THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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For the Advent Herald.

PRAISE TO GOD.

Shout, all ye saints of God, aloud!
The sacrifice of praises bring;
Unceasing thanks and honor give
To Jesus Christ, our heavenly King.

Chorus.

To the immortal King of heaven,
Be glory and dominion given.

Once he appeared in human flesh,
To die for Adam's helpless race;
But now He comes the second time,
In majesty and glorious grace.
To the, &c.

Angels that dwell in dazzling light
Sweep o'er the chords of living fire;
Let thundering alleluias burst
From all the bright celestial choir.
To the, &c.

Glisten, ye stars—shine brighter still,
Moon, clearer show thy mild sweet light;
And thou, O Sun, pour forth new floods
Of glory from thy heavenly height.
To the, &c.

Mountains and vales, his praise resound;
Ye winds, his name o'er earth convey;
Ocean, lift up thy crested waves,
And dash with joy thy foaming spray.
To the, &c.

Sparkle, ye flowers, in pearly dew;
O, clap your hands, ye lofty trees;
Sing, sing, ye birds, O swell your notes,
With sweetest music load the breeze.
To the, &c.

Ye cattle on a thousand hills;
And ye that in the waters throng;
With all possessed of life below,
Join in the universal song.
To the, &c.

And thou, my soul, extol the Lamb,
The great mysterious Three adore;
Come, angels, saints, creation all,
Resound his praise forevermore.
To the, &c.

Liverpool, Eng. J. CURRY.
July, 1844.

"BE NOT AFRAID, ONLY BELIEVE."

Believe, never falter,
The blessed One is nigh,
Keep burning on faith's altar,
Devotion pure and high!

Lord Jesus, oh, come quickly!
And in thy glory reign;
We love thy blest appearing,
We shall not watch in vain!—E. C. C.

The French Revolution.

BY GEORGE CROLY.

The primary cause of the French revolution was the exile of Protestantism.

Its decency of manners had largely restrained the licentious tendencies of the highest orders; its learning had compelled the Romish Ecclesiastics to similar labors; and while Christianity could appeal to such a church in France, the progress of the Infidel writers was checked by the living evidence of the purity, peacefulness and wisdom of the Gospel. It is not even without satisfaction of Scripture and History to conceive that the presence of such *a body of the servants of God was a divine* protection to their country.

But the fall of the church was followed by the most palpable, immediate, and ominious change. The great names of the Romish priesthood, the vigorous literature of Bossuet, the majestic oratory of Massillon, the pathetic and classic elegance of Fenelon, the mildest of all enthusiasts; a race of men who towered above the genius of their country, and of their religion; passed away without a successor. In the beginning of the eighteenth century, the most profligate man in France was an Ecclesiastic, the Cardinal Dubois, prime minister to the most profligate prince in Europe, the Regent Orleans. The country was convulsed with bitter personal disputes between Jesuit and Jansenist, fighting even to mutual persecution, upon points either beyond or beneath the human intellect. A third party stood by, unseen, occasionally stimulating each, but equally despising both, a potential Fiend, sneering at the blind zealotry and miserable rage, that were doing its unsuspected will. Rome, that boasts of her freedom from schism, should blot the eighteenth century from her page.

The French mind, subtle, satirical, and delighting to turn even matters of seriousness into ridicule, was immeasurably captivated by the true burlesque of those disputes, the childish virulence, the extravagant pretensions, and the still more extravagant impostures fabricated in support of the rival pre-eminence in absurdity; the visions of half-mad nuns and friars; the Convulsionnaires; the *miracles* at the tomb of the Abbe Paris; trespasses on the common sense of man, scarcely conceivable by us if they had not been renewed under our eyes by Popery. All France was in a burst of laughter.

In the midst of this tempest of scorn, an extraordinary man arose, to guide and deepen it *into public ruin, VOLTAIRE; a personal profligate*; possessing a vast variety of that superficial knowledge which gives importance to folly: frantic for popularity, which he solicited, at all hazards; and sufficiently opulent to relieve him from the necessity of any labors but those of national undoing. Holding but an inferior, and struggling rank in all the manlier provinces of the mind, in science, poetry, and philosophy; he was the prince of scorners. The splenetic pleasantry which stimulates the wearied tastes of high life; the grossness which half concealed captivates the loose, without offence to their feeble decorum; and the easy brilliancy which throws what colors it will on the darker features of its purpose; made Voltaire the very genius of France. But under this smooth and sparkling surface, reflecting like ice all the lights flung upon it, there was a dark and fathomless depth of malignity. He hated government; he hated morals; he hated man; he hated religion. He sometimes bursts out into exclamations of rage and insane fury against all that we honor as best and holiest, that sound less the voice of human lips than the echoes of the final place of agony and despair.

A tribe worthy of his succession, showy, ambitious, and malignant, followed; each with some vivid literary contribution, some powerful and popular work, a new deposit of combustion in that mighty mine on which stood in thin and fatal security the throne of France.—Rosseau, the most impassioned of all romancers, the great corrupter of the female mind.—Buffon, a lofty and splendid speculator, who dazzled the whole multitude of the minor philosophers, and fixed the creed of Materialism.—Montesquieu, eminent for knowledge and sagacity; in his "Spirit of Laws" striking all the establishments of his country into contempt; and in his "Persian Letters," levelling the same blow at her morals.—D'Alembert, the first mathematician of his day, an eloquent writor, the declared pupil of Voltaire, and by his secretaryship of the French academy, furnished with all the facilities for propagating his master's opinions.—And Diderot, the projector and chief conductor of the Encyclopedie, a work justly exciting the admiration of Europe, by the novelty and magnificence of its design, and by the comprehensive and solid extent of its knowledge; but in its principles utterly evil, a condensation of all the treasons of the school of anarchy, the *lex scripta* of the Revolution.

All those men were open Infidels; and their attacks on religion, such as they saw it before them, roused the Gallican Church. But the warfare was totally unequal. The priesthood came armed with the antiquated and unwieldly weapons of old controversy, forgotten traditions and exhausted legends. They could have conquered them only by the Bible; they fought them only with the Breviary. The histories of the saints, and the wonders of images were but fresh food for the most overwhelming scorn. The Bible itself, which Popery has always la-

bored to close, was brought into the contest, and used resistlessly against the priesthood. They were contemptuously asked, in what part of the sacred Volume had they found the worship of the Virgin, of the Saints, or of the Host? where was the privilege that conferred Saintship at the hands of the Pope? where was the prohibition of that general use of Scripture by every man who had a soul to be saved? where was the revelation of that Purgatory, from which a monk and a mass could extract a sinner? where was the command to imprison, torture, and slay men for their difference of opinion with an Italian priest and the college of cardinals? To those formidable questions, the clerics answered by fragments from the fathers, angry harangues, and more legends of more miracles. They tried to enlist the nobles and the court in a crusade. But the nobles were already among the most zealous, though secret, converts to the Encyclopedie; and the gentle spirit of the monarch was not to be urged into a civil war. The threat of force only inflamed contempt into vengeance. The populace of Paris, like all mobs, licentious, restless, and fickle; but beyond all taking an interest in public matters, had not been neglected by the deep designers who saw in the quarrel of the pen the growing quarrel of the sword. The Fronde was not yet out of their minds; the barrier days of Paris; the municipal council which in 1648 had levied war against the government; the mob-army which had fought, and terrified that government into forgiveness; were the strong memorials on which the anarchists of 1793 founded their seduction. The perpetual ridicule of the national belief was kept alive among them. The populace of the provinces, whose religion was in their rosary, were prepared for rebellion by similar means; and the terrible and fated visitation of France began.

The original triumph over the clergy was followed up with envenomed perseverance. The first licensed plunder was of the Church property; the first massacre was of the clergy; an atrocious act, of itself enough to make the Revolution abhorred; during the war the rage of the republicans burned fiercest against the unfortunate remnant of their pastors; and, with the solitary and illustrious exception of the Vendee, they found no refuge within the borders of France. It is to the high honor of England that she opened her asylum to the fugitives, supplied their wants in the spirit of a liberal benevolence; and gave them the unostentatious proof of the unwearied excellence of a religion raised on the foundation of the Bible.

Of all revolutions, that of France was the least accountable on the ordinary grounds of public overthrow. No disastrous war had shaken the system; no notorious waste of the public resources, no tyrannical master, no ruined finance. The whole deficit of the revenue, was only 2,300,000*l.* sterling, a sum which should not have overwhelmed the poorest kingdom of Europe. The court was economical; the country was in profound peace; the great families were attached to the crown, the king was a man of singular lenity and liberality. He had granted much to the demands of the popular representatives, he was prepared to grant up to the fullest demands of rational freedom. Before a drop of blood was shed on the scaffold or in the field, France was in possession of the constitution, which after five and twenty years of suffering, she was rejoiced to reclaim.

The true cause, was the want of solidity in the national belief. When a popular declaimer had sunk into contempt the impostures of a wonder working image, or a picture that shed tears, opened its eyes, and healed diseases, the controversy was done; Popery had no deeper grasp upon the mind. The image was their deity, the legend their creed; when both perished, where was their religion? The declaimer next led them, exulting in their release from the thraldom of ancient prejudices, to look upon the golden temptations of revolt; the plunder of the chapel kindled their thirst for the plunder of the Chateau; till with no principle to check, and the hottest stimulants of unholy appetite to madden them on, they rushed from minor rapine to the throne. But the fall of Christianity was the passion, original and supreme. The unhappy and innocent king was immolated on the altar of this monstrous anarchy; his queen, a noble being, whose beauty, heroic heart, and patient fortitude, would have won mercy from the savages of the desert, followed him in the long train of sacrifice. The monarchy was offered up. Still there was a more illustrious and more hated victim. The infidel philosophers had early and easily torn down the feeble belief of France; and the Gallican Church was no more. But the death of religion was the original bond of the great conspiracy. The slaughters of kings, nobles, and priests, were but the partial advances to its fulfillment. The republic was at length enthroned. Power, resistless and remorseless, was in their hands; and in the midst of celebrations of prodigal pomp, immeasurable impurity, and blood flowing night and day from a hundred scaffolds, they filled up their cup of horrors, and consummated their earliest pledge in the public abolition of Christianity.

A. D. 1797 The *death* of Christianity was local and limited; no nation of Europe joined in the desperate guilt of the French Republic, and within three years and a half, the *predicted* time, it was called up from the grave to a liberty which it had never before enjoyed; the Church in France was proclaimed free.

Simultaneous with this restoration, the Popedom received a wound, the sure precursor of its ruin.

In 1797, the French army, under Bonaparte, marched on Rome. Resistance was hopeless against the conqueror of the Austrians; and the treaty of Tolentino dismembered the Papal territory. Citizen Joseph Bonaparte was left ambassador from the Republic; and a pretended attack on his privileges furnished the necessary pretext for the breach of the treaty, the return of the army, and the seizure of Rome.

The announcement that the ambassador had left the city, alarmed the Vatican; and Rome had recourse to its highest protectors. Let those who disbelieve the extravagances of image worship look to the narrative of Popery in the hour of its danger, the hour when all are sincere. The Pope issued a summons to the people, to *walk in procession with three of the most sacred relics* of the Church of Rome; the Santo Volto, or portrait of our Lord, supposed to have been painted by miracle; the Santa Maria in Portico, a miraculous miniature of the Virgin and Child: and the chains worn by St. Peter in prison!

For attendance on this procession, and for some additional ceremonies, the Pope granted the remission of sins, as in the jubilee.

For all, who on the seven days after the procession should visit St. Peter's, reciting before those relics, which were then to have been placed on the high altar, the prayer, "Ante oculos tuos, Domine," or in lieu of it the "Pater Noster," or Ave Maria," ten times, the Pope granted for each time in each day, an indulgence for ten years and forty days!

For all who should recite, kneeling, the seven Penitential Psalms, or the third part of the Rosary on each of those days, the Pope granted for each day an indulgence for seven years and forty days!

On the 9th of February, the French corps commanded by Berthier, encamped in front of the Porta del Popolo. On the next day, the castle of St. Angelo surrendered; the city gates were seized; and the Pope and the cardinals, excepting three, were made prisoners.

On the 15th, Berthier made his triumphal entry; delivered a harangue at the foot of the Capitol, invoking the "shades of Cato, Pompey, Brutus, Cicero, and Hortensius, to receive the homage of free Frenchmen," on the soil of liberty; proclaimed Rome a republic; and declaring the suspension of every office of the old government, planted the tree of liberty.

Ten days after, the Pope was sent away under an escort of French cavalry, and was finally carried into France, where he died in captivity.

