they that led the army through,  
O, let my people go!

The Lord told Moses what to do,  
O, let my people go!  
To lead the children of Israel through,  
O, let my people go!

O, come along, Moses, you'll not get lost,  
O, let my people go!  
Stretch out your rod and come across,  
O, let my people go!

As Israel stood by the water's side,  
O, let my people go!  
At the command of God it did divide,  
O, let my people go!

When they had reached the other shore,  
O, let my people go!  
They sang a song of triumph o'er,  
O, let my people go!

Pharaoh said he would go across,  
O, let my people go!  
But Pharaoh and his host were lost,  
O, let my people go!

O, Moses, the cloud shall lead the way,  
O, let my people go!

A fire by night, a shade by day,  
O, let my people go!

You'll not get lost in the wilderness,  
O, let my people go!  
With a lighted candle in your breast,  
O, let my people go!

Jordan shall stand up like a wall,  
O, let my people go!  
And the walls of Jericho shall fall,  
O, let my people go!

Your foe shall not before you stand,  
O, let my people go!  
And you'll possess fair Canaan's land,  
O, let my people go!

'Twas just about the harvest time,  
O, let my people go!  
When Joshua led his host divine,  
O, let my people go!

O, let us all from bondage flee,  
O, let my people go!  
And let us all in Christ be free!  
O, let my people go!

We need not always weep and mourn,  
O, let my people go!  
And wear these Slavery chains forlorn,  
O, let my people go!

This world's a wilderness of woe,  
O, let my people go!  
O, let us on to Canaan go,  
O, let my people go!

What a beautiful morning that will be,  
O, let my people go!  
When time breaks up in eternity,  
O, let my people go!

### Instructive Example.

When King David, weeping, with head uncovered and barefoot, was making his weary way up Mount Olivet, fleeing from the rebel Absalom, "one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord I pray thee turn the counsel of Ahithophel into foolishness." The Lord did so. Although the counsel of Ahithophel heretofore had been "as a man inquired at the oracle of God," yet from some unapparent cause his advice was rejected. The sacred writer explains it: "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." Don't say this was the age of miracles. There was nothing miraculous in this. Two military opinions were presented to Absalom, and he chose the worse, as is often done. One might read the two now, (see 2 Sam. xvii. 1-13) and but for the subsequent history, be in doubt which was the better. It was the old question between a sudden unlooked for blow and a slower overwhelming movement. Absalom deliberated and chose, but back of all the deliberation the Spirit lifted the veil, and shows us God holding the rebel's mind in his hand.

Ahab, King of Israel, in concert with Jehoshaphat, had formed a plan to fight against the Syrians, and before he set out he called around him his cabinet,—so-called prophets,—and asked them if he should go. They said with one voice "Go," and he went—to his own destruction. How did it happen? A vision of the true prophet Micaiah will show. Standing before Ahab, the hated but inflexible seer said, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets."

Lying spirits and lying men, and the father of lies himself, are overruled and used by Jehovah to accomplish his purposes in the actions of men. "The king's heart [and our President's and general's and the rebels'] is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will." Therefore pray.—*N. Y. Ind.*

From the London Quarterly Journal of Prophecy.

### The Epistles to the Thessalonians, and the Lord's Coming.

Continued from our last.

This brings us to the last passage we propose to notice from these epistles,—viz., 2 Thess. 2.

1-8. The leading subjects in these verses are, the coming of Antichrist—his temporary triumph; and his complete destruction, at and by the Lord's coming. We have here another specimen of the way in which the Holy Spirit, in testifying of a coming Saviour, introduces one point after another, and shews the relation of each to that great central event, the Lord's appearing. The Thessalonians, it seems, were troubled in mind, as the result of some mistake respecting "the day of the Lord." In much wisdom and love Paul wrote as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is generally allowed that the last words should be rendered, "is set in." He then told them that the day should not come until Antichrist was revealed, and had attained a height of worldly glory yet unparalleled; and further, that he would be ultimately destroyed by the "brightness of the Lord's coming." There are some who teach, that though "that day" will not come till after the rise and reign of Antichrist, that the Lord himself will come before both. Let us test this novel opinion by the passage before us. I ask attention to three points:—

1. That the terms, "the coming of the Lord," and "the day of the Lord," are used interchangeably, as referring to the same period. Besides 2 Thess. 1. 7-10, and 2. 1-8, now under examination, let 1 Cor. 1. 7, 8; Luke 17. 21; 1 Cor. 3. 13, 4. 1-5, be studied on this point. 2 Pet. 3. 4-10 should also be considered. In ver. 3, we are told that scoffers in the last days will say, "Where is the promise of his coming?" Peter answers, "The day of the Lord will come." In agreement with this fact, that the coming of the Lord and the day of the Lord do not refer to different events many years apart, both are said to "come as a thief." See Rev. 3. 3, 16. 15; Matt. 24: 43; 2 Pet. 3. 10; 1 Thess. v. 2-4. Those who will take the trouble diligently to examine and compare the above passages, must, I think, unless influenced powerfully by a human system, see that there is no ground for the distinction made. The fact seems clear, that the coming of Christ introduces his day, and forms part of it, even as the period of the sun's rising is part of the natural day. Thence we read, "so shall the Son of Man be in his day," Luke 17. 24. He is speaking of His coming as the lightning. The new theory teaches that the coming of the rising Sun of Righteousness above earth's horizon is many years before the day begins or sets in. It is true that "the day of the Lord" sometimes signifies a protracted period; but its "coming," 2 Pet. 3. 12, or beginning, is ever identified with the coming of Christ.

The separation of "the coming" from "the day" has, I conclude, no authority from the epistles to the Thessalonians; both are indeed mentioned distinctly, but not isolated from each other by a period of years, and a long series of unparalleled events. In 1 Thess. 2. 19, we read "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" In 1 Cor. 1. 7, 8, he says, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And in 1 Thess. 3. 13: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with his saints." In 1 Thess. 1. 10, Paul speaks of "waiting for God's Son from heaven;" and Peter exhorts the saints of this dispensation to be looking for and hasting the coming (see margin) of the day of God, with which some tell us we have nothing to do. I have already shewn that 1 Thess. v., and what is there said of the day, synchronises with what is said in 1 Thess. 4. of the coming. I would also remind of the fact, that "the rest" given to the saints, and the glorification of Christ in them, spoken of in 2 Thess. 1., will be "in that day," even the day of tribulation and destruction to the wicked, and not several years before the day sets in.

2. The teaching of the apostle in 2 Thess. 2. 1-8, in common with many other scriptures, I consider is, that the Antichrist will be person-

ally manifested on earth, before Christ is personally revealed from heaven. I shall not attempt to go into any description of Antichrist, only just avowing my belief, that, while there have already been "many Antichrists," that the Antichrist is yet to come, and that he will be an individual. The following passages, among many others, refer to this awfully wicked being: Isa. 10, 5-34, 11, 4, 14, 1-25; Dan. 8, 8-28, 8, 9-27, 9, 29, 11, 36-45; 1 Thess. 2, 1-8; 1 John 2, 18; Rev. 13, 17; and I believe they all teach that Antichrist will precede, and not succeed, the second appearing of the Saviour. It is impossible to go into the proof of this in this paper. I can only just ask the reader especially to study the prophecy of the little horn, Dan. 7, 8, and to observe that nothing is said of "the coming of the Son of Man" until after the little horn is developed, and has gained his height of fearful wickedness. I would also ask that the other passages in Daniel pointed out may be studied, in connection with our Lord's prophecy respecting his second coming, Matt. 24, 15-31. In Dan. 11, 36-45, we have the character and actions of the last Antichrist fully described; and then, after the prediction "he shall come to his end, and none shall help him," we have in the next chapter—which is evidently a continuation of the same prophecy—a description of the resurrection and glory of the saints, 12, 1-3, which of course includes the second coming of the Saviour; and all this is clearly after the rise and reign of Antichrist.

The passage before us agrees with these scriptures. It teaches that "that day shall not come," (which means it shall not begin, and we have proved that it begins with the coming of the Lord;) "it shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The teaching clearly is, Antichrist on earth, before Christ from heaven.

### Interesting from the South.

The Richmond Examiner of January 2 laments the condition of the rebel army in the following strain:

"The present condition of our army is a cause of severe and painful anxiety. The courage of our troops is not abated, the eagerness for the fray is not relaxed, and yet demoralization is creeping in, we fully believe, from the insane and reckless neglect of the government to sustain and to cultivate the spirit of our soldiery.

There is too much drunkenness among the officers on the Potomac, and too much vacant idling among the men. We are informed, as a positive fact, that in the majority of the army on the Potomac the practice of regimental drills has fallen into complete disuse. This alone would be sufficient to demoralize any army in such circumstances as ours.

We cannot shut our eyes to the fact that the army is becoming a name of terror and dread to the minds of our citizens. The newspapers are still filled with advertisements of bonuses for 'substitutes,' although the War Department has adopted a rule restricting the number of substitutes to one in each company. The rates paid for substitutes are enormous. We are informed that they average from two hundred to two hundred and fifty dollars; and we have been told of a recent instance where fifteen hundred dollars were paid for the prompt procurement of a substitute to take the place of a private suddenly constrained to leave the army. Evidences stare us in the face of the unwillingness of men to accept the life of famine, dirt and vacant idleness in the army. Richmond is filled with soldiers who have come out of the hospitals, or who have got here on some pretense or other, applying for discharges, and striving and wriggling in all sorts of ways to get out of the army. It was but a few days ago that a soldier discharged from one of the hospitals here, committed suicide rather than be constrained to return to the army.

The authorities at Richmond may assure themselves, that as long as the health of the army is neglected and it is maintained in its dirty, sluggish condition, the drill neglected, the half-rations of commissaries winked at, the rowdiness

of officers passed over, and the vacancy and idleness of a 'defensive policy' held out as rewards to volunteering, the army will not be filled and replenished but from few classes of our people." *A year closing under gloomy auspices and opening with evil tidings.*

Under the above caption the Examiner of the same date commences an article thus:

"The year closed under gloomy auspices, with a check at Drainsville and a rumored disaster in Missouri. The year which yesterday began has opened with evil tidings. We fear that there is no doubt of the fact that the Northern Union has consented to the surrender of Mason and Slidell; and with that event all hope of an immediate alliance between the Southern Confederacy and Great Britain must cease."

The Examiner then goes on to portray the depth of degradation to which the North has been reduced by the surrender of Mason and Slidell, in which it can find no consolation, however, because it removes the chance of a war with England, and because it cannot discover any sign of a popular revulsion at the North against this action of the government, which is evidently sustained by the people. Then it believes that Palmerston is the friend of the North, but thinks that the Palmerston ministry must soon be overthrown, as the interests of the British people are with the South, and then intervention will assuredly take place. The editor closes as follows:

"But, for some time, we may be left alone in this quarrel. Let us not repine, though the task be heavy on the arm. If we would respect ourselves, consolidate our nationality, ensure our future independence, and transmit a heroic memory to posterity, we must prove to ourselves and to all others that our own unaided strength is sufficient for our own redemption. If it is not, there remains one resolution by which every citizen that is worthy of freedom can avoid the sight of its extinction and the spectacle of his country's ruin—to die in the last ditch of their defense."

### Early Impressions.

A sapling cut, or otherwise injured, will through many years bear marks of rough treatment: so good or bad impressions made on the youthful mind may be manifest in old age. We little know the destiny and effect of what we speak and write. A sentence uttered and forgotten by the speaker may reverberate through time and be heard in eternity. All can look back to something learned in childhood which has measurably influenced their character in after life. The following incident is illustrative of the perpetuity of ideas once expressed:

While living in Montreal, C. E. my father took me to a Sunday school celebration. I could not have been then far from six years old. One of the ministers spoke of birds and the instruction to be received from them, and among other things shewed that we may learn (1) from their creation or existence that there is a God;—(2) from their wants being daily supplied, that we should always trust in him; and (3) from their migrating, that we too should prepare for hereafter. I know not the speaker's name, nor whether he is still living. Perhaps he, with many others, has forgotten all about the meeting, but these thoughts have ever since been engraven on memory's tablet, and will probably never be effaced. How true it is that a word is but

"a little thing!

Dropped in the heart's deep well!

The good, the joy that it may bring  
Eternity shall tell."

As words often cut more keenly than "a sharp two-edged sword," and we may thoughtlessly utter a sentence which will cast a long dark shadow over a naturally cheerful mind producing depression of spirits and irritation of feeling; while "pleasant words are as a honey-comb, sweet to the soul, and health to the bones," it becomes us to set a watch over our lips that we sin not with our tongue, and to earnestly pray with the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

J. M. O.

### The Overturned Kingdom.

Dear Bro. Bliss:—With the desire of advancing the truth I sent the following to a religious paper. Three months having passed and it remaining unpublished I send it for your perusal and disposal. There had been much in the paper, which appeared to need something of this kind.

"Overturn, overturn, overturn."

These words are so often used, it may be well to spend a few moments in the explanation of the passage, to ascertain "the mind of the Spirit," by whose dictation they were written. In the commencement of the chapter (Ezekiel 21) the prophet is directed to "set thy face against Jerusalem and prophecy against the land of Israel." Verse 3, "And say to the land of Israel, Thus saith the Lord, Behold I am against thee, and will draw out my sword out of his sheath and will cut off from thee the righteous and the wicked." Then after specifying his purposes concerning them, he speaks of a "profane wicked prince of Israel." Verse 26, "Thus saith the Lord, remove the diadem and take off the crown"—they are to be his people and nation no more—and then adds in verse 27, "I will overturn, overturn, overturn it."—What? the kingdom of Israel;—"and it shall be no more, until he come whose right it is; and I will give it him."

Has God kept his word? Did he overturn the nation of Israel? Very well—then he has not to do it again.

We next inquire concerning the one who is to come "whose right it is," etc. We read in Gen. 49:10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," and we find them still, maintaining, though in a dependent condition, their nationality, when the long foretold Shiloh made his appearance. Said Gabriel to Mary (Luke 32, 33), "He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." As the one "whose right" to the kingdom of Israel, and "the throne of his father David" has come, we again ask, will God remember his promise? Most certainly. And although "we see not yet all things put under him;" we may add, "forever oh Lord, thy word is settled." The wise men from the east, came with the enquiry, "Where is he that is born king of the Jews?" The elders of Israel turned to the prophecies and declared that their ruler was to come out of Bethlehem; and though thus acknowledging him, and though subsequently the people escorted him to the temple, crying, "Blessed be the kingdom of our father David," &c.; the nation rejected his claim, and knowing that he was the rightful heir, said, "let us kill him, and seize on his inheritance." Declaring they had no king but Caesar, and finding fault with Pilate for the inscription which declared him "King of the Jews," they thus utterly refused to receive him, and brought on themselves the destruction of their city and temple, and their dispersion among the Gentiles.

But what becomes of the kingdom of the rightful heir? Is the promise sure? Will he yet sit on the throne of his father David? Ezekiel 37:12, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This is the Holy Spirit's explanation of the vision. No room for any spiritualizing here; 'tis a plain, literal coming up out of the grave. Here then we have it; the promise will be realized after the resurrection of the dead, not before. Then the believing Jews of every generation, will be gathered to their inheritance, and these things have their fulfillment most positively and literally. It may be asked, "Is he the God of the Jews only; is he not also of the Gentiles?" "Yes, of the Gentiles also." And when God fulfills his promise to Abraham and his seed concerning their inheritance, which can only be done by raising them from their graves, then will the time have arrived, "If ye be Christ's then are

ye Abraham's seed, and heirs according to the promise." Then will the Lord of hosts reign in "Mt. Zion and in Jerusalem, and before his ancients gloriously." We cannot properly apply that text "overturn," &c. to the present state of things, because it has long since had its accomplishment; it has long since been "no more," and will so continue till the coming back of him who has gone to receive the kingdom and to return. Therefore the conclusion of the whole matter is, when he comes the second time, then he will fulfill all these promises, "to the Jew, and also to the Gentile," and in his own person, in the new earth, reign "King of kings, and Lord of lords." A better, more applicable, and probably more correct scripture to describe the present state of things, is found in Jer. 25—the cup which is sent to all the nations of the earth, when "evil shall go forth from nation to nation;" which is to continue till the close of the present dispensation, when "the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ." X.

### Bunyan's Home in Bedford Jail.

"I was had home to prison."—BUNYAN.

Home to prison! And wherefore not? Home is not the marble hall, nor the luxurious furniture, nor the cloth of gold. If home be the kingdom where a man reigns, in his own monarchy, over subject hearts—if home be the spot where fireside pleasures gambol, where are heard the sunny laugh of the confiding child, or the fond "What ails thee?" of the watching wife—then every essential of home was to be found, "except these bonds," in that cell on Bedford-bridge. There, in the day-time, is the heroine wife, at once bracing and soothing his spirit, with her zeal and womanly tenderness, and, sitting at his feet, the child—a clasping tendril—blind and therefore best beloved. There, on the table is the "Book of Martyrs" with its records of the men who were the ancestors of his faith and love; those old and heaven-patented nobility whose badge of knighthood was the hallowed cross, and whose chariot of triumph was the ascending flame. There, nearer to his hand, is the Bible, revealing that secret source of strength which empowered each manly heart, and nerved each stalwart arm; cheering his own spirit in exceeding heaviness, and making strong through faith, for the obedience which is even unto death. Within him the good conscience bears bravely up, and he is weaponed by this as by a shield of triple mail. By his side, all unseen by casual guest or surly warder, there stands with heart of grace and consolation strong, the Heavenly Comforter; and from overhead, as if anointing him already with the unction of the recompense, there rushes the stream of glory.