On the 20th of March, the act of federation was published in a fete. The consuls swore eternal hatred to monarchy, burned a paper containing emblems of royalty, the Tiara, &c. and established a union of the three republics, Rome, the Cisalpine, and France. All that followed was insult, misery, and plunder. The Papal palaces were sacked; the museums were robbed; the nobility were forced to sell their valuables at the caprices of the French; and the populace were famished, roused into insurrection, and slaughtered. The whole currency of Rome carried off; forced loans, even to the demand of the silver forks of every family; a paper circulation, even down to a penny; the free quartering of French soldiery; and the innumerable, nameless sufferings that belong to the presence of an invader, combined to make Rome taste the bitterness of slavery.

The seizure of the French throne by Napoleon, only gave Rome an imperial master. By a striking coincidence, the Papal territory had been conferred, and resumed by a French conqueror; and alike at the commencement and the close of his dominion the Pope had crossed the Alps to consecrate the sword, and place the crown upon the brow of an usurper.

The further detail of the revolutionary history is irrelavent to the purpose of this sketch, which contemplated merely the acting of Providence in the preservation of the Church, and the punishment of its oppressors.

Yet it is difficult to part from this period of strange and appalling vicissitude, without solemn admiration of the noble share which our country has borne in the liberation of Europe. And it is but a source of still more solemn admiration and prouder triumph, to believe that she has fought her way through the infinite hazards of the time, in the strength of a loftier guidance than the sword or counsel of man.

LIVE UPRIGHTLY.—"The poor pittance of seventy years is not worth being a villian for.—What matter is it if your neighbor lies in a splendid tomb? Sleep you with innocence—Look behind through the track of time! a vast desert lies open in retrospect; through this desert have your fathers journeyed; wearied with tears and sorrows they sunk from the walks of man. You must leave them where they fall, and you are to go a little further, where you will find eternal rest. Whatever you may have to encounter between the cradle and the grave, every moment is big with innumerable events, which come not in succession, but bursting forcibly from a revolving and unknown cause, fly over the orb with diversified influence.

John Selden, one of the greatest men of his day, said, "I have taken pains to know every thing esteemed worth knowing among men, yet of all my disquisitions and readings, nothing now remains to comfort me but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.'"

Religious Toleration.

We cut the following from the Journal and Express, published at Hamilton, Canada West. It would seem that in that section of the world to believe in the Advent is a crime sufficient to withdraw from them the protection of the law. *Cæsar will recognize no King but himself.*

To the Editor of the Journal and Express.

Sir,—Allow me through the medium of your journal, to call public attention to an important case which came before the Court of Quarter Sessions on Saturday last. It was an appeal from a conviction before the local magistrates at Oakville, by parties who had been fined for interrupting, and pelting eggs and other missiles, one of those itinerant preachers, known as Millerites. It was fully proved on the appeal that the conduct of the persons who had been convicted was of a most outrageous and unprovoked character. The case having gone to the Jury, they were locked up ten hours, and then dismissed, as there was no likelihood of an agreement as to a verdict. I think the matter involves the great question whether we are to have religious freedom in Canada or not.

A small body of persons designated Millerites met together for religious worship: they commenced by prayer and singing. It was proved by the most conclusive evidence that they were shamefully interrupted. Whether their opinions are right or wrong, is no part of the question. Are they under the protection of the law? If so, the defendants ought to have been convicted. Let any sober-minded man read the statute, *and then form his own judgment whether I, as* a juryman, had not both reason and justice on my side in wishing to confirm the conviction. The 31st section of the act declares "that *if any person shall wilfully disturb, interrupt or* disquiet any assemblage of persons met for religious worship by profane discourse, by rude behavior, or by making a noise, either within the place of worship, or so near as to disturb the order or solemnity of the meeting, such person shall, upon conviction thereof before any Justice of the Peace, on the oath of one or more credible witness or witnesses, forfeit and pay such sum of money not exceeding four pounds." Now, Mr. Editor, I cannot help thinking that the judge, who I admire for his general humane conduct on the Bench, overstept the rules of justice *in allowing his charity to yield* to expediency in dismissing the jury before they came to a verdict on such an important case. The flimsy argument got up by Simon No-*Brains to endeavor to shew* that their doctrine was dangerous, and therefore ought to be put down, would lead to the destruction of all who did not agree with him in opinion. The most effectual way to put those men down, if they really deserve it, is to let them alone, and it is not unlikely but that in a short time they will perceive themselves to be mistaken, and confess they have erred. Having, I am afraid, trespassed too much on your time, I remain, Sir, a lover of Fair Play.

WM. TAYLOR, *King Street.*

THE CONDITION OF CUBA.—The Jamaica Times gives a sorry picture of the condition of affairs in Cuba, and especially the conduct of the Captain General. The writer, in illustrating his views, says:

"For instance, the mixed commission possess a vessel in which slave trading cases are adjudicated; she required repairs, and application was made to O'Donell (who is himself one of the commissioners) in order to obtain them. "Gentleman, (says he) I'll have nothing to do with the affair; the money shall not come from *my coffers.* Mr Crawford, the *British* consul, officially addresses him on the shameful manner in which the slave trade is encouraged. The Captain General returns the papers, unopened, observing—'I'll have no communication with you.' A deputation of persons interested in those lately imprisoned, wait upon him—'Gentlemen, (remarks O'Donell) return and govern your wives and children, I will take care to govern Cuba, and you!' An American is shot by a sentry, and a demand for redress is unnoticed. The English and American vessels half hoist their colors, and the French entirely lower theirs. The Captain General is indignant at this display of *feeling, but adds*—'*The American* standing army consists of 6000 men. I am prepared with an orderly, well equipped, and an efficient force at this port of 14,000;' and defies them! *Within* the space of four weeks, we are told, no fewer than 1,100 slaves had been introduced into the Havana; the head money, for permission to land, being 24 dollars, giving the sum of 26,400 dollars, which is the perquisite of the Captain General, who seems to have no idea of allowing any interference. The Court of Madrid, it is said, has expostulated with the Captain General on his open encouragement of the slave-trade; stating that if he should not adhere to the treaty to suppress it, the British government would take the affair into their own hands. Whether O'Donell will notice this remonstrance is considered very problematical."

THE GREAT COMMANDMENT.

The first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind," may be truly considered as one of the most important and precious promises that is recorded in the Old Testament. The Jews probably considered it to be a mere command, and evading its plain and pointed import, construed it in a manner to suit their capacity and convenience, and many professed to observe and obey it, who probably never experienced the least sentiment of pure love and adoration towards that Being who had so repeatedly evinced his love to them. Not finding in their hearts that sublime and holy affection, which was intended as expressed in this commandment, they, like many professors in the present age, were content to understand it to require merely the attentive observance of all the ceremonies, hospitalities and acts of justice and honesty which were specified in the Mosaic law. But very few of them were aware that this great command was calculated to convince them (through their inability to obey its strict requirement,) of the depravity of their hearts, and their need of the divine influence of the Spirit of God to *enable them to love him in* truth. Although reason plainly shows that the great Author of nature is more lovely, and more worthy of pure and ardent love, than any thing, *or all things that are created*, yet it is manifest that the human heart is incapable of exercising that rational and fervent love, without the special aid of him who gave the commandment. And many have probably concluded that it is vain to hope or expect that man should ever be able to love God according to the full import of this great commandment. Nevertheless, it has been happily proved by the experience of many, that this command, "Thou shalt love, &c," was evidently intended as a most precious promise; and is more fully expressive of the immence joy and happiness which is prepared for the faithful and obedient *saints, than can be* found comprised in any one sentence in the sacred scripture. Let an experienced christian, or even a truly penitent sinner, read this as a *promise*, "*Thou shalt love the Lord* thy God &c," And he will find it to contribute much joy and consolation;—an assurance of the very consummation which of all things he most ardently desires, and which only is needed to make him perfectly happy forever.

THE SIGNS OF CHRIST'S COMING.

Our Savior specified several signs which should precede his coming, and by which we should know that the time was near. Those signs have all appeared conspicuously, but are disregarded by many because they did not all appear together, or in quick succession. To illustrate the inconsistency of this course, we will suppose a parallel case.

You have a journey to perform through a wilderness, the terminus of which is a river, whose banks are precipitous and concealed by the foliage; wherefore it is important that you should be apprised of the vicinity of the river, before approaching it. A friend gives you intelligence concerning the distance, and the appearance of *the country through which you are to pass*, and mentions particularly that when you have arrived in the last valley,—the one in which the river is located—you will see an oak tree, a pine, a *maple* and a quantity of briers: then you may know that the river is near at hand. With this instruction you proceed and pass through several valleys without seeing any trees or shrubs of the kind spoken of, till at length you come to an oak. You have some apprehension that the river is near, but you do not see the other trees; and passing on some distance you see a pine, a stately tree standing alone. Not far from this you come to a maple, not a regular tall tree, but a cluster of branches growing as maples often grow, from one stump: and immediately beyond this, a field of briers, extending as far as the eye can reach. *Here*, then, in this same valley, you have seen the oak, pine, maple, and briers; and all in the same order in which they were mentioned. *But you say you expected to find these things* all together, and that the oak would have been a larger tree; and the maple, more solid and straight: that the briars, moreover, would have been of the tall conspicuous kind, instead of the low creeping briars. Yet you admit that you had no particular description given of either; only that such was your impression.

Now let me ask, would there be any reason or propriety in rejecting these signs, and concluding that the river was yet at a distance, merely because you had entertained certain unauthorized impressions on the subject? most certainly you must concede this point; and if so, what reason can there be in doubting that the dark day of 1780, the falling stars of 1833, &, are the very signs predicted by our Lord, as *indications of his coming? Verily, these must* be the true signs.

P.

STATEN ISLAND CAMP-MEETING.

This has been a precious season to a very large company of the waiting and watching believers in this city and vicinity. The spot was not difficult of access, yet was secluded and quiet, in a flourishing grove of oak and hickory, where more than twenty tents were arranged in a broad circle on the smooth ground. On Thursday it rained a little, but Bro. D. I. Robison gave two excellent discourses in Bro. Mathias' large tent. On Friday, Brn. Curry and Robinson spoke in the day time, and Bro. Fitch arrived from Philadelphia in season for the evening lecture. *On Saturday, Bro. Fitch* preached from Isa. lv. 5 "Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because *of the Lord thy God, and for the Holy One of* Israel, for he hath glorified *thee.*" He first showed when, where and how the children of God are to be glorified,—that it is to be at the appearing, and in the kingdom of Christ, in a resurrection state. He quoted Rom. viii. 16, 17, John xvii. 22; Matt. xvi. 27; Isa. lx. 1, 2, 9 and 14; Ps. cii 16; Isa. lxvi. 15 to 23, and many other texts, as having their fulfilment at or after the personal coming of Christ. He

thus opened a deeply interesting view of many prophecies. We shall doubtless have occasion to refer to it again. On the Sabbath, the attendance was very large, and the audience seemed riveted to the spot, while Brn. Fitch, Storrs, Hutchinson, Mathias, Curry, M.Chandler, and others addressed them. We left reluctantly on Monday, after listening to a discourse from Bro. Chandler, on the coming of Elijah as applicable to these last days. *Midnight Cry.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 14, 1844.

Let God be our Refuge.

God's ways are not as our ways, nor his thoughts s our thoughts: for as the heavens are higher than ie earth, so are His thoughts higher than our ioughts, and his ways than our ways. Man, in s best estate, comes so infinitely short of being le to comprehend the purposes and plans of his eator, that the ways of God often seem dark and 'sterious; and we cannot understand his dealings th us. Yet every humble and devoted Christian ls full confidence in the love and wisdom of an wise Providence, so that whatever may betide, has a refuge to which to flee from every storm tempest. Without a God to control the universe, created nature would return to its original chaos. l when we reflect on our own weakness, and ited comprehensions, we can but feel how our istence depends upon the constant care of that erior Being. He knows what is for our good, iough at the time, can see only evil. God sees en it is necessary to chasten and afflict us, to ·p us low at the foot of the cross; and if He isten us not, we have reason to fear we are not is of God. Without disappointment and trial in s life, to remind us of our dependence, and helpsness, we might forget God, and trust in an arm flesh. How often can the child of God look back scenes of disappointment, when his wisest world-plans were frustrated to his then great dismay, nd see that it was the kind hand of God that thus afely guided him, and shielded him from certain evil, into which his own unaided wisdom would have plunged him. Present good is often found to be our greatest evil; and so the reverse. We thus see the necessity of looking to God for guidance and direction, in all our plans and operations. So long as God is with us, we have an assurance that all things will work together for our good. If we trust implicitly in him, no permanent evil can overtake us. He that heareth the young ravens when they cry, and arrays the lilies of the field in all their glory, is not insensible to the wants of his creatures, whose confidence is in him. He is, and is the rewarder of those who diligently seek him; and none will seek him in vain. His invitations are, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light. Look unto me and be ye saved, all the ends of the earth. Seek ye first the kingdom of God and his righteousness. Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Enter ye in at the strait gate. Wash you, make you clean; put away the evil of your doings from before your eyes; cease to do evil; learn to do well—seek judgment; relieve the oppressed—judge the fatherless—plead for the widow. Come now, and let us reason together, saith the Lord, "Though your sins be as scarlet, they shall be as white as snow—though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat—yea come, buy wine and milk without money, and without price. Incline your ear and come unto me:—hear, and you shall live—and I will make an everlasting covenant with you, even the sure mercies of David."