And now it is nightfall. They have had their evening worship, and, as in another dungeon, "the prisoners heard them." The blind child receives the fatherly benediction. The last good-night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table. A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is passion in his soul. "He writes as if joy did make him write." He has felt all the fullness of his story. The pen moves too slowly for the rush of feeling as he graves his own heart upon the page. There is beating over him a storm of inspiration. Great thoughts are striking on his brain and flushing on his cheek. Cloudy and shapeless in their earliest rise within his mind, they darken into the gigantic, or brighten into the beautiful, until at length he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in a palace beautiful, with its sights of renown and songs of melody, with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of its cell. It is not a rude lamp that glimmers on his table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered into his soul. Chainless and swift, he has soared to the Delec-

table Mountains—the light of heaven is around him—the river is the one clear as crystal, which floweth from the throne of God and of the Lamb—breezes of Paradise blow freshly across it, fanning his temples and stirring his hair. From the summit of the hill Clear he catches rare splendors; the new Jerusalem sleeps in its eternal noon; the shining ones are there, each one a crowned harper unto God; this is the land that is afar off, and that is the king in his beauty; until prostrate beneath the insufferable splendor, the dreamer falls upon his knees and sobs away his agony of gladness in an ecstasy of prayer and praise. Now think of these things: endearing intercourse with wife and children, the ever-fresh and ever-comforting Bible, the tranquil conscience, the real imaginings of the mind, the faith which realized them all, and the light of God's approving face shining broad and bright, upon the soul, and you will understand the undying memory which made Bunyan quaintly write, "I was had home to prison."—Rev. William Morley Pun-shon.

### Longfellow's "Art is Long."

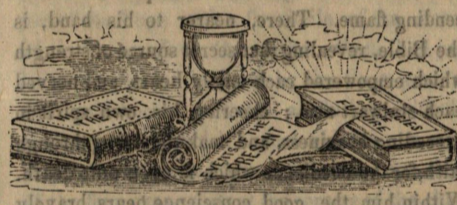
The late Dr. Kitto was fond of poetry, and occasionally wrote it himself. A fine conception or a glowing image afforded him intense pleasure. He had met with the following verse from Longfellow, as a motto in some book he had been reading:

"Art is long and time is fleeting;

And our hearts, though strong and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave."

He committed the lines at once to memory, and advised his eldest daughter to do the same. "I would," said he, "give fifty pounds to be the author of that verse; he has done something for the world—he has given it a fine and beautiful idea." Who it denying the originality of Longfellow's idea, he was not the first who embodied it in poetry. Dr. King, Bishop of Chichester, in a volume of poems published in 1657, has:

"But hark! my pulse, like a soft drum,  
Beats my approach, tells thee I come;  
But slow how'er my marches be,  
I shall at last sit down by thee."



## ADVENT HERALD.

BOSTON, JANUARY 18, 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.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal

generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it, that it is supplied? They would not wish us to abandon the Herald; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

THE RAM; WHICH "BECAME GREAT,"—MEDO-PERSIA.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last," v. 3.

Of the significance of this symbol there is no room for question,—the inspired interpreter having affirmed, in v. 20: "The ram which thou sawest having two horns are the kings of Media and Persia."

In the original, "horns" is in the dual number; which requires the expression, "two horns," in our rendering. Some commentators have applied those symbols to individual persons; as Melancthon, who supposed the ram to be representative of Cyrus, and the horns to be the Medes and Persians in his army; or, as Hugo, Calvin and others, who supposed Cyrus and Darius to be the two horns. But such individual application of the symbol makes the emblem incongruous and monstrous. By the phrase, "the kings of Media and Persia," it is plain that the meaning is not two kings, one of each of those nations, but all their kings; so that not persons, but dynasties, the ruling powers confederate in the conquest of Babylon, are thus symbolized. The ram, then, brings to view the Medo-Persian empire as a united power; whilst the horns represent the two great divisions, the united dynasties of which constitute that power.

Why the ram is selected as the symbol of Medo-Persia, has given rise to some speculation; but the reason given by Calvin seems the most rational,—that by this animal is better illustrated, than by any other, its relation to Grecia; the likeness of which by a goat, it will be seen, is most appropriate, and before whose conquests the great army of the Persians were but as sheep.

Regarding the two horns as contemporary dynasties, their relative height and successive rise are easily interpreted. All profane historians agree that the Medes were superior in power until the time of Cyrus, when the Persian dynasty took the lead; and the same is apparent from the scriptural references to those nations. When Babylon was conquered, "Darius the Median took the kingdom," Dan. 5:30; and "Darius, the son of Ahasuerus, of the seed of the Medes, was made king over the realm of the Chaldeans," 9: 1; whilst after the accession of Cyrus, Media is no longer prominent, but Persia is the name of the kingdom all through the histories of Ezra and Nehemiah. Media was an independent kingdom when Persia was only a province; but Persia, gaining sovereignty later, became in time the leading power; so that the higher came up last.

As Daniel, in vision, witnessed the development of the horns, and saw the ram at first standing before the river, the vision goes back to the very commencement of the Medo-Persian conquests.

"I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great," v. 4.

The ram has now changed his position; he no longer "stands before the river," but is seen "pushing," Stuart renders it, "thrusting," that is, striking with violence, or, "butting,"—as it is called in vulgar language; by which is characterized the irresistible assaults of the Medo-Persians on surrounding nations,—These were in direction,

1. "Westward." Medo-Persia was the most eastern of the four universal empires, and its earliest conquests were in the direction of the west. Thus God calls Cyrus "a ravenous bird from the east, the man that executeth my counsel from a far country," Isa. 46:11. And again we read: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him

rule over kings? He gave them as dust to his sword, and as driven stubble to his bow," Ib. 41:2. Says Mr. Birks:

"The ram was seen, first of all, pushing westward, or towards the waters of the western sea. Early among the victories of Cyrus, and one of the most celebrated, was the overthrow of Croesus and the Lydian Empire, with the capture of Sardis on the Aegean sea." *Later Visions* p. 11.

The date of the conquest of Sardis is given by Solinus, who says that "In the forty-eighth Olympiad Cyrus entered Sardis as conqueror;" which Olympiad synchronizes with our B. C. 548 to 546, from 9 to 12 years before the conquest of Babylon. "After this," says Dr. Prideaux, "Cyrus continued some time in Lesser Asia, till he had brought all the several nations which inhabited it, from the Aegean Sea to the Euphrates, into thorough subjection to him,"—(An. 540). Which prepared the way for the ram to push,

2. "Northward." Thus Dr. Prideaux says of Cyrus, that, "From hence he went into Syria and Arabia, and there did the same thing, and there marched into the upper countries of Asia; and, having there settled all things in a thorough obedience under his dominion, he again entered Assyria, and marched on toward Babylon, that being the only place in all the east which now held out against him." Ib.

The details of these conquests are not very minutely given by profane writers. Xenophon makes the siege of Babylon the final step in the subjugation of the neighboring states; and Herodotus states that Cyrus subdued all Upper Asia, before the great event of the siege,—including, of course, Pontus, the Upper Armenia, and the tribes of the Caspian sea.

Having thus extended his empire to the west, and then to the north, the ram completes the conquests by pushing,

3. "Southward," to the siege of Babylon. Thus Jeremiah said of Babylon, "Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein," Jer. 50:3. "For, lo, I will raise and cause to come up against Babylon an assemblage of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken," v. 9. "Behold, a great people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth . . . against thee, O daughter of Babylon," vs. 41, 2. So "the Lord hath raised up the spirit of the Medes; for his device is against Babylon to destroy it . . . Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the land of his dominion, and the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon . . . For the spoilers shall come unto her from the north, saith the Lord," Jer. 51:11, 28, 48. "Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease," Isa. 21:2. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut," Isa. 45:1.

As it is now certain that this vision was seen by Daniel only shortly before, if not during the siege of Babylon, it is very apparent why it commences with a symbol of Medo-Persia;—that power being then on the course of its victorious marches. And as Daniel must have already witnessed the pushing of that power to the north, even if it had not already turned towards the south and reached Babylon, the unequivocal declaration:—"the ram which thou sawest having two horns are the kings of Media and Persia"—must have shown him that the conquest of the city, in which he was a captive, was then imminent. And, after a two year's siege, on the night of an impious feast, was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom," Dan. 5:30, 3—Cyrus and Darius being at first partners in the empire.

These victories of Cyrus removed all obstacles to the greatness and power of the Medo-Persian kingdom. "So that," as Daniel observes of the ram, "no beasts might stand before him, neither was there any that could deliver out of his hand." That this inability of beasts to stand before the ram, is expressive of the conquest of the nations by the Medo-Persians, is self evident. And this is in accordance with the testimony of profane writers. Thus Herodotus says, "Wherever Cyrus directed his course to march, the escape of that nation was impossible." And Xenophon says: "he was able to traverse so wide a tract by the reverence he inspired, so that all were confounded, and none dared to assail him; and, indeed he subdued so many countries, that it is hard to travel over them, in whatever direction we should set out from the palace,—to the east or to the west, to the north or the south."

"But he did according to his will, and became great," Xenophon says: "That the kingdom of

Cyrus was the fairest and largest of all in Asia, it is its own witness. For toward the west it was bounded by the Erythraean sea, and towards the north by the Euxine; to the west, by the Cyprus and Egypt; and to the south by Ethiopia. But although it was so vast, it was governed, however, by the sole will of Cyrus."

The supremacy of this empire continued undisturbed for two centuries—from the conquest of Babylon, B. C. 536, to the defeat of Darius in the battle of Arbela, B. C. 331. During this period the Persians made other conquests, and the greatness of the fourth king from Cyrus is particularly noticed in Dan. 11:2; but after this the kingdom had various reverses, until the time of Alexander of Grecia—the rise of which power is next symbolized.

### Bible Questions and Answers.

84. "Wherewithal shall a young man cleanse his way?"  
Ans. "By taking heed thereto according to thy word," Psa. 119: 9.

85. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Ans. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. 6: 9, 10.

86. "Are there few that be saved?"  
Ans. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" Luke 13: 23, 4.

87. "Who then can be saved?"  
Ans. "The things which are impossible with men are possible with God," Luke 18: 26, 7.

88. "What must I do to be saved?"  
Ans. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16: 30, 31.

89. "Dost thou believe on the Son of God?"  
Ans. "Lord, I believe," John 9: 35, 38.

90. "What doth hinder me to be baptized?"  
Ans. "If thou believest with all thy heart thou mayest," Acts 8: 36, 7.

91. What should we answer when Jesus asks each one of us, "Lovest thou me more than these?"  
Ans. "Yea, Lord, thou knowest that I love thee," John 21: 15.

92. "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?—that is, to bring Christ down from above; or who shall descend into the deep?—that is, to bring up Christ from the dead. But what saith it?"

Ans. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom. 10: 6—10.

### The Ten Tribes.

Brother Bliss:—I like the Herald very much. I hope it will be continued till faith is lost in sight. I have occasionally seen questions in the Herald; and with your permit, I would like to ask one. I see in the Herald, the present war compared to the time when the eleven tribes went up against their brother Benjamin to battle. How would the secession of the Southern states compare with the ten tribes under Rehoboam?

Yours in the blessed hope,

T. E. A. M.

It would be easy to find a comparison between the two. The ten tribes, in seceding from the kingdom of David, also apostatized from God, worshipped calves of their own making, never had a ruler of whom it was not recorded that he was a sinner against his God, and at length they were driven from their own land, and were lost among the nations.

### Apocalyptic Symbols.

Bro. Bliss:—There is much agitation in this section, in relation to the significance of the great red dragon of Rev. 12:3, the third part of the stars, and the Leopard beast of Rev. 13: 2; the two horned beast of Rev. 13:11. If you could give briefly your views as to what these symbols apply, you would much oblige many of your readers.

W. S. CUTTING.

Barnston, C. E. Dec. 16, 1861.

We have seen no reason to change the view we took in our Exposition of the Apocalypse, in respect to these symbols.

The great Red Dragon with heads and horns, undoubtedly symbolizes the Roman Empire—the seven forms of government of which, are represented by the heads, and its decem-regal divisions by the horns. The stars, which the dragon cast down represent the servants of God slain by Rome. The

Leopard Beast also represents Rome; but as the Dragon brings to view the time anterior to the fall of the empire, so the Leopard Beast has respect more to the time since that fall—the symbol of power having been transferred from the heads to the horns of the respective beasts. The two horned beast, we regard as the symbol of Eastern Rome. We can copy more in detail our views, as given in the Exposition of this book, if it is desired. If this is wished for, please signify it.

#### Appropriate Reply.

A writer, without any signature, is giving a series of articles in the Boston Recorder, in exposition of the Apocalypse. We have seen only one of them, not being favoured with an exchange, and do not gather from that the general scope and aim of the writer—except that he evidently has in view a temporal millennium. Having, however, been complained of by another correspondent of the Recorder, that he assumed the word "day," in symbolic phraseology, as signifying a year, he replies:—

"Inquirer" complains that I have assumed, as an undoubted fact, that in the symbolic language of prophecy, a day stands for a year. I assumed this as I assumed the common definition of every English word that I used, without stopping to discuss its meaning. If I were writing a treatise or vocabulary of the symbolic language of Scripture, it would be incumbent on me to assume nothing; but to give the proof that each word had the meaning assigned to it. But it consisted with my purpose of laying out a clear outline of the events predicted in this book, as I understood it, to attach to the symbols of the book, the sense which usage, the law of language, has affixed to them. And when I said that the symbolic day imported a year, and that an earthquake meant a national revolution, and waters meant multitudes of people, &c., it was beyond my purpose to do more than to assume that the usage of Scripture language had fixed those meanings to those words. If any question my positions, and invite discussion upon them, such discussions are all very proper, and would be very agreeable, if they came within my present design, and would not hinder it, but I cannot enter upon them now. I could demonstrate to my own satisfaction, what I have assumed in the case of this word. But I have adduced many other points, which, in my view, would require more labor of proof than that. So I must decline, on the threshold, going into such discussions. But I cannot here refrain from remarking, that the instance which "Inquirer" adduced from Jeremiah, wherein, in plain, unsymbolical terms, the phrase, 'seventy years,' is used for just seventy years, is no proof that the word day, when used in prophetic symbols, does not import a year.

#### "Where are the Stars?"

Thus enquired a little girl as she held her father's hand, when taking a walk after sunset. "Wait till it is a little darker," said he, "and you will see them." So the shades of evening deepened; one by one the stars appeared, and soon in the darkness of night the whole sky was covered with their light and beauty.

It is thus with life. Man's extremity is God's opportunity; and many a poor, weary, troubled soul has found in his own experience, that from the verge of despair the blessedness of hope has sprung. When all other help has failed him, God has been his help and Saviour. But we are very slow to get the comforts of these promises in advance. After the stars have come out bright, and the sky is radiant with glory, we admire it and wonder at our want of faith before. Like the child who did not know where the stars were when she could not see them, we do not know where light and peace and joy are to come from when we are in trouble. Well we must wait till it is a little darker.

#### The Outer and the Inner Man.

A Paris letter states that Pere Lacordaire the celebrated French pulpit orator, is sinking day by day. His malady defies the efforts of the most eminent French physicians; and has during the past week made a progress alarming to his friends. The disease has taken a nervous form, and the patient's sense of touch has become so fine as to be almost a torture to him. He has been obliged to throw aside on that account his coarse Dominican robes, and a sackcloth shirt which it appears he has worn for several years.

But in spite of all his bodily sufferings, Lacordaire's intellect seems to increase rather than decrease in brightness. An acquaintance, who returned to town from seeing him said, "He speaks much on the politics of the day; or rather, improvises discourses, when conversing with men of intelligence, that would electrify an audience, and that far surpass, because more natural and illuminated by an abnormal brilliancy of thought, every thing that he has said in public." This activity of mind is incessant; night and day two brethren of the Dominican order succeed each other in writing, while Lacor-

daire dictates; and this dictation lasts for nearly sixteen hours every day. Each of these amanuenses are occupied in a revision of the father's correspondence, and the completion of some works that have been recently begun.

#### The World's Niagara.

"We are most rapidly approaching the world's Niagara. It is too late to doubt that we already begin to listen to its foaming roar. We are passing down the rapids with a speed that but few realize. Many are sleeping quietly, careless of the approaching danger. Like the man enveloped in the smoke of the burning house, their perils only seem to make them sleep sounder. O how awful the situation of most of the inhabitants of this world, as well as a large share of the professors of religion! What can arouse them? Brethren and sisters, let us, who see their alarming situation, be faithful and do all in our power to reach them before it is too late. Let us double our efforts this year, in every department of well doing. It may be the last one during which we can labor in our Master's vineyard. Let it be so spent, that when he comes, he will say, 'Well done.'—Crisis.