With such a kind being for our Benefactor, who is so able and willing to save all who trust in him —and who will surely be faithful to perform all he has promised—how madly must those be, who neglect his counsels, and trust their own wisdom to guide them. Cease ye from man, whose breath is in his nostrils.

THE EXETER CAMPMEETING, is now being holden as per advertisement. We hope all true Adventists who can, will be present.

THE CAMPMEETING AT BROOKLYN, it will be seen, by notice in another column, that this meeting has been given up, for the want of laborers to conduct it. It is to be feared that many notices are given of meetings before the necessary arrangements are made.

LETTER FROM CANADA.

Is it not true that we are living in that period of time referred to by our Savior in the last of the 24th, and the first of the 25th chapter of Matthew's Gospel? Our Savior commences at the 45th verse of the 24th chapter, and refers to the time when some servants of the household would be giving the household the necessary meat in due season, and the evil servants would be saying in their hearts My Lord delayeth his coming, and would smite their fellow servants, and eat and drink with the drunken, till they were cut off at the coming of the Lord. Then, says our Savior, shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom.

It seems to me that our Savior, knowing how men would conduct at the end of time, made his illustrations so plain, that all might know when the kingdom of heaven should be thus likened.

Since brother Litch lectured here in Stanstead and Hadley, we have seen many converted to God, and made happy in believing in the coming of the Lord. And of some of us in this place it may be truly said, we went out to meet the Bridegroom, and were happy in believing that our Lord would come in the year 1843; and many of us are still happy in believing that the Lord now standeth at the door. But, while the Lord has to some seemed to tarry, all have apparently slumbered, and some seem to be sound asleep, and I fear they will never awake, till that "cry" shall be heard, "Behold, the Bridegroom cometh, go ye out to meet him."

I believe the proud professors will not acknowledge their lamps have gone out, till that time; they still say they are right, and the Adventists are in a great error. For the last six months I have heard of no conversions in these three townships. O, my brethren, let us be faithful a few days, and our blessed Lord will come; and he now commands us that, when we see these things come to pass, to know that the kingdom of God is nigh at hand. It seems to me that every candid reader must know that we are standing on the eve of the fifth kingdom, and at the end of the 2300 days. And our Savior's words prove that we are there.

Yours in the blessed hope.

Barnstead, July 15th, 1844.

P. S. You would do me a kindness to write on the first part of the 25th chapter of Matthew, and show how it is to be fulfilled.

REMARKS.—We understand the "virgins" taking their "lamps" and going out to meet the Bridegroom, was fulfilled in the searching the Scriptures for the evidences of Christ's second coming, and the preparation of heart, on the part of those who have been for the last few years looking for the coming of the Lord: they took their lamps, (their Bibles,) and went forth to meet the Bridegroom. The "foolish," who took no oil, we understand to be those who had no saving faith in their hearts, and whose belief in the Lord's coming rested more on the opinions of others than in any knowledge which they possessed of, or belief they had in the word of God. The "wise" were those who saw, and believed the testimony which the Lord had spoken. We understand that the "Bridegroom" tarried, or appeared to us to tarry, when the time passed by at which he was expected, since which, those whose faith rested on other evidence than the word of God, have in their slumbers permitted their lamps to go out. But at midnight, when all such will have given up all expectation of their Lord, and shall say in their hearts, My Lord delayeth his coming, and shall begin to smite their fellow servants, who continue to give the household the necessary meat in due season, being vexed that they should still be looking for the Lord, and shall eat and drink with the drunken; then the sign of the Son of Man will be seen in heaven, all the tribes of the earth will wail because of him, and the cry will be made, "Behold, the Bridegroom cometh, go ye out to meet him," "Lo this is our God, we have waited for him, and he will save us." All the "virgins," both "wise" and "foolish," will then be thoroughly aroused; and those who have given up their faith will look to those who are rejoicing in the coming Savior for help; but the wise can only direct them to the Lord Jesus Christ, in whose name alone any can be saved,—of whom alone they can obtain oil to replenish their lamps, if peradventure they may be saved on the last inch of time. But, alas! it will be too late for them; the door of mercy is forever closed; while they go to buy the Bridegroom will come, and those alone who are ready will enter in to the marriage supper of the Lamb; and the door will be shut: none others can ever enter in. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMBOLICAL DICTIONARY.

B.

BABYLON in the Revelation is ROME, not only upon account of Rome's being guilty of usurpation, tyranny, and idolatry, and of persecuting the *Church of God in the same manner as the old literal* Babylon was, but also upon the account of her being, by a successive devolution of power, the possessor of the pretended rights of Babylon. The literal Babylon was the beginner and supporter of tyranny and idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore, in Isa. xlvii. 12, she is accused of magical enchantments from her youth or infancy; viz., from the very first origin of her being a city or nation.

That Babylon is Rome is evident from the explanation given by the angel in Rev. xvii. 18, where it is expressly said to be that great city which ruleth over the kings of the earth: no other city but Rome being in the exercise of such power at the time when the vision was seen.

BALANCE. The known symbol of a strict observation of justice and fair dealing. It is thus used in several places of the Scriptures; as Job xxxi. 6; Psa. lxii. 9; Prov. xi. 1, xvi. 11.

But Balance joined with symbols, denoting the sale of corn and fruits by weight, becomes the symbols of scarcity: bread by weight being a curse in Lev. xxvi, 26, and in Ezek. iv. 16, where it is said, "I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and astonishment." Which curse is expressed by famine in the same prophet, ch. v. 16, and ch. xiv. 13.

BEAST (*wild*) The symbol of a tyrannical usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it, and persecutes the Church of God.

The four beasts in Dan. vii. 3, are explained in

verse 17, of four kings or kingdoms, as the word *king* is interpreted, verse 23.

In several other places of Scripture, wild beasts are the symbols of tyrannical powers; as in Ezek. xxxiv. 28, and Jer. xii. 9, where the beasts of the field are explained by the Targum, of the king of the heathen and their armies.

The Head of a beast answers to the supreme power, and that whether the supreme power be in one single person or in many. For as the power abstractedly is not considered, so neither the persons abstracted from their power; but both, *in concreto*, make up this head politic. And therefore, if the supreme power be in many, those many are the head, and not the less one head for consisting of many persons, no more than the body is less one body for consisting of many persons

A bear with three ribs in its mouth, denotes the kingdom of the Medes and Persians. It was said unto it, "Arise, devour much flesh." This was to show the cruelty of those people, and their greediness after blood and plunder. Their character was that of an all-devouring bear, which has no pity. The ribs in the mouth of it represent those nations which they especially made a prey of. Dan. vii. 5.

DRAGON. In Ezek. xxix. 3, 4, it is used as the symbol of the Egyptian king: and the dragon there mentioned is called the dragon in the rivers, and represented with scales; and is therefore a crocodile, a creature which is ranked among the serpents.

LEOPARD, as a symbol, is used in the prophets upon the account of three qualities; viz. *cruelty*, [Isa. xi. 6; Jer. v. 6; Hos. xiii. 7,] *swiftness*, [Hab. i. 8.] and the *variety of the skin*. [Jer. xiii. 23.] Upon the account of the first quality the Persian and Egyptian interpreters explain the leopard as an implacable enemy. Dan. vii. 6; Rev. xiii. 2.

As to swiftness, a leopard will overtake thrice or fourer the swiftest horse, though it draw back after the first or second overtaking; and therefore the leopard, in Daniel, expresses very well the speed of the conquests of Alexander the Great in Persia and the Indies, which were performed in ten or twelve years' time.

A leopard with four heads and four wings of a fowl, denotes the kingdom of the Macedonians or Grecians. The leopard being remarkable for its swiftness; hence, especially with wings on its back, it is a fit emblem of the conquests of the Macedonians under the command of Alexander. As the lion had *two* wings to represent the rapidity of the Babylonian conquests, so this leopard has *four*, to signify the swifter progress of the Macedonians.

The *four heads* also are significant. Fifteen years after the death of Alexander, his brother and two sons being murdered, his kingdom was divided by Cassander, Lysimachus, Ptolemy, and Seleucus, into four lesser kingdoms, which they seized for themselves. Dan. vii. 6.

LION. *A lion with eagle's wings* represents the Babylonian empire. Dan. vii. 4.

BED. When a person is cast into it by way of punishment, it is a bed of languishing, and therefore a symbol of great tribulation, and anguish of body and mind; for to be tormented in bed, where men seek rest, is the highest of griefs. See Psa. xli. 3; vi. 6; Job xxxiii. 19; Isaiah xxviii. 20; Rev. ii. 22.

BEHIND. According to the Greek and Roman authors, as the back parts, accounted behind, follow the face as leader; so whatsoever is said to be behind is accounted as future, coming after, and not as past.

The reason of this symbolical signification of the word *behind*, may be perhaps more clearly given thus:—what is past is known, and therefore as present, or before. But an event to come is unknown, unseen, and therefore behind; and therefore to follow after, in order to be brought into actual existence, and rendered present or before.

Behind, when not taken symbolically, signifies what is past; as in Phil. iii. 13.

BELLY is the seat of carnal affections, according to the notions of the ancients, as being that which partakes first of the sensual pleasures of meat, drink, and veneral appetites: and therefore the Egyptians, in the embalming of a man, threw his belly into the river, as the cause of all his sins, that it might, as it were, take them away with it.

It is expressive of the mind or understanding, as in Job xxxii. 19; John vii. 38; Ezek. iii. 3; Rev. x. 9, 10. It denotes the family and riches of a man, as in Psalm xvii. 14.

BIND. *To bind* is to forbid, or to restrain from acting—and *to loose* to permit. Job. xxviii. 11; Rev. xx. 2; ix. 14; xx. 7.

BIRDS (of prey) signify armies who come to prey upon a country. Isa. xviii. 6; Ezek. xxxi. 13; Rev. xix. 17. See Jer. xii. 9; Ezek. xxxii. 4; xxxix. 17. The reason of the metaphor is plain. As birds of prey feed upon carcases; so those that take the goods of other men eat as it were their flesh; which in the symbolic language, always signifies riches or substance;

BITTER. Bitterness, in Exod. i. 14, Ruth i. 20, Jer. ix. 15, is the symbol of affliction, misery, and servitude; and therefore the servitude of the Israelites in Egypt was typically represented, in the celebration of the Passover, by bitter herbs.

The *embittering of the belly*, signifies all the train of afflictions which may come upon a man; as in Jer. iv. 19, ix. 15; and the same is fully evident from the bitter waters of jealousy, Num. v. 27.

BLASPHEMY is apostacy, whether idolatrous or of any other description. Rev. xiii. 1—6; xvi. 9—11; xvii. 3; Acts xxvi. 11; Ezek. xx. 27—32.

BLOOD, the symbol of slaughter and mortality. Isa. xxxiv. 3; *Ezek. xiv. 19; xxxii. 6; Joel ii. 30*; Rev. viii. 8; xiv. 20.

Rev. xiv. 19: "Blood even to the horses' bridles," denotes vast slaughter and effusion of blood: a way of speaking not unknown to the Jews.

BOOK, signifies the life, i. e. the acts of him that sees it.

The Jewish kings, at the same time that they were crowned, [2 Kings xi. 12,] had the Book of the Law of God put into their hands. And thus, in allusion to this custom, to receive a book, may be the symbol of the inauguration of a prince.

A *book* or *roll folded up*, in order to be laid aside, is the symbol of a law abrogated, or of a thing of no further use.

A *book* or *roll, written within and without*, or on the backside, may be a book containing a long series of events, it being not the custom of the ancients to write on the back side of the roll, but when the inside would not contain all their writing.

The *book of life*, is so called in allusion to the custom of kings, who, as they had several books for the record of things, so they had a peculiar book in which was entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esth. vi. 1, 2; Exod. xxxii. 32, 33; Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 12.

A book may be considered as the emblem of knowledge: and an *open book* a most significant symbol, either of the laying open the treasures of knowledge in general, or of the disclosure of the contents of some one book in particular. Rev. x. 2.

BOW. In Psa. vii. 12, it implies victory; signifying judgments laid up in store against the persecutors.