#### From an Aged Brother.

S. Bliss—Dear Brother:—Through your goodness and the christian benevolence of three friends who will never be forgotten by me—one of whom resides in Newburyport and 2 in the state of Pennsylvania, whose names are unknown to me, but I trust are in the book of life, and are known of God as his redeemed children—through the goodness of these three whom I trust soon to meet in God's everlasting kingdom—I have had the rich favour of reading the Advent Herald for the last two years; by the which I and my companion have been abundantly blest in the perusal of its rich columns; and by it we have received one hundred and three intellectual feasts, which many times have made me very happy in my solitary retired moments.

But poverty still holding its grip upon me, not having been able to earn one dollar for the last five years, and as the donation of these friends has been exhausted by the reception of the Herald for the last two years, you must now erase my name from your list of subscribers. I hope God will bless the givers, with an abundant supply of his grace in this life, and in the world to come with eternal life.

Your brother in tribulation waiting for redemption.  
SAMUEL NUTT,  
Franklin, N. H. January 6th, 1862.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17.

DECEASE OF ELDER HOWELL.—Eld. John Howell, whose name will be remembered by many of the readers of the Herald, and who had been in failing health for some time past, departed this life on the last day but one of the year just ended, at Chicago, Ill. He was a man of great energy, and strong faith; and his death is probably another instance of the loss of life from over-exertion,—his zeal always exceeding his bodily strength. He was a good man, and we doubt not sleeps in Jesus.

#### The Release of Mason and Slidell.

Senator Sumner has delivered a masterly speech in the U. S. Senate, on the right of search; in which he conclusively demonstrates, by extracts from state papers, that whilst British usage would fully justify the late arrest of Mason and Slidell, and so leave that government no justification for the demand of their release, the past claims and usage of our government are entirely against the act of their arrest. Our government therefore should have surrendered them, even had their release not been demanded.

#### The Cause of Delay.

It is gravely surmised that one cause of the delay, in an onward movement by the government troops, is the fact that the time of enlistment of a large portion of the confederate army will expire in a few weeks. The Richmond Dispatch of the 2d inst. is in a state of very extreme apprehension that there may be some truth in the statement that Gen. McClellan may not be disposed to advance before the time of enlistment of a large body of the Confederate army expires (in February next), and it declares that, if some general consultation and conclusion does not take place among the soldiers whose terms of service are nearly out, which will give assurance to the South and its enemies that no subjugation need be based on the delusion that they will not re-enlist, all is over with Virginia, and with the Confederacy. It says:

"Richmond, with its immense military stores and manufacturing resources in the enemy's hand, the Federal march into North Carolina would be instant and comparatively easy. Then would be realized the favorite scheme of Scott, the tightening of the ana-

conda folds which have been so long preparing about every part of this body politic. Then, from their different bases of operation upon the seacoast, the invading armies would advance to penetrate the interior and unite with the grand army of subjugation on its resistless Southern march. Then, woe, woe to the conquered in every Southern State and every Southern habitation. All this and worse—horrors, unimaginable horrors in every Southern home and every Southern plantation rise before the eye."

Dr. Curtis of this city, a Brigade Surgeon at Fortress Monroe is home on leave of absence, and reports that among the Confederate soldiery the feeling was very general that the war was to turn out a losing game on their side. The men were praying earnestly for the arrival of the time when their term of service should expire. Neither coaxing or bullying, many of them declared, should tempt them to re-enlist; and it was not unfrequently hinted that, if any coercive measures were resorted to by the government, there would be a revolt such as would place secession prospects at a lower figure than they at present assume. It was farther said that, were there any reliable assurance that the Federal troops would make an attempt to possess Richmond, enough men could be found there to seize Jeff. Davis, his associates, and their minions and defenders, and hold them all until they were given in charge of our army. People and soldiery are alike tired of rebellion; and it is not at all unlikely, some of the released prisoners say, that this feeling may beget the destruction of the confederacy by the hands of those who are at present its apparent adherents.

The Richmond Whig of Saturday publishes Mr. Seward's dispatch to Lord Lyons, and says that England "will certainly renew the demand for an apology and such disavowals as will guarantee the flag of the realm from future insult."

#### The War.

As on many previous occasions, we are unable to chronicle any thing of importance in this direction since our last issue. The Boston Journal says:

"If we may credit recent statements from Washington, the public have been at fault with regard to the next movements of the Union army. It is intimated that Gen. Burnside is not to co-operate with the army of the Potomac—that, indeed, there is no prospect of immediate fighting in that vicinity. And yet it is said that not only are three divisions of the army under marching orders, but troops have already been dispatched to a certain point, and that stirring events must transpire within a week. All this is very blind, but quite satisfactory for all that. We trust the secrecy will be maintained—particularly from the rebels—up to the last moment. As in the case of the Port Royal expedition, we shall regard this timely concealment as the surest guaranty of final success. But we hope now for a success something beyond the Port Royal pattern."

BURNSIDE EXPEDITION.—Annapolis Md. Jan. 9. About half of Gen. Burnside's expedition sailed for Hampton Roads at 9 o'clock this morning. At 3 o'clock the rest of the fleet had steam up ready to depart.

New York, Jan. 9. A special dispatch to the Express states that Gen. Burnside's expedition has sailed.

THE DESCENT ON THE MISSISSIPPI. St. Louis, Jan. 9. A special dispatch from Cairo to the Democrat says that 25,000 troops are now on their way there from different points, and as soon as they arrive a column of from 60,000 to 75,000 strong will march from there to Paducah under General Grant. The destination of this force is said to be Nashville, whence a junction being made with Gen. Buell's command, the entire army will proceed to New Orleans. This movement will undoubtedly occur within the next six days.

#### Foreign News.

##### CHANGE IN THE ENGLISH FEELING.

Willmer & Smith's (Liverpool) European Times says that "a very sudden and gratifying change had come over the public mind during the last fortnight relative to the misunderstanding which has arisen between the Government of Great Britain and the United States." This change, it says, is due to the sobering effect of Prince Albert's death, to the President's message, and M. Thouvenel's dispatch.

The belligerent course of the Times is rebuked by many of the leading presses of the kingdom. A deputation from three large religious bodies, in favor of peace, had been sent to Lord Palmerston; and memorials to the same effect have been transmitted to him from manufacturing towns. Many sermons denouncing war, had also been preached.

The European Times of the 28th says:—"Monetary and commercial affairs wore a bright aspect at the beginning of the week. The likelihood of a war with America was considered to be entirely removed by the position France had assumed with reference to the Anglo-American difficulty. Nevertheless there does exist an anxiety as to the answer

the American Government will return to England, and for its speedy arrival, to remove all doubts of the future relative positions of the two countries."

#### THE LONDON STAR'S VIEWS.

This able journal continues to support the cause of our government with great zeal and ability. We take the following extracts from its latest received issues:

"The blatant outcry for immediate submission or instant war is meeting with a check which those who raised it did not reckon upon. The clear common-sense of the English people, who desire nothing more than that right should be done, is not to be misled by any amount of rhetorical artifice and halting casuistry. It is proof, too, against those wicked appeals to pride and hatred so industriously made in order to raise a clamor which it was hoped might drive the government into a war with the Federal Union.

"Although the general opinion remains steady in condemning the conduct of Capt. Wilkes as contrary to international law, and an aggression on the rights of nations, every day multiplies proofs that it is not considered as sufficient cause of war, or, at any rate, that it is a proper case to which to endeavor to apply the principle of arbitration, as proposed by Lord Clarendon at the Paris Congress, and solemnly adopted by that body.

"War with America could not be carried on without causing sharp distress and provoking loud discontent in every poor man's home. It would be a war extending to every baker's shop and every cottage cupboard. It would be a war smiting with hunger, and perhaps with death, thousands utterly powerless over the cause of the quarrel, but not so powerless to avenge themselves on its promoters. It would be a war waged upon industry and democracy in this country, as well as in that, and certain, therefore to instigate an insurrection of principles and passions which, in more quiet times, find vent enough in the rejection of an unpopular candidate or the demand of a moderately extended suffrage."

EMANCIPATION. William C. Bryant and Wm. Curtis Noyes head a petition to the President which represents, among other things:

"That we are admonished—and day by day the conviction is gathering strength among us—that no harmony can be restored to the nation, no peace to our Union, no permanency established for our government, no hope elicited for the continuance of our freedom, until slavery shall be wiped out of the land utterly and forever."

NEGROES ON THIS CONTINENT. It is estimated that there are some fifteen million persons of African descent on this continent. In the United States they number 4,500,000; Brazil, 4,150,000; Cuba, 1,500,000; South and Central American Republics, 1,200,000; Hayti, 2,000,000; British Possessions, 800,000; French, 250,000; Dutch, Danish and Mexican, 200,000.