It is also the symbol of war, as in Zech. ix. 10. *Breaking a bow* signifies the overthrow of the military strength of a kingdom. Hos. i. 5. It denotes peace, Psa. xlvi. 9.

BRASS is metaphorically taken for strength. See Psa. cvii. 16; Isa. xlv. 2; so in Jer. i. 18, and ch. xv. 20. Brazen walls signify a strong and lasting adversary or opposer.

Mic. iv. 13: The Lord declares, that he will make the *horn* of the daughter of Zion *brass;* i. e. give her irresistible power, whereby she shall tread down her enemies.

BURIAL is an honor paid to the dead.

The want of it was always looked upon as a circumstance of the greatest misery; [Ps. lxxix. 1, 2, 3; Eccles. vi. 3;] and the denial of it, as an act of the greatest punishment, 2 Kings ix. 10; Jer. xiv. 16.

Dead men in the grave [Ps. xxxi. 12; lxxxviii. 6] are apt to be forgotten. And therefore in Psa. lxxxviii. 11, 12, the grave is synonymous to the land of forgetfulness; and in Psa. xxxiv. 17, cxv. 17; 1 Sam. ii. 9, silence is put for the grave.

C.

CALF. The symbols of the *ox, calf*, or *steer*, when there is no mention made of horns, is taken in general for what is signified by the whole animal; whose prime or chief quality is *labor, patience*, and *riches*, or the great product of corn.

So in the dream of Pharaoh, the *seven kine* denoted so many harvests; their number determining the years, which is peculiar to kine, as the Oneirocritics all allow in ch. 238, 239.

In the Proverbs of Solomon, xiv. 4, it is said, "Much increase is by the strength of the ox." So that the ox hath the signification of increase with great labor; and is therefore in Deut. xxv. 4, the symbol of the Jewish and of the Christian priesthood. It is there said: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Upon which St. Paul (1 Cor. ix. 9,) thus remarks, "Doth God take care for oxen?" which is as if he had said, When God made this law, do you think that he had not a nobler design, than that of barely taking thought for, and showing kindness to the laboring beasts? yes surely, he designed that it should be applied to them that labor in the word and doctrine of his law; and who, by sowing among men spiritual things, deserve at least to reap of them the benefit of worldly maintenance. The same place is also to the same purpose interpreted by the same apostle in 1 Tim. v. 18. And—

CHARIOTS, on our side, betoken courage in us, and safety and skill with success in feats of arms, but if they belong to the other side, then, by the rule of contraries, they denote dread and consternation, and ill success in the war. Hence David, in Psalm xx. 7, saith: "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." "For his chariots are twenty thousand," (Psalm lxviii. 17,) infinite in number, *and by consequence in power to defend.*

God employs, in the administration of the moral universe, various agents: his holy angels are his celestial armies, who run to and fro on mingled messages of love, and of penal inflictions. These angels are therefore his chariots and horsemen. In this sense the symbols are used, 2 Kings vi. 17; and Ps. lxviii. 17. The Lord has also his *ecclesiastical* or *spiritual armies*, and these are his church, whether *militant* upon earth, or triumphant in the presence of her Lord. Thus Elijah, from his preeminent zeal and holy integrity, embodying as it were in himself the strength of the church in his own day, is called "the chariot of Israel, and the horsemen thereof," 2 Kings ii. 12. God in his holy providence employs also the armies of *earthly potentates* in executing the purposes of his wrath or his mercy; these armies are also symbolized by chariots and horsemen, as in Isa. xxi. 7—9, where they denote the united armies of the Medes and Persians.

CITY. Cities are frequently represented in the Prophets under the type of women, (virgins, wives, widows, and harlots,) according to their different conditions. So in Isa. xxxvii. 22; Jer. xviii. Lam. i. 15. and other places, Jerusalem is called a virgin; and Egypt is so named in Jer. xlvi. 11. Widow is said of Babylon in Isa. xlvii. 8, 9; and of Jerusalem in Lament. i. 1; and harlot, and harlot of Jerusalem, Isa. i. 21; of Tyre, Isa. xxiii. 16; of Nineveh, Nah. iii. 4; and of Samaria, Ezek. xxiii. 5.

CLOTHED. *To be clothed*, is a metaphor frequently used to signify, to be accompanied with, or adorned, and even covered or protected; as in Job vii. 5, "My flesh is clothed with worms;" ch. xxxix. 19, "Hast thou clothed his neck with thunder?" So in the Psalms, "Let them be clothed with shame and dishonor," Ps. xxxv. 6; "He is clothed with majesty, the Lord is clothed with strength," Ps. xciii. 1. St. Paul also uses it in 2 Cor. v. 2, "desiring to be clothed upon with our house, which is from heaven;" and in Rom. xiii. 14, "Put ye on the Lord Jesus Christ."

CLOUD without any tokens, showing it to be like a storm, always denotes what is good, and implies success. It is in general the symbol of protection; because it preserves from the scorching heat of the sun, i. e. anguish and persecution; and as it likewise distils a rain, or cool and benign influence.

In the Holy Writers, the clouds are frequently the symbols of God's power. Thus Ps. lxviii. 34, "His strength is in the clouds;" and Ps. lxxix. 6, "Who is he in the clouds that shall be like unto the Lord?" For indeed clouds are also more especially the symbols of multitudes and armies: as in Jer. iv. 13, "He shall come up as clouds;" Is. ix. 8, "Who are those that fly as a cloud?" Heb. xii. 1, "A cloud of witnesses."

Clouds without water denote false teachers: as in Jude 12; Prov. xxv. 14.

COLOR, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person, or subject to which it is applied, according to the nature of it.

BLACK signifies affliction, disasters, and anguish. It is the color of approaching death, or of the terror which the foresight of it causes. And in the style of the prophets, as in Joel ii. 6, Nah. ii. 10, Lam. v. 10, the sooty and grimed color of the face or skin, is put to signify a time of great affliction, in respect of famine,

PALE signifies disease, mortality, and afflictions arising from them.

Red, joy, with or after a great battle or slaughter. In Ps. lxviii. 23, red and blood are explanatory of each other.

White, the symbol of beauty, comliness, joy, and riches.

There is a sublime climax, or scale of terrific images, exhibited in the colors of the horses in the four first seals, Rev. vi. 2—8; the first horse is *pure white;* the second *fiery and revengeful;* the third, *black*, or mournful; and when we imagine that nothing more dreadful in color can appear, then comes forth another much more terrific, even *deadly pale.*

The Trial of Faith.—Now for a season, if need be, ye are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.—1 Pet. i. 6, 7.

Letter from Brother Miller.

His Confession and Correction.

Dear Brethren:—I find my views are yet misrepresented, and my words are perverted by those who have the care of catering to the morbid appetite of the public mind: they doubtless thus prevent some who otherwise might look at the important subject of the glorious appearing of the great God and our Savior Jesus Christ. If I and those who believe with me, in the near approach of this heavenly promise, were only affected by their misstatements, I would correct nothing, I would bear all in patience that a wicked world could inflict, or a corrupt press could publish, until God in his goodness would remove the "veil from off all faces:" but when I see the effect of these false representations is to lull men to sleep, and the everlasting consequences which must follow this state of things, I cannot refrain from correcting what, in my soul I believe and know to be false. In my *confession*, I have said and now say, I was sorely disappointed in not seeing the blessed Savior this last Spring. I had believed He would come in the Jewish year 1843, which I had good reason to believe ended March, 1844. And so I honestly proclaimed it. Time has shown my error, as to the exact time of the event. Yet I am not "cast down," I bless God I have not "cast away my confidence" in God or his word. I am now waiting every hour for what I then looked for. I have yet strong faith in the immediate fulfillment of these things. I have said, and still believe, in a proper time, God will justify me in the mode of reckoning time, in prophetic chronology. I believe the *failure* is in the *manner* of the accomplishment of the last events. Yet I know that the grand drama has commenced, and the coming of "Christ is at the door." How do you *know?* I answer by the same way as Christ said I might *know*, Mark xiii. 29, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." But says the unbeliever, it may be 10, 50 or 1000 years off, then, for all you know? No, it cannot be, it must be very nigh, the "time," the "signs," all show it is *nigh at the door*, we can have no assurance of an hour. Herein my views have been misrepresented as though I thought it might be 50 *years off. I have no such view.* I am looking every day, and expecting him too. I have no sympathy of feelings with the Rev. Gentleman, who said he was looking for him every day, but did not *expect Him!!*

I am perfectly convinced that thousands of prayers are day and night ascending the holy hill of Zion, from hamlet, grove and field, from hearts sincere, and souls who long to see the kingdom of God: Crying "come, Lord Jesus, Oh come quickly." These prayers will soon be heard, and answered too, Luke xviii. 8. "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The signs, the Sabbath, the seven times, the seven years bondage, the dream of Nebuchadnezzar, the vision of Daniel and John, the cry of God's elect day and night, all go to show we are near, yes, very near the end. How can I put it off? And well the angel cries a "Wo" to them who put off the trying day, and sleep upon the brink of ruin. Awake, awake, oh sleeping virgins, awake! And you my brethren, I do implore you, listen not to any report which the enemies of Christ's return may circulate. The devil has come down having great wrath, knowing that he hath but a short time. And if it were possible, would "deceive the very elect." Those of my brethren who have studied the Bible for yourselves, know whereof we affirm, you, therefore, will not waver, but will hold fast your confidence unto the end. Our opponents do not expect to deceive such: but by measuring others by themselves, they think the Adventists are following leaders, and therefore they *misrepresent* those whom they may suppose are leaders, in order to draw away, as they vainly suppose their followers. But how foolish they are! We have declared ourselves morally independent. We call no man master. And if any such were among us, when our time run out, they left us. We stand now each on his own faith; should they then have any influence on us? No, let every man "study to be a workman that need not be ashamed," and all the powers of the bottomless pit, cannot move you. Our opposers ought to see that nothing will draw us from our present faith, but a better construction of scripture. Let them give us this, *and we yield.* But misrepresentation, burlesque and ridicule, will never make a real Adventist give up his hope.

We have the Lord on our side, and we expect he will continue to be on our side, while we keep humble, penitent, and trust in him and his word. We have no master on earth. We have no leaders, but those who lead us on to the word of God. We fellowship no teachers, but those who teach the Scriptures, and we feed on no food spiritually, "but every word of God." This is our faith. Therefore, let our opposers govern themselves accordingly. And may we all meet in the New Heavens and New Earth, when the angel proclaims "time shall be no longer." Wm. Miller.

Buffalo, N. Y. July 31st, 1844.

Letter from Bro. H. Heyes.

Dear Bro. Bliss:—At this late hour, the night so far spent, and the *day* so nigh, when under the pulpit-preaching of peace and security, the sinner remains unawakened, the sceptic unconvinced, the backslider unreclaimed, and the poor mourner left comfortless; Almighty God owns the proclamation of the everlasting gospel—"Fear God, and give glory to him; for the hour of his judgment is come!" Yes: the sinner yet feels its power, and the infidel acknowledges its truth; the tried child of God welcomes the tidings, and exults in the glorious and soul-reviving assurance of immediate deliverance from a world of vanity and corruption, where his affections are not; and the wanderer from his Father's house is still induced to retrace his steps, and supplicate a return of the favor of his God. The meeting alluded to by Bro. Pierce, was productive of happy results, the brethren and sisters are encouraged, and stimulated anew to work for God; we hear of a like spirit manifesting itself in other places, and upon the whole we feel bound to pronounce the cause prospering, and promising still to prosper. Having considerable work upon my hands just now, you must excuse me giving you a more full account of the state of things among us here. We are arranging for another grove meeting to be held next Sabbath. (God willing.) We desire your prayers on our behalf that the word of God may have free course and be glorified.

Yours in hope,

Henry Heyes.

Providence R. I., Aug. 2, 1844.

Letter from England.

Dearly beloved in the Lord:—We received *your kind and very acceptable present of books* and papers, and we return you our sincere thanks for the same. We are still waiting for the coming of our glorious Redeemer. Our country is in a most alarming state, and should our Savior not come speedily, we shall be involved in civil war; but we think that Jesus will come very soon. Blessed be God for the heavenly hope that we have. We are occupying in the open air from time to time, sounding the alarm and trying to bring sinners to Jesus. We are considered by many professors as insane, but we are enabled to bear the cross with joy. O, that we may endure unto the end, and be found of God in peace. O happy day, when the ransomed of the Lord shall return to Zion with songs and praises. We are certain that the Lord owns our labors, and we would give you a word of encouragement to proceed in your work of faith and labor of love, by directing your minds to the blessed promise held out in the word of God, "Blessed are they that sow beside all waters," and you, beloved brethren have done so. O, may you wear sparkling crowns in the kingdom of God. We unitedly send our love to all our brethren and sisters in America. We have not seen your face in the flesh, but we shall shortly

"See and hear and know
All we desired or wished below,
And every power find sweet employ
In that eternal world of joy."