It is said that, during the whole excitement caused by the Mason and Slidell affair, the conduct of Lord Lyons was eminently that of a high-toned gentleman and diplomatist. It is appreciated in official circles in Washington, and it is due that it should be so also throughout the country.

A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

#### For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Thompson's Morning hours in Patmos. Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the Herald of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

#### 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.

X. Received. "O. K.;" which means All correct.

J. M. O. Received No. 12.

D. B. Received No. 2.

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.

From Bro. Samuel Chapman.

Bro. Bliss:—When I wrote last, dating Rochester, Oct. 15th, in which I said, "My next stopping place will be Springwater, and that will be my address till I write again," I expected to come from R. direct to this place, 40 miles south of R. But when my letter was completed, and sent off to the office, I enquired of a friend, who should have known better than myself, the distance to the Suspension Bridge, and was told, "Sixty miles only." That being a shorter distance than I had supposed, and knowing Lewiston, where I had formerly labored, to be only five miles from there, I decided at once to visit L. before coming further south. Accordingly I took the 7 o'clock train there the next morning for the Bridge, and found it 75, instead of 60 miles. Arrived there just in time for the Lewiston train, shifted cars, and was in Lewiston village a little before 10 that morning. Notwithstanding our frequent stops to exchange mails and passengers, shift cars, &c., we accomplished our 80 miles journey in less than three hours. Providentially I found Bro. Wm. H. Sage in the village, with his team, just ready to start for home. He was exceedingly glad, though much surprised, to see me. I stopped in, and went directly home with him, 3 m. east of the village. Took breakfast in R. and an early dinner there—83 miles apart. Oh, the facilities for traveling to proclaim our specific and important message! Expecting to make but a brief stay there, the neighbors were readily notified, and on Friday evening, Oct. 18th, a respectable number convened for worship at the old tavern stand, now occupied by mother Sage. After preaching, several spoke with life and animation, which rendered the season very refreshing. Several of the friends had recently left for the far west, so that the present number of Adventists was quite small; and even when all together they had never entered into church organization; and yet I was happy to find the little flock steadfast in the faith, and to learn that they had been prompt to maintain their meetings of social worship, just as they resolved to do when I left them (to meet an earnest call from Warren Co) some 18 months before. As mother Sage's house was the most central place for our meetings, and she made us welcome to occupy her large room, we continued our meetings there during my stay among them. After a few days the people began to come out from the village, and other directions, two, three and four miles, till our sanctuary was full; and as the interest to hear on the subject of our faith continued to increase, we protracted our effort for four weeks. Our Advent brethren and sisters were signally revived and greatly strengthened in their faith. Prejudice was removed from the minds of unbelievers, and quite a number received the word understandingly, and made public confession of the same. Two of these received baptism at my hands; after which it was thought proper to organize. A brief constitution was therefore drawn up, expressive of their faith and resolutions, to which sixteen happy souls subscribed. Provision was then made, and we celebrated the Lord's supper, — in which a goodly number besides the church heartily participated. It was indeed a memorable season. At our last evening meeting, it being generally understood that our subject on that occasion would be the final inheritance of the saints, the friends flocked in from every quarter, and filled our place of worship. After attentive listening for two hours to that farewell discourse, some twenty or more happy souls rose in quick succession, responding heartily to the word, and adding their warm exhortations that each might be in constant readiness to meet the Lord at his coming, and then receive the inheritance promised. This protracted the services to a very late hour, and even then the congregation seemed loth to leave. Some, who resided more than 4 miles off, lingered till past midnight. But they left in good spirits, and we rejoiced together in the prospect of soon meeting again in the everlasting kingdom. Although our conclusion to visit L. before coming south was a hasty one, it was manifestly or-

dered of the Lord, and with the Lewiston friends I heartily respond, Amen.

From L. I returned to Rochester, made a brief stop, and the next day, Thursday, Nov. 14th, came to this place, where, as usual, I met a hearty greeting. Visited the friends from house to house, resting from pulpit labor until Sunday the 17th, and then entered upon my accustomed work. Preached that day to the Springwater church, after which we scattered our labors, as we had calls, into several neighborhoods, holding our meetings generally at district school houses. Sometimes, to accommodate sickly or infirm persons, we have convened at private houses, where we have enjoyed precious seasons. By request of Bro. R., a prominent man (though attached to no religious sect) we held a brief series of meetings at his school house, two miles south of the village. He and his wife, and several others, received the word gladly, and prejudice was removed from the minds of others. At one of our most interesting meetings, a Methodist minister dropped in one evening, — and with manifest hostility, listened to the preaching and several appropriate exhortations from the brethren on the subject of our faith, and at the conclusion of the services spoke contemptuously of us, and our views, and said, "If God will forgive me this time, I will promise never to attend another Millerite meeting." A few days after, having failed to obtain an appointment as chaplain in the army, for which he was very solicitous, he borrowed, with the promise of returning, a splendid carriage, buffalo robes, with other equipage, and three valuable horses, and started for Lockport, where he was to take in a lady passenger; he then, it appears, proceeded to Buffalo, where he found a ready sale for his horses, &c., but returned his passenger, probably for his own accommodation. The rightful owners have since pursued the devoted man, and recovered their property; but him they could not find. It is by no means a wonder that such ministers should be annoyed with preaching and exhortations on the advent subject. If we turn to Jer. 25:34-6 and Matt. 24:48-51, we shall there find predicted just such shepherds, evil servants, &c. with their destiny given in distinct terms. But I forbear. During my present stay in this section, I have visited the isolated brethren in East Springwater, Wayland, Canadice, Sparta and Conesus, and, by the grace of God, have been enabled to strengthen "the things which remained." At Conesus I preached two evenings. Had more out than we anticipated. After preaching, several warm exhortations were given. Father and mother Jenne, for whose special benefit the meetings were appointed, were greatly comforted. They are truly pillars in the advent ranks, or church of Christ.

By particular request of Dr Patchin I spent last week in Patchinville, Steuben county, eight miles south of here. Preached every evening and once on the sabbath. After the first evening, the Methodists refused to give us a hearing, and endeavored to keep others away, but succeeded in hindering none but their own class. The "common people heard us gladly." The doctor and his wife, and some half-dozen others, received the doctrines we hold understandingly, and confessed it publicly. The doctor manifested much gratitude to God, and respect for his servant, for that labor of love among them.— This was manifested, not in word only, but in liberal deed also, for which he will doubtless receive his reward in due time. God bless him and his family, is my prayer. For several weeks before going to P., we had been holding meetings on the sabbath and three evenings in the week, at a school house two miles north of Springwater village, exclusive of the weekly prayer-meeting, and an interesting revival was in progress when I left. Several precious souls were converted, and others were enquiring. What shall we do? but we concluded that a little respite might do them no harm, but would afford them opportunity to meditate on what they had heard. Since I returned we learn that the ordinary meetings of the church have been well attended and the converts not only meet at the house of worship, but act their part well. Some half dozen of them have decided to go forward in baptism next Sunday. Some are yet waiting, and others seeking. The Lord continue his good begun work here, and save other precious souls, is our most earnest prayer. I have several calls yet to meet before I leave this region. So let my Post office address remain as before, Springwater, Livingston Co., N. Y., care of S. H. Withington. Hope the friends will be prompt in writing, and fail not to remember me in their prayers. Yours, Bro. Bliss, as ever,  
SAM'L CHAPMAN.  
Springwater, N. Y., Jan. 1, 1862.

PS. It is due to Bro. Sterling, Bro. E. Himes, and the Springwater brethren generally, for me to say, they have been untiring in their labors, co-operating with me—which has added much to my own happiness.

**A Suggestion.**  
Dear Bro. Bliss:—Enclosed you will find four dollars. Please credit two dollars and twenty-five cents on my Herald. The balance, \$1.75, belongs to the Millennial Association.

If you, or any of the brethren and sisters, are anxious to know how it belongs to them, I will enlighten you, and hope others will take the hint and do likewise.

I was led to consider what I could do to assist the Herald office, by reading the appeal to the Patrons of the Herald; and I thought the least I could do, was to give one day's earnings. Accordingly I gave the second day of December, reckoning my day's wages, and a small trifle of profit in a trade which amounted, as above, to \$1.75. Now, friends, do make an effort, and give at least one day to the good cause. You can surely earn ten, twenty, or fifty cents—perhaps more—in one day; which is a trifle to you, individually, but would be a great relief to the office, and give Bro. Bliss and the office staff, a surprise, to see the establishment out of debt, with funds on hand. May our God help us all to be up and doing while the day lasts, and keep us in a patient waiting for his coming.

Yours in love, A. L.  
South Durham, C. E., Dec. 26, 1861.