Joseph Curry.

Princes place, Fleet street.
Liverpool, July 17, 1844.

Jewish Testimony.—Mr. Frey, the distinguished converted Jew, in 1840, published a work, called Judah and Israel, in which he says, p. 194:—

"According to the 'Talmudical writings,' the ultimate or final date for the coming of Messiah, is expired within *three years*, and many eyes and hearts are now directed to that period. If then their hope should not be realized, they confess that they shall be obliged to give up their hope in the calculations or writings of men, but not relinquish their hope in the coming of the *Great Deliverer.*"

P. S. So then in three years from 1840, the Jews look for Christ's advent, and Christians are looking and waiting for his coming the second time, without sin, to save them.—*Voice of Truth.*

From the Ann Arbor, "Signal of Liberty."

Another Church Feast.—"LADIES FAIR.—The Ladies of the First Presbyterian Church of Ann Arbor, give notice that a FAIR will be held at HAWKIN'S SALOON, on the 4th day of July next. The object of the proposed fair, is to raise the required sum to purchase an organ for the church. Ice creams, Custards, Lemonade, Cake, and other delicacies of the season will be furnished in great abundance. The public are respectfully invited to attend." "Delicacies of the season in great abundance."—*Ann Arbor, Mich. July 24th*, 1844.

A Ground of Steadfastness.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without—in the world and in the church. —*Cecil.*

Christianity.—Christianity is not only a living principle of virtue in good, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*

A Light Burden.—"My burden is light." A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—*St. Bernard.*

Bodily Infirmities.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered the soul, and make the imprisoned inmate long for release.—*Dr. Watts.*

Use of Afflictions.—Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.—*Jay.*

A Good Conscience.—Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.—*Burkitt.*

A Pious Wish.—When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*Henry.*

PRAYER.—It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full, and to the purpose.—*Spencer.*

SAFETY IN DUTY.—*If we are in the path of duty,* and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfebled we may seem to be to ourselves and others.—*Newton.*

DEATH.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep for his departure.—*Cowper.*

A GREAT EVENT.—The *conversion of a sinner* to God, is an event never to be forgotten. It is an *era in eternity*; it is registered in heaven.—*Robert Hall.*

LUTHER'S DIVINE.—Three things make a divine: prayer, meditation, and temptation.

CLUSTERING AFFLICTIONS.—The remark is often made, that afflictions come in clusters. I believe there is truth in it. It is in accordance with God's *mode of instruction.* It is but giving us "line upon line, and precept upon precept," as he does in his word.

A GOOD EXAMPLE.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things, if *this spirit prevailed,*—if *dissenters were like* Henry and Watts and Doddridge, and churchmen like Leighton.—*Cecil.*

"We confess our inability to see how persons can innocently go where they know *error,* if not *falsehoods,* are preached *as the truth* of the gospel, without (in ordinary circumstances) being guilty of *fighting the truth or countenancing the error.* If the position is exclusive, it is the exclusiveness of truth, which knows no compromise with falsehood. In these times, men should 'take care *what* they hear.'"—*Banner of the Cross.* (*Episcopal.*)

So let it be!

INTERESTING VARIETY OF THE BIBLE.—When the celebrated Dr. Samuel Johnson was asked *why so many literary men were infidels,* his reply was, "Because they are ignorant of *the Bible.*" If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one *reason* may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the "Poetry of Life."

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of *the leviathan* in the foaming deep—from the moth that corrupts the *secret treasure,* to the eagle that soars above his eyry in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon the thousand hills—from the rose of Sharon to the ceder of Lebannon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the *deluge*—*from the lonely* path of the wanderer, to the gathering of a *mighty multitude*—from the tear that falls in secret, to the din of battle and the shout of a *triumphant host*—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the *still small voice, to the thunders* of Omnipotence—from the depths of hell, to *the regions of* eternal glory,—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or *conception* of the mind that may not find a corresponding picture; *no thirst* for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible."

Prophetic Chronology.

DEAR BROTHER BLISS.—How say some among us that the prophetic periods have expired? Do they believe that God has proved unfaithful to his word? It is most astonishing to me, that any man of common capacity cannot or will not see that if *those periods* begin at the dates which have always been assigned for their commencement, they could not possibly end before sometime within the year 1844.

We have the very best of reasons for believing that 6000 years alloted for this world in its present state, began the month Tisri, which is the *first* month of the Jewish *civil* year, and the *seventh* month of the *sacred* year. *Accordingly,* at the first of Genesis, where the Bible gives the date of creation, that month is always given. This perfect period, the antitype of the six days of creation, must *therefore* end with the same month. As the vulgar christian era began in the year of the word 4157, i. e. 4156 years, and a fraction having passed at its commencement, 1843 full years and a fraction being added, make the 6000 years complete. If then, the chronology be correct, this wicked world will end in the *seventh* month of the *present* Jewish sacred year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh, in the year B. C. 677. By substracting 677 years from 2520, thus leaving 1843, it has been concluded without further examination that the period would end in A. D 1843. But this is a mistake. It would require *the whole* of B. C. 677, and *the whole* of A.D. 1843, added together, to make up the *full* period of *2520 years. Therefore commencing* the period at any given point *within* B. C. 677, a part of that year would be left out; and at the end of A. D. 1843, the period would be complete, and would require all the time to the same point *within* A. D. 1844, for its *completion. If then* the *seven times* began B. C. 677, the fulness of times will come in the autumn of the present year.

The 2300 days of Dan. viii. 14, began with the 70 weeks of Dan. ix. 24, at the going forth of the *decree to restore and to build* Jerusalem. This decree was made first by Cyrus, B. C. 536. See Isa. xliv. 28: xlv. 13. 2 Chron. xxxvi. 22, 23 Ezra i. 1—4. It was renewed by Darius B. C. 519 See Ezra vi., and finally completed by Artaxerses Longimanus, *in the seventh year* of his reign, B. C. 457. See Ezra vii. 9. Now this 70 weeks were to be dated, either at the *first issuing* of the decree, or from the time when it began *fully* to be carried into execution. There are two important *considerations which show* that it could not be the former. One is, that if the 70 weeks or 490 years had begun B. C. 536, they would have ended 46 years before the Christian era. The other is that the 70 weeks are in Dan. ix., divided into three parts, 7 weeks, 62 weeks, and 1 week: and it is perfectly plain from the last clause of verse 25, that the 7 weeks were allotted for the building of the street and wall, in troublous times. The *period must* therefore have had its commencement in the autumn of B. C. 457, when Ezra, having *restored* the Jewish commonwealth, *began to build the wall.* From that point there were to be 69 weeks to Messiah the Prince. These amount to 483 *years. As this* prophecy was given for the benefit of the whole Jewish nation who were condemned by our Lord because they knew not the *time* of their visitation, (Luke xix. 44,) the 69 weeks could not end until the time arrived of *the full manifestation* of the Messiah to Israel. This was when Jesus came into Galilee proclaiming the glad tidings of the kingdom of God, and saying 'THE TIME IS FULFILLED." We have the very best of reasons for believing that this was in *the autumn of A. D. 27. And from* the autumn of B. C. 457 to the autumn of A. D. 27, there are just 483 years. Deduct this from 2300, and the remainder is 1817. So many years remained to complete the time of Daniel's vision when Jesus *commenced that proclamation* in Galilee. And from the autumn of A. D 27, these 1817 years reach to the autumn of A. D. 1844.

But some one will perhaps be ready to ask, "What will you do with the 1290 and 1335 days of Dan. xii?" If he be a believer in the advent doctrine, I might in return ask him the same question. Certain it is, that those periods did not begin A. D. 508. Had they begun then, the 1290 days or years would have ended A. D. 1798, and the 1335, which *extend just* 45 years further, would have ended A. D. 1843. But Daniel does not yet stand in his lot: therefore the days are not yet ended. There never was sufficient proof to establish the commencement of those periods in 508 The best evidence we have is derived from Gibbon who gives a period of 7 years, from 508 to 515, for a certain series of events which he describes, in the former part of which he places the overthrow of *paganism* and the establishment of papacy. But the exact date of this event he does not assign. We should therefore look to the date of that later event, which makes the termination of the 1290 days, rather than to the exact time of their *commencement.*

This period of 1290 days, and the 1260 days of Dan. vii. 25, and of Rev. xii. 6, 14. xiii. 5, we believe terminate together. The former must therefore have commenced 30 years before the latter. One commenced when *papacy was established,* the other, when the saints were given into his hands. The bishop of Rome did not receive the letter of Justinian, constituting him "the head of all the holy churches," till A. D. 539. Then began the 1260 days, which reach to A. D. 1799. In the month of Feb. 1798, the French army under Berthier entered Rome, deposed the pope, and declared the papal government abolished. But it was not until March 28th, 1799, that the pope was taken a captive to *France, where, in August of the same year,* he died. This event seems a complete fulfilment of Rev. xiii. 9, 10, which most distinctly marks the end of the 42 months of verse 5. We believe these chronological dates be correct. If they are so, "the *dispensation of the fulness of time*" will open upon us within three months.

"O! let us be ready to hail the glad day."

S. S. SNOW.

Worcester, Aug. 8th, 1844.

LETTER FROM BRO. T. SUTCLIFFE.

DEAR BRO. HIMES.—I am happy to say that my soul was never so full of the hope of soon seeing my Lord, *as at the present;* and although the time in which I expected him is *gone by,* yet my faith in his speedy coming is increasing, and while I take a view of Paul's, yet a little while and he that shall come will come, and will not tarry, it fills me with delight to consider the shortness of the little while, and the glory which is at the end. This is the comfort and consolation of all saints who are looking for *the speedy coming of the Lord,* that he will come in his glory, and bring their reward with him, and the scoffer shall scoff no more at all, &c.

I am striving to do all I can, while I travel north and south of the Canada line, in order that the people may be ready when the Lord shall come; and bless the Lord, I never saw the faith of the Advent brethren and sisters so strong as at the present. I have been frequently told by some of the brethren, that the Bible *seems to them as a new* book; for, say they, we never understood certain parts of the Bible until now, such as, yet a little while—though it tarry,—the just shall live by faith—wait,—cast not away your confidence,—comfort each other with these words, &c. But now we see that they referred to the very present time we are now in.

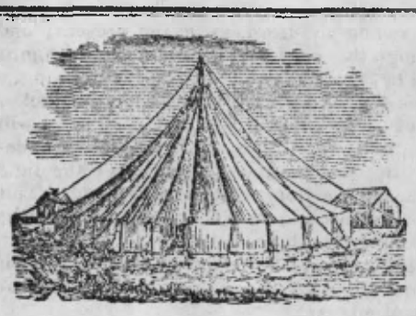
The true Adventists, every where I travel, are *growing stronger* in faith, love, patience, and hope, and are becoming more understandingly dead to the world, and its allurements.—The sound of "come out of her my people," seems to be one means God has appointed in those last days to prove the faith of his children—and truly, every where I find a little band of out-comers, I find *them strong* and

vigorous, and the more persecutions and scoffs they receive—the more strong and vigorous they still grow. I believe we are now passing through the valley of decision; and soon, very soon, the Lord shall roar out of Zion, and utter his voice from Jerusalem. When the kingdom under the whole heaven will be given to thy people of the saints. May the Lord keep his children, and have mercy on a sleeping, slumbering church and world. Yours in the blessed hope of seeing of my Lord in a few months. THOS. SUTCLIFFE.

TROY, JULY 29, 1844.

A LUNAR RAINBOW.—The Germantown Telegraph says:—"This beautiful and rare phenomenon was visible at this place on Saturday night, 22d ult., about ten o'clock, and continued upwards of twenty minutes. It made its appearance in the east when the moon was about thirty degrees above the horizon, forming an arch somewhat smaller than the solar rainbow, but remarkably distinct. This phenomenon is very rare, and that of Saturday night was, perhaps, the most perfect of its kind witnessed in this latitude for half a century."

☞We are requested by the Gospel Standard to say that "The work of " that "paper then will be two fold—to spread out before the public our views of the unfulfilled events of prophecy, aided by the light of those already fulfilled, and to enter into their nature, order, and results, and also to hold up to view our relations to, and duties growing out of such events. In the first branch will be prominently included the personal reign of Christ on earth, a reign of a thousand years in the promised restitution,to be preceded by the destruction, and not the conversion of the anti-christian powers and nations, and the literal resurrection of the martyrs, and the other saints. As to specific time, little comparatively will be said, though absurd and untenable views on that subject will be examined and refuted, and the views spread out in the Prophetic Inquirer will be firmly, yet temperately defended. The second branch of the work will involve Christian union, holiness, opposition to all forms of slavery, moral purity, strict temperance, peace, a personal devotion to every good word and work." It is published weekly, at 50 cts per quarter, or $2 per year.