PS. Since writing the within I laid the subject of giving one day's earnings to a young friend, and he cheerfully adds one dollar—making five in all—that is his wages, but he has to pay his board out of it; so he gives more. A. L.

Was this last dollar enclosed? If so we failed to find it.

This idea is a good one, and we hope will be generally considered. Ed.

**The Maine Advent Mission.**

The work is going well. Since our annual conference Bro. Fassett has held many very interesting and profitable meetings in several parts of the state, in which some have been led into the gospel hope, from other hopes, and in several places lost sinners have been brought to Christ. The Lord is signally blessing this effort, and the appearances indicate much success to the cause of God. Some of our brethren and sisters are subscribing and contributing liberally to sustain the mission. Yet there are many more who can, and, we trust, will aid in this noble work. We are carrying this gospel of the kingdom into new and destitute places, where it is not expected to receive a competence to pay expenses. Therefore those who have learned the blessedness of the truth, and of sending it to others, should improve this opportunity, and send their donations, or pledges, to the committee, the missionary, or the treasurer, that the work may go on unembarrassed. We have believed it economy to purchase a team for the mission, as a great saving of expense in traveling, and convenience in getting about the country where the public conveyances afford no accommodations. In doing this we have made an outlay of seventy-five dollars for a horse, and twenty-five dollars for a sleigh, harness, robes, &c., and shall need a wagon in the spring. This property will belong to the mission for its continual use. Now we propose to those who are interested in carrying on this mission, that they contribute such sums as they wish to invest, in meeting this outlay, as a separate item from the current expenses of the mission. Bro. H. B. Sevey has given ten dollars to begin with. Who will help fill up the amount? Let us do as we are able in the work of saving men, and do all we can do now. For now is the time to work.

Yours in behalf of the mission,  
I. C. WELLCOME, Treasurer.  
Richmond, Me.

**Vienna Quarterly Conference.**

This conference commenced as appointed, Dec. 19, under unfavorable appearances, as there was not snow for sleighing, and was bad wheeling. Yet the faith and zeal of the brethren brought a good number together to enjoy the blessings of God on this occasion. There were a few brethren in the place who were much interested in the truth in the beginning. The meeting began well, and continued to increase in numbers and interest until its close. The ministers in attendance were, H. B. Sevey, O. R. Fassett, E. M. Hagggett, D. M. Hanscomb, I. C. Wellcome, I. K. Lombard, H. D. Reed, C. H. Leverton. All seemed to labor faithfully for the up-building of believers, and the conversion of sinners. The preaching was earnest, faithful, and scriptural, especially adapted to these times, and was listened to with much attention, by the candid portion of the community, many of whom seemed to consent that these things are so. Several of our Methodist brethren attended who seemed to be looking into the gospel message we preach, favorably. The most perfect union prevailed throughout the meetings, and we all felt that it was good to be there. The

Lord manifested his love and grace by clothing the word with power, and making it effectual by his Holy Spirit, in convincing sinners of their need of a Saviour, to fit them for the home of God's people. In one meeting two decided to seek the Lord, and arose for prayers, one of whom—the school teacher in the place,—soon found peace with God through our Lord Jesus Christ. Several others were deeply impressed with their lost condition. We trust the work of the Lord will not stop here, but will continue to go on until others believe the whole gospel and find peace in Christ. The hearts and doors of the brethren and friends were open to us, who kindly entertained us. It being stormy on Monday and Tuesday following, several of us were obliged to remain, we therefore held two meetings, in prayer and conference, and in relating our conversion to Christ, and to the Advent faith. The blessing of God rested upon us, and made these meetings seem more precious than any of those previous. One more sinner arose for prayers to be offered in her behalf, and we trust she will obey the Lord. On the whole this was the best quarterly conference I have ever yet attended, and this was the remark of the brethren generally. May the Lord still continue to increase his blessings upon our efforts until Jesus comes in his glory, and then gather us into his everlasting kingdom.

I. C. WELLCOME, Sec'y.  
Vienna, Me., Dec. 25, 1861.

From Bro. D. Campbell.

Dear Bro. Bliss:—I would say, by your permission, to those whom I induced to take the Herald on trial, as the sums they generally commenced with were small, and my object being to enlighten them on the personal reign and to aid the Herald, I hope this season to have them send funds to continue it; and I hope those who do not desire it, will not embarrass the Association by letting the Herald be discontinued.

All embarrassed on the Jew question should read "Messiah's Throne" with care, and look at the conditions of the gathering promised in Ezek. 43:11, Matt. 23:37, the unalterable gathering and complete salvation of all Israel, Rom. 11:26. If any person apply this to a gathering of the Jews in the flesh, then where is the promise of final salvation, or the resurrection of all Israel? A peculiarity of Adventists, and of Messiah's Church, is to hold to the above gathering by the resurrection. Under the impression that Dr. Litch could enlighten Dr. John Cumming of London on the above question, I forwarded to him a copy of Messiah's Throne, and he acknowledged its reception. I wish some person would send him Bliss on Chronology. I have heard H. G. Guinness, the noted preacher; and while admiring his representation of the weapons that are not carnal, I found him, in my judgment, not in the dark on the Jew question. I left a copy of Messiah's Throne for him at Toronto.

I admire very much your answer to Elder J. M. Orrock, on the question of Eternal Life. I should like that answer in a tract form. I should like to have 50 or 100 copies of it. Bro. J. M. O. thinks it is no virtue to be silent on this question. I have been fully convinced of that for some fifteen years. I think I have aimed to enlighten some on the above sentiments. I send you one new subscriber for the Herald.

The Lord of life and glory will soon be here, to judge the living and dead. That article on the signs of the times, in the Herald of Nov. 30th, is very clear on what constitutes saying, My Lord delayeth his coming. Love to all who are keeping the commands of the Lord. Your brother, waiting for the sign of the Son of God from heaven,  
DANIEL CAMPBELL.

Flamboro', C. W., Dec. 6, 1861.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—During the past few weeks we have been engaged in a protracted effort here—our worthy Bro. Litch assisting us much of the time. We have had several conversions, and the spiritual state of the church greatly invigorated. A very fraternal and reciprocal feeling has been created and secured among the friends of the different denominations worshipping in this place. At our communion season last evening the greatest good feeling existed. We had a very full representation both of "hearers" and "doers." Many of the brethren and sisters of the sister churches united with us in the commemoration of the holy sacrament.

Yours fraternally,  
W. H. SWARTZ.  
New Kingstown, Pa., Dec. 23, 1861.

Note from Elder Himes.

As I am making arrangements for the winter, those who wish my labors will write me as soon as convenient. I am now detained at Richford by a glorious and extensive revival. We have large au-



CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15. BOSTON, JANUARY 18, 1862.

A Lesson from the Lilies.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these," Matt. 6:28, 9.

The lilies fair are found On shadowed ground, The shady haunts of sunny clime, And breathe the balm of summer time; Refreshed by morning dew, and veiled from noontide glow They taste the softest light and air; and this is how they grow.

Updrawn from verdant sod, By look from God, These holy, happy flowers pervade The sloping lawn, the forest glade: And charmed by zephyr's wing, and lulled by stream-let's flow, They calmly muse, they brightly dream; and this is how they grow.

They bloom in sheltered nook, By purling brook; And earth how firmly, fondly loves These treasures of her streams and groves: The dark mould cherishes their petals white like snow, With heaven-apportioned nutriment; and this is how they grow.

I have considered them, The flexile stem, The blossoms pending airily Beneath their leafy canopy, Their witching fragrance, spotless hue, and thus I feel and know That God imparts their loveliness; and this is how they grow.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith! Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness; and all these things shall be added unto you," Mt. vs. 30-33.

Sabbath School Lessons FOR EVERY WEEK IN THE YEAR.

The following table of lessons for a year has been prepared for me, with much care, by Prof. James Strong, S. T. D. It is arranged to embrace in chronological order the leading events recorded in the Four Gospels and the Acts of the Apostles—from the Birth of Christ to the first imprisonment of St. Paul at Rome—a period of sixty-one years. It gives an outline but connected history of the period. The same lessons may be used for other years than 1862 by simply changing the dates at the left to correspond with the number of the lesson. This series of lessons will be followed through the year, just as here set down. A copy will be supplied to every Teacher and Scholar, and no one having this, will be in doubt as to the lesson for any sabbath. Each lesson includes the two verses given; thus the lesson for Jan. 5, begins with the 8th verse and ends with the 14th verse of Luke 2.

ORANGE JUDD, Sup't. Flushing (N.Y.) M. E. Sabbath school.

Table with 4 columns: No. of Lesson, Day of 1862, Subject, Chapter, Verse.

Table with 4 columns: Date, Event, Chapter, Verse.

Light up Yonder.