Conferences & Campmeetings.

BROOKLYN (CT.) CAMPMEETING GIVEN UP.

The camp-meeting which has been notified to be held in this place is deferred for want of help. Application was made to brother Miller, Fitch, Storrs, Powell, White, Stoddard, and others, and only one of the number can be depended on with any certainty. Under such circumstances the brethren have thought it unadvisable to call such a meeting together, and we wish you to give this notice as early an insertion as possible. For the committee. T. Huntington.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A waggon will be furnished to convey the baggage of our friends to the ground, who may come by the boat.

For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millerstick, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 13th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

DERBY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on Tuesday, 27th of this month, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 11-2 miles from Derby Lower Village, and half a mile from Cheeney's so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. It is hoped that Bro. T. Cole, I. E. Jones, B. Plummer, and other lecturers will find it convenient to attend.

N. B. Those who do not come provided with tents and provisions, will find good accomodation and board on the ground. In behalf of the brethren, J. LEAVEAT.

HILLSBOROUGH, N. H.—The Camp-meeting in Hillsborough, will be held on the road leading from the upper village to East Washington, about 11-4 miles from the village. We hope there will be a general gathering of the friends of Christ, with their tents, and show to the world that while waiting for the vision, we are not asleep, or become infidels, as was prophesied of us, but are willing to labor, till our Master shall call us home.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

☞A Campmeeting will be held, if time continue, in Hillsboro'; N. H. on land of G. W. Barns, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents: and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barns, N. Smith.

☞There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul.* Mid. Cry will please copy. H. MUNGER.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c. on reasonable terms.

Brethren are requested to attend, and bring their tents, provisions, &c.

☞There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Bro. Miller, Litch, Storrs, Preble, and as many others as can, are invited to attend. The meeting will be held in N. E. part of Gill, on the farm of Mr. Nelson Barrow, who will provide board, horse-keeping, &c. Mid. Cry please copy.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Mr, about one & half miles west of the Providence and Taunton Rail Road, Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.

David Wilson.
Brightman Collins,
Joseph Bates.

☞Advent Campmeeting at Calais, Vt. near the Plains, on land of Thomas Lybrd, on the old camp-ground formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Bro Bennet, Shipman and others will attend.

Committee.

Calais—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund.
Danville—Ebenezer Thompson, Asa Perkins.
Peacham—L. Paine, —— Wolcott, William C. Titus.
Sutton—Aaron R. Morse, —— Walker, Merrill Foster, and Benj. Durell.
Hardwick—Wm. Drew, Seranus Blodgett.
Woodbury—Stephen Chapman.
Calais—Britton Wheelock.
Marshfield, Leonard Wheeler, John Capron.

We hope the above committee will see that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.

FITCHBURG, MASS.—The Lord will, an Advent camp meeting will be held in Fitchburg, Aug. 23, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashby; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.

For the committee. S. HEATH.

LIBERTY ME.—There will be an Advent Conference at the Liberty Tabernacle, commencing on the 16th of Aug at 10 o'clock in the forenoon, to continue over the Sabbath. It is earnestly desired that some Advent Lecturers from the west will visit us at that time. Will Br Churchill and Hervey attend? W. B. START, Com. of Con.

There will be a conference of saints in Cambridge Vt., to commence, if the Lord will, August 16th and continue over the Sabbath. Brethren Bennet and Billings, will be in attendance. The Cry will please copy. H. W. BURNHAM

LOWELL, VT.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

☞A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. B. Tuller, H. A. Parsons, A Belden, C. Balwin, A. Mix, H. Munger, John Sanghff, E Parker, E. L. Chamberlain, Wm. Rogers.

☞Providence permitting, the subscriber will attend meetings in the following places, as follows: Great Falls, N. H. Monday, Aug 5th, Dover, N. H., Tuesday, 6th. Portsmouth, N. H., Wednesday 7th. Exeter, N. H. Friday 9th. Haverhill Mass. 10th and 11th. All the above meetings to commence at 2 P. M. and 7 1-2, except the Sabbath.

Elder Henry Plummer is to be at the Tabernacle in Boston, Aug. 11th. I. E. JONES.

Letters received to Aug. 10, 1844.

M H Litch by pm $1 pd to end v 7; Rufus Pike by pm $3 pd to 218 v 9; J J Fassett by pm $1 pd to end v 7; S. W. French $2 pd to end v 7; S G Tyler by pm $1 pd to end v 8; D Austin by pm $1 pd to 178 v 8; J B Paine by pm $1 pd to 181 v 8; P Rogers $1 pd to end v 8; A Kimball $1 pd to end v 8; L D Morrill $1 pd to end v 7; L Fuckey $1 pd to end v 8; J Lunt $1 pd to end v 8; D Vaughan $1 pd to end v 8; S White $1 pd to end v 5; J Bailey Jr $3 pd to 198 v 9; W Billings by pm $1 pd to 227 v 10; E Carver by pm $1 pd to end v 7; P Clough by pm $1 pd to 198 v 8; E Dewey by pm $1 pd to end v 8; Sarah Carver by pm $1 pd to end v 6; H Gurney by pm $1 pd to end v 8; K Bennett by pm $1 pd to end v 8; N Bowand by pm $1 pd to end v 8; Geo Brown by pm $1 pd to end v 8; Sarah Green by pm 50 c pd to 183 v 8; Eliza A Parker by pm 50 c pd to end v 7; Mrs A Lawrence by $1 pd to 153 v 8; O Leach by pm $1.25 pd to end v 8; W Butterfield by pm $1 pd to end v 7; Roxanna Brewster $1 pd to end v 7, paper will be continued; Geo Marsh by pm $1 pd to end v 8; A Spoor by pm $1 pd to end v 8, G Wheelwright by pm $1 pd to end v 7; J Little by pm $1 pd to 153 v 7; Wm Hill by pm $2 pd to end v 6; S W Dow by pm $1 pd to 206 v 9; Rev O. Gray by pm $3 pd to end v 8; Dr Austin Flint by pm $1 pd to end v 8; L F Allen by pm $1 pd to end v 6; G W. Arnold by pm $1 pd to 159 v 7; Wm Scott by pm $1 pd to end v 8; Thomas Sutcliffe by pm $1; A M Brown by pm $1 pd to end v 9; Caroline Winchester $1 pd to end v 5; R Reed by pm $2 pd to end v 7; G W Gregory by pm $1 pd to 188 v 8; A Gurney by pm $2 pd to end v 7; Hopson & Wilmarth by pm $1 pd to end v 8; J W Hammond by pm $1 pd to end v 7; Miss C Chandler by pm $1 pd to end v 8; Wm Thayer by pm $1 pd to end v 8; J T Fairfield by pm $1 pd to end v 8; Dr Huntington by pm $1 pd to end v 8; Mrs Nancy Pearson by pm $1 pd to end v 8; Israel Kendall by pm $1 pd to 186 v 8; D D Charles by pm $1 pd to end v 7; John Thompson by pm $1 pd to 188 v 8; Brother Ivy, Salem by Bro Hervey pd to end v 8; Wm Benton by pm $1 pd to end v 8; E Denham by pm $1 pd to 193 v 8; J Blaze by pm $1 pd to end v 7; J P Nickerson $1 pd to 151 v 7; H W Hooper by pm $1 pd to 166 v 7; C M Bates by pm $1 pd to end v 7; S Spooner by pm $1 pd to end v 7 according to our books, but if more has been paid, we will give credit; Geo Brigham by pm $1 pd to 176 v 7; S Crafts by pm $1 pd to end v 8, E Eaton by pm $2 pd to end v 7; E K Goodell by pm $2 pd to end v 8; L D Pratt by pm $1 pd to end v 7; pm Yorkville S C $1 pd to end v 8; Rev Mr Russell $1 pd to 202 v 9; P Barnes $2 pd to 208 v 9; Anthony Pierce $5; R W Stearns $1; W H Ireland R P by J C Goll; pm Barre Vt; D Austin $1 for Mid Cry; J H Paine $1 for Mid Cry; Leonard Kimball $10 for subscribers; pm Lynchburg Va; Lacy Poor; J S Moulton; D Hopson; J J Porter; T L Tulloch; pm North Easton; Ms; pm Bath Me; A M Higgins; C S Miner; pm Dover N H; Wm Miles; pm Brighton Mass: pm White Water Wis; cousin Territory.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Dow & Jackson, Printers.

Call to Glory.

1 O sinner, come without delay,
And seek a home in glory;
The Lord is calling you to-day—
He pleads for you in glory.
CHORUS—O glory! O glory!
There 's power in Jesus' dying love,
To bring you home to glory.

2 O, t[illegible] and live! to you he cries,
And you shall share my glory;
But, if my mercy you despise,
You cannot see my glory.
O glory, &c.

3 Repent, and give him now your heart,
He is the Lord of Glory,
Confess his name, secure a part,
When he shall come in glory,
O glory, &c.

4 Now is your time—no more delay,
For soon he'll come in glory;
When shut without, in vain you'll pray—
You've lost all hope of glory.
O glory, &c.

5 O do not madly slight his grace,
And lose the crown of glory;
But now, before you leave this place,
Begin the race for glory.
O glory, &c.

6 Awake! awake! the Judge is near,
Prepare, prepare for glory;
If sleeping when he shall appear,
You cannot bear his glory.
O glory! O glory!
There 's power in Jesus' dying love
To bring you home to glory.

The Deceitfulness of Papacy.

We find the following document in a Philadelphia paper. It shows us the falsehood and duplicity of the Papists in such vivid colors, and also throws such light on the late out-break in Philadelphia, that we give it entire to our readers.

TO THE PUBLIC.—Feeling called upon by a sense of duty to our fellow citizens of the City and County of Philadelphia, we, the undersigned, would beg leave to make a statement of a few simple and unvarnished facts, calculated to throw light upon the recent breach of the peace in the neighborhood of Second and Queen streets, Southwark.

It is well known, that on the 5th day of July, a furniture car conveyed to St. Philip de Neri Church, in Queen Street, Southwark, a number of muskets, which were carried into the Church, in presence of the residents of the neighborhood. The report of this matter having flown in every direction, the street was soon crowded by citizens, in anticipation of an outbreak. The Sheriff was sent for, and soon appeared upon the ground; a request was made upon him, that the arms should be taken from the Church; he entered the building with two of the aldermen of the district, and soon returned, stating that there were twelve muskets in the church, which would be placed in the hands of the citizens who should be chosen for that purpose, and taken to the watchhouse. This was accordingly done. One of the members of this committee was among those who had charge of these arms, he asked the Sheriff if there were any more arms, or men, in the church. The Sheriff said there were no more arms, and only priest Dunn and the sexton in the church, when the guns had been brought from the building The people still seemed not to be satisfied, and called for more arms, when it was suggested that a committee of citizens should be appointed, whose duty it should be to make thorough search of the place, and to prevent any more arms coming in, or going out To this the Sheriff agreed, and deputized one of the citizens, who is a member of the committee, to choose the men. The subscribers were chosen, and headed by the Sheriff, who requested Alderman McKinley to accompany the committee, we entered the house. We had hardly arrived within the walls, when the Sheriff enrolled us as his posse, and informed us that we should have to remain on duty all night, and protect the church. We objected to this view of the case, and stated the object for which it was understood we had been appointed; he then demurred, and stated that it was illegal for us to search the premises, that there was danger in it, but if it were deferred until morning, he would make the search with us. This would not be listened to by the committee, as it would leave us at the mercy of persons who might be in the church, we all being unarmed; the priest told us to have confidence in the Sheriff, and in him, and he would assure us there was no danger in waiting until morning.

The committee concluded to parley no longer, and started upon the search. The first door we opened, revealed to us two able bodied Irishmen, with fixed bayonets and loaded muskets. These men were disarmed, and on opening the door at which they stood sentry, we saw twenty-seven muskets stacked along the room, Placing out of our number, a guard over these men and muskets, we proceeded on the search, and in our way found eight other men armed as above. Arriving in the room in which the religious services were held, one of the committee brought the priest in front of the altar, and thus addressed him: I ask you upon your sacred word, as a man and Christian, have you any more men here? Have you any more arms? Have you any ammunition? To each of these questions he answered positively no. Finding nothing new in our progress, we again proceeded to the room or vestibule from whence we first started. In this room were several closets, and some of them were in a case or counter, which stood along the wall. We asked the priest to open it. He said it contained nothing but a few lemons and articles for making something to drink. We asked him again to open it, when we discovered a keg of powder, some percussion caps and buck shot; and on account of this quibbling of the priest we were anxious to open the closet which was under the stairs, leading from the vestibule to the room behind the altar. The priest here said that the closet contained private property belonging to his brother, W. H. Dunn, and some few small articles belonging to himself, and objected to opening it, stating that the key of that place had never been in the hands of any other person but himself and brother. No denial would be listened to, and accordingly the closet was opened, in it were found seven single and two double barrel guns, and several pistols, and several hundred cartridges, some of which had eight, or ten, or more slugs, and buck shot in them, and upon examination of some of the fowling pieces, they had seven, eight, and nine finger loads in them. Upon this the gentleman who spoke to the priest at the altar, mentioned the conversation to Mr. Wm. H. Dunn, who denied that his brother had said any such thing; he brought his brother to the priest to confront the gentleman, and he also denied with regard to the arms and ammunition, and said that he misunderstood the questions, or had been misunderstood himself. We had been in every part of the house, and now our search was ended. We found 39 muskets, including those stacked in the room and those in the hands of the men, nine pistols, two swords, seven single barrel, and two double barrel guns, three pikes or bayonets fixed on pieces of wood; similar to brush handles. These were all taken by the police to the Commissioner's Hall, together with the keg of gunpowder and cartridges, and ball and buck shot, at about two o'clock on Saturday morning, the City Guards, being then in the church under command of Capt. Hill, having just arrived. After having finished the search, Wm. H. Dunn made an address to such of the committee as were present, in which he stated that for fear any wrong impressions might go abroad against the Sheriff, himself and his brother, he would say that he told the Sheriff the number of men and arms that were in the church, and would say further, that they had been on the premises since the eighth or tenth of June, having been obtained by an order from Gov. Porter, and that he, William H. Dunn, held a commission from General Hubbell, constituting him a Captain of a company of men to defend the church. He also said that in the evening of the Fourth of July, he had one hundred and fifty men in the house drilling them. The Sheriff said he knew of the arms being in the church, having been told by

the priest and Mr. Wm. Dunn, and subsequently the priest said that he had received, on the Fourth of July, a letter stating that the church would be fired on the 4th, 5th, or 12th of July—hence the necessity of arming the building. The names of the persons found in the church with Priest Dunn, have been handed over to the proper authorities. These men the Sheriff said should be reached by law, if any law could reach them; they were discharged, and are not yet arrested! This we conceive to be a fair statement of the circumstances connected with the church: we believe nothing is knowingly withheld, or too glowingly portrayed; we leave it to our fellow citizens to draw their own conclusions. And though all of us cannot (on account of being separated on duty stationed at different points,) testify to the same things, yet the statements of each, taken in the aggregate, will fully sustain this report.

Adopted in Committee, July 11th, 1844.

John W. Smith	Wright Ardis
Jacob F. Vanderslice	John Farcira
John M. Dutton	F. S. Johnson
David W. Moore	Thos. A. Roe
John Baxter	Jas. F. M. McElroy
David Ford	Fran. B. Longmire
Francis S. Bready	James Boaler
Samuel Martin	Solofnon Walker
William Copeland	Reuben Stewart.

Having headed this Committee by request of the Sheriff, I subscribe to the foregoing report.

N. Mc Kinley, Alderman.

Letter from Bro. L. Kimball.

Dear Br. Himes;—Since I last saw you, I have been travelling through the north part of Vermont, have now entered the province of L. C., and am on my way to Waterloo. There has been a great declension all through this region, since the sweeping revivals that were enjoyed one year and a half and two years ago. Many who started and run well for a while and bid fair for the kingdom, have fallen and made shipwreck of their faith. Over such I can but weep. But one thing is worthy of note; with the most diligent inquiry, I have not been able to learn of a single individual, who *searched* the scriptures for themselves, and were able, from the word of God, to give a reason of the hope that was in them, that has turned from the faith. Such grow stronger and stronger. Such as have turned back, have rested their faith on *circumstantial* evidence, and their foundation has failed them. Again, not only are Adventists growing stronger in faith, but they are seeking to know and do the whole will of God. The fruit of this, is obedience to all his commandments. The ordinances must be attended to. Not only the Lord's supper, but baptism also. Adventists are Bible christians—hence, those of them that have not been baptized, are following their Savior into the watery grave—being "buried in the likeness of his burial, and raised in the likeness of his resurrection." God has taken this work in hand, and it goes forward. July 14th, I preached at Waterbury Vt. and baptized one. 21st at the same place, baptized four. 23d at Barre, baptized seven. Thus God's truth is prevailing, and a people is being made ready for the speedy coming of the Lord.

My faith is stronger, if possible, than ever, that we shall very soon see the King in his beauty. O how important that we have our work *done*, and *well done*—that we *be ready* and *keep ready*—for we know not at what hour our Lord will come.

We have just closed our conference at this place. It was a refreshing season to the people of God. At the close, we commemorated the sufferings of our Lord. It was thought there were upwards of two hundred communicants, most, if not all, are looking for the speedy return of the "nobleman."

They have had a little advent preaching all through this region, and the wonder is, that there are so many *living* souls at the present time. Faithful laborers are needed here very much.

O! what wretched work the unfaithful servants are making—dragging souls down to perdition. Well, I do rejoice that time is short. When I look upon the ministry, and see the course they are pursuing, the injury they are doing, I can but exclaim, "Come, Lord Jesus, come quickly." When I cast my eye over the world, and see it filled with violence—"evil men and seducers waxing worse and worse, deceiving and being deceived"—When I see the truth fall powerless upon the sinner's ear, and all with one accord reject the truth, trample the pearl of salvation under their unhallowed feet, and then turn and rend the messengers of salvation, with anguish of soul I cry out, "*Come, Lord Jesus, come quickly.*" When I look around and see the "perils" that the dear saints of God are in—the desperate effort that is made to shake their faith, and draw them back to the world—the many snares that are spread for their feet—and when I see one falling on the right hand and another on the left—with earnest cries and tears, I pray—"*Come, Lord Jesus, come quickly.*" I pray God to preserve us blameless unto his coming.

Yours in the faith of soon seeing the King in his beauty, Leonard Kimball.

Rock Island, Stanstead, L. C. July 30, 1844.

Letter from Brother Wm. Bouton.

Brother Himes:—In this vicinity the advent brethren are few in number, but strong in the faith. It is about 2 years since my attention was called to this subject. I now feel fully persuaded that we are now living in that age of the world in which it is our privilege as well as our duty to be looking daily for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Even so, come Lord Jesus. Last fall we were visited by brother Brewer and wife, and he gave us 8 lectures on the advent near. Some I trust have searched the scriptures to see if these things were so. Others appeared convinced, but I feared against their wills. No one has attempted to gainsay or disprove these things; yet many show a disposition to quibble at the faults, or rather the infirmities of those who publish and believe the advent near. But this is no new way for fallen nature to ward off an unwelcome truth; there were persons in our Savior's day, who though they could swallow camels and devour widows houses, yet at other times would strain at gnats.

I have of late made an effort to call the attention of my brethren and neigbors to the fact that all the leading prophetic periods of Daniel and John, which point to the end when time shall be no longer, do actually expire about this age of the world; and also that all the events spoken off in scripture, which were to precede the coming of our Lord, have taken place, so therefore we should be looking for that glorious appearing as the next event. But it is manifest that I appeared as one that mocked, even as Lot did when he said to his sons-in-law "up, get you out of this city, for the Lord will destroy it"

It is painful, distressingly so, to see persons who are so capable in descerning the face of the sky, so awfully (and I fear willingly) blind to the signs of the times; but the scriptures must be fulfilled.

Some of my neighbors who profess to love the Lord, have been candid enough to say that they "do not want to hear anything about his personal coming." They even "hate to hear the word advent mentioned." The advent doctrine, say they, "is a bad doctrine, because it disturbs people, and makes them feel uneasy."

I fear that a large proportion of professors now, are in no better state than they were in the time of the first advent. We know that they then had forsaken the sure word of Prophecy, and taught instead for doctrines the commandments of men, even the tradition of the Elders. So when the Savior came, he did not answer their proud secular expectations, and they rejected him, and those persons who were willing to take him for the promised Messiah were cast out, and became a sect who were every were spoken against.

In University after University on the Continent of Europe, Professors of Theology have gone over to a proud rationalism, having forsaken the child-like faith of Jesus. In this country a large and respectable body of ministers are following in the footsteps of their learned Transatlantic brethren, and of course with such preachers the world is pleased. In a good measure, the offence of the cross has ceased. It has become popular to join the church; therefore the church has increased in numbers. But alas! where is its spirituality? Spiritually minded professors are like angels visits, few and far between, and so we see the reason why the doctrine of the advent near is so distressing and disturbing to many professors. We see also the reason why those, who are willing to take God at his word, and are expecting daily to see him, are cast off as heretics, ignorant, unwary, a disgrace to the Christian community. Certainly these things ought not so to be. But fear not, little flock, see what the Lord says, by Isaiah lxvi. v.

When I think of these things, I cannot help exclaiming, if the Lord should come now as I expect, would he find faith on the earth? Yes, I hope, I believe there are some who are keeping *their garments, who are watching, who are* now being kept from the hour of temptation which has come upon all the world, to try them that dwell upon the earth. These last days are perilous days indeed to the soul. God grant, dear brother, that we may be found among that blessed and holy number who have a part in the first resurrection. Yours in the blessed hope. William Bouton.

Fairfield, Ct.

Letter from Sister S. Murry.

Dear Brother Himes:—Though a stranger to you in the flesh, yet I trust not so in that blessed spirit which unites the hearts of all the little flock, and binds them in one together in Christ our Lord and Savior. I would just say, to the praise of God, that we are still waiting for, and loving the appearing of Jesus; we have no desire for looking back, much less of going back, but are giving heed to the blessed words of our Savior,—no man having put his hand to the plough and looking back, is fit for the kingdom of God.

Oh, glorious hope, Oh, blest abode,
I long to be there and like my God.

As a family, we have been constant readers of the Herald, for more than two years past, and we cannot do without it now in this last trying hour, or little while. It has been an angel of mercy to our longing souls. I firmly believe that Jesus is at the door, and will soon, very soon gather the saints to himself, and he that is filthy will be filthy still, and he that is holy will be holy still. I would say to my dear Advent brethren and sisters abroad, whatsoever thy hands find to do, do it with all thy might, for he that is to come will come, and will not tarry. And we have need of patience, that after having done the will of God, we might receive the promise. Yours in the blessed hope. Sophronia Murray.

Epping, N. H., July 23th, 1844.

Brandon Vt. Brother S. Spooner writes:—"I know of no one in this vicinity who is giving up their faith in the coming of Christ at hand. We may certainly know that the ad-

vent is the next great event to transpire, as brought to view in Nebuchadnezzar's vision: for we have the assurance that *the dream is certain and the interpretation thereof is sure.* I can see no other way than to watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

THE CAUSE IN THE NORTH OF NEW YORK.

MR. EDITOR:—A brief sketch of the state of the cause of our blessed Redeemer in this part of the state of New York, may perhaps be interesting to your readers, especially those who love the Savior and his appearing. In the counties of Franklin, St. Lawrance and Jefferson, the extent of my present field of labor, there are many, who, having a scriptural form of godliness, believe in its primitive power, and are "rejoicing with joy unspeakable and full of glory." The doctrine of the second coming of Christ has produced the result foreseen by ancient prophets and also by Christ himself, Dan. xii. 10; Mal. iv. 5,6; Math. xxv. 6, 7; 1 John iii. 2, 3. In this section, thanks be to God, many of all ranks, conditions and ages, have turned from sin unto holiness, and from the power of Satan unto God." The self-deceived and the hypocrite have been aroused to a sure and speedy preparation for the scenes of eternity. Truth and righteousness are victorious, and must ultimately prevail. Holiness of heart and life is the motto, and the panting desire of many a pious heart. Nor do they seek in vain. Some who have denied the doctrine of sanctification, as unscriptural, now are living witnesses of the faithfulness of God, not only "to forgive us our sins, but to cleanse us from all unrighteousness."

At our recent campmeeting in Moira, several found full redemption in the blood of the Lamb.