"I don't see," cried Harry Johnson, "why some folks are in such a hurry to get to heaven. This world is bright enough for me." His older sister, Jane, laid down her sewing, and looked straight down into his happy black eyes. "Harry, would you really like to know the reason? Come, look at this picture."

She took up a little school geography, and showed him a picture of some men at work in a deep mine. "Now, Harry, there are poor people who spend all their lives in just such places as that. It's dig, dig, dig, with them, with their pickaxes and shovels, from morning till night—only they never know when it is morning, and when night, for they have no sunlight down there."

"Ugh!" cried Harry, "that must be horrid!" "Not quite so horrid to them, after all," said his sister. "For, you see, they get used to it. And some of them have never seen the sun in their lives. They are born, and they die there. There are their friends; and I have no doubt it seems to them quite a good sort of way to live. They have lamps to work by, and with the lamps they go round into the dark holes of the mine to dig."

"But suppose now, Harry, that some day one of these people takes it into his head to come up from under ground, and see the world outside. He jumps into the great bucket they have to hoist the ore they dig out in the mines; round and round goes the wheel at the top that winds up the rope; and by and by the man begins to get up into daylight. 'Oh! isn't it splendid!' he cries out—a good deal happier than you were, Harry, when you went to the museum. 'What a glorious world they have got up here!' He sees the green grass, and the waving trees, and the blue sky; he sees the houses, and the people, and the laughing children; and he can't help clapping his hands in delight at the beautiful things around."

"After a while he gets into the bucket again, and slowly the rope lets him down into the dark. When he comes to the bottom of the mine, his friends want to know how he likes things up there."

"'Oh,' he says, 'I don't want to live in the mine any longer.' 'Don't want to live in the mine?' they ask him. 'Pray, why not? Isn't it as pleasant here as it was before you went up? Are not the lamps as bright—the food as good—the work as easy—the wages as large—your friends down here as kind as ever they were?'" "Yes," he says, "everything is just as it was. But I've seen the world up yonder. It isn't because I like the dark mine here less than I did that I want to go; but because I love the happy fields, and the sunny sky up there, so much more."

"Now, Harry, do you think it is anything strange that he would rather mount up again to the outside world?"

"No, Jane, I'm sure I don't. I should feel just so."

"Well, the Apostle Paul says in one place that he wants to leave the earth, and be with Christ. And if you would like to know the reason, read what he says in another place. 'I knew a man in Christ above fourteen years ago (he means himself, Harry), caught up into the third heaven. There! that was the reason! What glorious things he saw in God's pure heaven above, we do not know—what sights of

the golden city, and the angels all in shining robes, and the harps of gold, and the crowns, and the sea of glass, and the mighty multitude singing God's praises together. We know nothing about all that. But who can wonder that when he came down into this lower world again, he wanted to get back up yonder?"

"But, Jane, have you, and papa, and mamma, been in heaven, as Paul had?"

"No, Harry. But it sometimes seems to me as if I had. When I read in Revelation about the river of the water of life, and think of those blessed ones who, as the hymn says,

"Range the sweet plains on the banks of the river, And sing of salvation forever and ever,"

—when I think, Harry, of our dear Lord as there among them, with his loving countenance, it seems to me, sometimes, as if I were really there. This world—though I love all the beautiful things and the kind friends in it—is not quite bright enough for me, Harry, if it is for you. You remember Billy, your bird, that got away last year, don't you?"

"Oh, yes, Jane, I cried a week about it. And Billy seemed so happy, singing in his cage, I didn't see why he needed to go, if the door was open."

"Ah, Harry, so is the Christian happy, singing in his cage—this world, that is.—But Billy was far happier when he could spread his little wings for a flight to the grove over yonder. And so it is with the Christian, when death opens the door to his cage. He is glad to be on God's beautiful earth, but a good deal more glad to fly away into God's more beautiful heaven."

"I wish I was a Christian," said Harry, slowly. He sat with his little elbows on his knees, and his chin on the palms of his hands. It was clear that he was thinking hard. God help him—and you, too, dear reader—to pray as well as think, and pray with a Christian heart.—British Mess.

APPOINTMENTS.

The Lord willing, I will preach in North Springfield Vt the second and fourth Sundays in January, 1862. C. O. TOWNE.

My appointments are as follows: At Canterbury Centre the 2d Sabbath in January; and at Warner, lower Village in the Methodist meeting-house, the 4th Sabbath in Jan. T. M. PREBLE.

I preach regularly at Concord, on the first and third sabbath in each month; and we attend to the Lord's supper on the first sabbath in each month. T. M. PREBLE.

Expect to preach at Bristol, N. H., if the Lord will, the 2d Sabbath in February. T. M. PREBLE.

Champlain, Sunday, Jan. 19th, at the usual hours; Odell Town, Mastin's school house, Jan. 26th, at 2 o'cl'k P. M. R. HUTCHINSON.

My address for two or three weeks, care of A. Loomis, Champlain, N. Y., or J. Schutt, Lacolle, C. E. R. H.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Wolcott. The money for those extras was lost, or was never received, and the papers, it seems, were nearly so—they being sent when you notified us of having sent the missing money.

Mrs. T. Sheldon, \$1. Sent book and tracts the 9th. N. Clark. You were cr. Dec. 12 \$2 for 1 dozen Restitution and on Herald to No. 1092.

E. Parker. Have cr yourself, J. Learned, L. Atkins and S. Seabury, each to 1127, Mrs. E. Benedict to 1136, and C. Kellogg to 1084—each \$2.

W. H. Sage. Have sent you a Herald of March 16th, containing the image, and exposition of the same. Was at a loss whether you wished for that, or for the large image on rollers. This last is a part of a set of charts, comprising the beads, &c., the price of which is \$5. To sell the image separately would break the set, and render the balance comparatively of little value.

J. M. Orrook. Sent by Cheney's Ex. the 13th. J. Sharer. There was nothing due on the old account.

A. M. ASSOCIATION.

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

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

Sylvester Bliss, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 14, 1862.

Table with 2 columns: Donations Received Since Nov. 1st—\$400 Wanted by January 1. Amount of previous payments, 145.25. Norman Peck, Low Hampton, N. Y., 1.00. New Kingstown Millennial Aid Society, 50.

Table with 2 columns: Donor Name, Amount.

Total received since Nov. 1. \$167.75

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.

"A Friend of the cause" \$10.00 By the same, 2d payment, 10.00 " " 3d " 10.00

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

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.

Table with 2 columns: Donor Name, Amount.

Agents of the Advent Herald.

Table with 2 columns: Location, Agent Name.

RECEIPTS.

UP TO TUESDAY, JAN. 14.

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

Those 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.

Geo. H Swasey, H P Buttrick, J M Soucy—as we read the signature of G., Iowa, P Hoyt, E W Coffin Timothy Hastings (if a new sub. in W. B. Canada East?), Patta A Palmer, Ruth Breed, each to 1101; L W Spaulding 1075, P Goff 1091, D Mixer 1104, P V West 1069 W H Sage 1091, and stamps for tracts &c—see note; A H Brick 1075 and stamps for tracts; J Jennie 1075, L Stone 1106, R Orrook, of Big Lake, 1114, Rev A K Fox 1127, G Hoagarth 1098, S Palmer 1075—each \$1.

S McClure, L Gibson, M T Whittier, Maria Gatta, David Curtis, E Wolcott, see Note, Peter Farry, Mrs Jackson, B Barker, E Bass, Mrs A P Hale, H Aseltyn, Mrs Martha Salt, S C Beckwith, G Higgins, stamps for tracts, &c. 11th inst., S Blanchard, P Bromley, C Bartlett, D C Libby, W Wood, A Kimball, S Foster, N Norton, John Brewster, J M Gove, Dr James Lull, each to 1127; N Peck 1101, Rebecca Price 1075—the last payment, on the 4th of Jan. 1861, to "R Price," paying for the previous year to No. 1023. If we are in error, and you have paid otherwise, please write, and we will credit accordingly; S Hubbard 1101, E T Welch 1101, G Rich 1075, L B Potter 1153, H Newton 1143, E L Oakes 1134, G Pillsbury 1075, D Rupp 1027, J Price 1153, T Sheldon 1178, Mrs L Mattison 1153, V Newcomb 1140, T W Brooks 1075, J Cady 1101, and 50 cts tracts, the 11th inst., Stuart Bissell 1087, Alpheus Fowler 1116, J Clifford 1132, James Morrill 1088—each \$2.

Hosea Howland 1132, S Hoyt 1101, N Burnell 1237 and book sent the 10th. The tract we have not; A Loomis 1190—each \$3. W Alvord 1098, 50 cts; Wm H Swartz 1088, 50 cents; Geo Mott, sen. 1075, 75 cts; Geo Mott jr 1127, \$2 75; S Sharer 1147, \$4.