God is preparing his own elect for the Marriage Supper of the Lamb. One circumstance worthy of remark is the fact, so far as my observation extends, that the line of distinction between the righteous and the wicked is rapidly widening. The faithful are wading through the deep waters of affliction with renewed and vigorous exertion; while the formal and lukewarm, the indolent and time-serving are borne backward on the mighty billows of fashion, popularity, persecution, and the proscription of these last days. How clearly is the prophetic description of the church of the Laodicean, Rev. iii 14—22, filled up in the present nominal church. All its lineaments are now seen, and acted out upon the theatre of human action, speaking in loud and solemn accents, both to herself and the world, that she is in her seventh and last age, about to be spewed out of the mouth of Christ, at his coming. I could not give you a better description of the general, nominal church in my judgment than is here given for our admonition. The eye of inspiration was evidently fixed upon the present period, when the melancholly picture was drawn so true to life. And yet the church is unconscious; for it is said, knowest not that thou art blind,—I counsel thee to buy of me eye-salve,—Is it possible! It is the testimony of many in this section, that lukewarmness steals over their souls, they know not how, nor when. Others say, that they have no power to arise; when partially awakened. Some awake, and try to discharge their duty, but with little power or energy. The spirit of others arises, and making a few desperate efforts, falls back again to slumber. O how many spirits are used by sin and Satan to keep the church and world slumbering, till the seven thunders of the last great day shall arouse them, and mercy gone forever. I attend a meeting on the camp-ground and administer the ordinance of baptism next Sabbath Providence permiting, I expect to hold a meeting at Leroy, Jefferson County, commencing the first day of August, should time continue.

Yours truly. D. B. WYATT.

Moira, July 25th, 1844.

LETTER FROM BRO. J. S. WHITE.

BRO. BLISS.—The following lines cut from a paper, the name of which I could not learn, were handed me a few days since, by Sister Rebeca Holmes, of Kingston, Mass. with a desire that they might be inserted in the Herald.

Sister Holmes has for several years been entirely blind; that is, so far as her natural eyes are concerned. For many years she took that interest in divine truth, and enjoyed that degree of the presence of her Savior, which are common to all faithful and devoted servants of God. About four years since she was reminded of the great event,—the Second Advent of our Savior, which is so prominent through all the Bible, and towards which all revelation points. And being told that there was evidence that his coming was nigh, her mind was quickened to the investigation of the Advent nigh. She did not have to settle the point, whether her Savior would ever come, or whether she loved his appearing. The point to be settled was, is there proof of what every person who loves the Savior desires, that *his coming,* —not death,—is *nigh.* She at once commenced examining the subject prayerfully, through the sense of hearing, and soon found evidence to believe that her Redeemer, "the Lord of Hosts, would soon reign on the throne of David, in Mount Zion and in Jerusalem, and before his ancients gloriously." She has devoted her time, strength, and all to the Advent cause; and still remains in a strong and settled belief that she shall soon see him whom her soul loves. The sentiments contained in the lines, with the exception of their application to this world, are so expressive of some of her views and feelings, it would be a gratification to her, and perhaps, to some others, to have them inserted in the Herald. J. S. WHITE.

NORTH ATTLEBORO, August 8th, 1844.

REPLY

To the "Reflections of a Blind Man," that the world is dark to him.

Call it not dark. Thy mental sense
Sees light and beauty all around;
They come to thee, we know not whence,
At every touch, and every sound.
Thou hast within thy thoughtful mind
Bright glimpses of all glorious things;
Conceptions, pictured and defined,
That come and go on spirit-wings.

The stars, those jewels of the sky,
That make the awful night sublime,
Come sweeping o'er thy mental eye
Like visions from some brighter clime.
And colors,—those mysterious charms
That robe the leaves and veil the flowers,
Who knows but thy wrapt spirit swarms
With dreams of these as bright as ours?

Call it not dark, this fair rich world;
Though shrouded from thy mortal gaze,
The flag of beauty is unfurled
Within thy soul's resplendent rays.
The light of *Truth* is in thy heart—
And *Love* glows ever brightly there—
While these are thine, where'er thou art,
This world must still be bright and fair. S.

A Voice from the Patriarchs.

DECYPHERING OF AN INSCRIPTION 3500 YEARS OLD.

The Commercial Advertiser, through the kindness of Bishop Doane, has been put in possession of some information relative to an inscription on a rock in Arabia Felix, of the highest interest to the antiquarian and the Christian.

It appears that in 1834, some officers in the service of the East India Company discovered on the Coast of Hadramaut, a province of Arabia Felix, some inscriptions in an unknown language, cut partly in the ruins of an old city, and partly in the solid rock. Copies of one of these were submitted to the German philologists, but the characters baffled their learning, and their meaning might have remained a mystery, had not accident furnished a key to the puzzle. The Rev. C. Froster, of England, a well known oriental scholar, while searching for the materials of a treatise on Arabian Geography, in a very rare tract on Arabian History, found a title and monument which instantly struck him, from the length of the two documents and the identity of geographical position (near Aden on the Coast of Hadramaut,) as an Arabic version of the undecypherable inscription, of which he had seen a copy in Wellsted's Travels in Arabia.

Awakened to new hopes by this discovery, Mr. Forster prosecuted his researches, and succeeded in decyphering the record which had stood the ravages and mutations of 3500 years, and which takes us back to the age of Jacob and Joseph, and within five hundred years of the flood! In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the gospel—"He preached to them Jesus *and the Resurrection.*"

There were three inscriptions relating to the history of the tribe of Ad, the descendants of Shem, the principal of which is translated as follows:—

We dwelt, living long luxuriously, in the zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel.

The sea, swelling against our castle with angry surge; our fountains flowed with murmuring fall, above

The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.

We hunted the young mountain-goats and the young hares, with gins and snares; beguiling, we drew forth the fishes.

We walked with slow, proud gait, in needle-worked, many-colored silk vestments, in whole silks, in grass-green chequered robes.

Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us according to the doctrine of Heber,

Good judgments, written in books to be kept; *and we proclaimed our belief in miracles, in the* RESURRECTION, *in the return into the nostrils of the breath of life.*

Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp-pointed spears; rushing onward.

Proud champions of our families and wives; fighting valiently, upon coursers with long necks, dun-colored, iron-gray, and bright-bay.

With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

On the subject of these inscriptions, Mr. Forster, in his dedication of his book to the Archbishop of Canterbury, thus remarks:—

"What Job, (who, living in the opposite quarter of Arabia, among the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts,) so earnestly desired, stands here realized. "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe

of Ad] they were *graven with an iron pen, and lead, in the rock forever!*" [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in the flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

"But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end at once to the idle sophistry of unbelief." "The inscription on the rock of Hisn Ghorab, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the RESURRECTION; and presenting to the eye this great gospel truth, (to borrow the noble language of Mr. Burke,) 'covered with the awful roar of innumerable ages.'"

The Pure Testimony.

The pure testimony, pour'd forth in the spirit,
Cuts like a keen two-edged sword;
And hypocrites now are most surely tormented,
Because they're condemn'd by the word.
The pure testimony discovers the dross,
While wicked professors make light of the cross;
And Babylon trembles for fear of her loss.

Is not the time come for the church to be gather'd
Into the one spirit of God?
Baptiz'd by one Spirit into the one body,
Partaking of Christ's precious blood?
They drink in one spirit, which makes them all see
They're one in Christ Jesus, wherever they be,
The Jew and the Gentile, the bond and the free.

Then blow ye the trumpet in pure testimony,
And let the world hear it again;
O come ye from Babylon, Egypt and Sodom,
And make y ur way over the plain;
And gird on your armor, ye saints of the Lord,
For Christ shall direct you by his living word!
The pure testimony will cut like a sword.

The great prince of darkness is must'ring his forces,
To make you his pris'ners again,
By flatt'ries, reproaches, and vile persecution,
That you in his cause may remain;
But shun his temptations, wherever they lay,
And fear not his servants, whatever they say;
The pure testimony will give you the day.

The world will not persecute those who are like them,
But hold them the same as their own;
The pure testimony cries up, separation,
And calls you your lives to lay down.
Come out from their spirit and practices too,
The track of the Savior keep still in your view,
The pure testimony will cut the way through.

The battle is coming between the two kingdoms,
The armies will gather anon;
The pure testimony and vile persecution
Will come to close battle ere long;
Then wash all your robes in the blood of the Lamb,
And walk in the Spirit, as Jesus has done;
In pure testimony you will overcome.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 21, 1844.

Mission to Europe.

We propose, if time be prolonged, to go to England the middle of October next. Bro. Litch and Hutchinson will accompany us. We hold our first Conference in London, the first week in November. At this meeting, arrangements will be made for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest. A rest and blessedness found only in the kingdom of God,—in the New Heaven, and New Earth, that is speedily to be revealed by the Second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the *glad tidings* out in a number of different languages, among Protestant and Catholic nations, among which we shall not forget *Babylon, in Italy*.

A press shall be established at London, and lecturers will go out in every direction, and we trust the word of the Lord will have a free course and be glorified. What we shall accomplish we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfill this ministry to the glory of God.

Some have suggested a desire to aid the mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire St., Boston, or 9 Spruce St., New York. Or to J. Litch, 41 Arcade, Philadelphia, Pa. Or Bro. Hutchinson, who will attend the Camp-meetings in N. H. and Mass.

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God give us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

J. V. HIMES.

CLEAVELAND, O., Aug. 10th, 1844.

The Exeter Campmeeting.

This convocation of saints commenced on Monday, the 12th inst, and continued till Saturday noon. We were much gratified to witness so large a congregation present, even in the fore-part of the meeting. There were nearly twenty tents on the encampment, from different and distant places, from the east, the west, the north and the south. They came down from the hills of New Hampshire, and up from the dales of Massachusetts, and out from the forests of Maine, to examine anew the scriptural evidences of our faith, to listen to expositions of divine truth, to the exhortations of those who should be moved to comfort one another with the words of the coming of the Lord, and to pray for the consolation of Zion. The brethren and sisters came together with one heart and one soul; and were again refreshed on that consecrated spot, where nearly a year since we were before refreshed with a similar season of assembling together. This meeting has been an additional evidence, that those who are familiar with the scriptural testimony on the nearness of the Advent, have no idea of relinquishing that evidence. They are mostly out of an unbelieving church, and wish for no place to which they may return. They were all strong in the faith of the coming of their Lord; and look upon a backward step as on the road to perdition. There were a goodly number of lecturers on the ground, animated with the same zeal with which they heretofore came up to fight the battles of the Lord; and the solemn attention of the vast congregation witnessed anew that this glorious theme is not yet exhausted, and has lost none of its thrilling interest. It will be in vain in our limited space to give a sketch of the various discourses. It is sufficient to say that they drew forth and presented from the treasury of the scriptures, things both new and old. Brother Snow remarked with great energy on the *time*, and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord's Advent. While there is much evidence that seems to cluster around that point of time, so that we should be then watching if it should not come before, yet in view of our Savior's assurance, that we know not "the day or the hour," or as some read it, no man "maketh it known," we should hesitate before we should feel authorized to attempt to "make known" the very *day*, lest if it should previously come some might, thereby be overtaken by it, "in a *day* they looked *not* for it." We would however recommend all to examine the evidence with the simple desire to know "what is truth."

This refreshing season was somewhat disturbed and greatly annoyed by a company who came on the ground with a tent, having no sympathy with the object for which the meeting was called, and in whose exercises and extravagances the meeting had no sympathy. It is altogether too late to palm off, as the fruits of God's Holy Spirit, the works of the flesh, which are in all things directly the opposite. On this occasion, one of the [illegible] who had been magnetized, was brought out by one who reversed the motions; and this opened the eyes of the meeting to the true nature of the awful delusion with which they are afflicted. The opportunity of such an exposure, may be the means of rendering their presence a good, as others will thereby avoid the rock on which they split. With this exposure, the meeting moved on harmoniously, and proved indeed a feast to many souls, a season of refreshing to the weary pilgrims who are looking for a better country, even an heavenly.

Watch ye therefore!!

At no time since the commencement of the promulgation of the doctrine of the Advent, nor indeed since the first preaching of the Gospel, has the above admonition been more imperitive, or of more practical necessity than at the present moment.

We are living in a period of time when the vision to our limited view appears to tarry; and when too many are disposed to slumber on their watch: it is therefore a period of awful moment, a period on which is suspended the destiny of the world. In view of this time of suspense, our Savior has left on record repeated injunctions that we be found wakeful and watching, ever ready for his coming and kingdom, and which it is our duty to study and observe. There seems however to be an impression gone forth, that during the tarrying of the vision, all, as matter of course, are expected to slumber, at least if they do not actually sleep: and consequently many are laying to their souls the flattering unction that they must necessarily slumber, and that such slumbering is consequently excusable.

But this is a great error, and in direct opposition to the teachings, the admonitions and exhortations of our Savior. Math. xxiv. 44, 46. "Therefore be *ye also ready: for in such an hour* as ye *think not*, the Son of man cometh. Blessed is that servant, whom his lord, when he cometh, shall find so doing." Mark xiii. 33, 36, 37. "Take ye heed, watch

and pray: for ye know not when the time is. Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Luke xii. 35—41. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath." xxi. 34—36. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day came upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If these repeated and emphatic admonitions are not meaningless, none can innocently sleep, or even slumber during this period, when they should be continually ringing in their ears. It is however claimed from the parable of our Savior in the 25th of Matth., that while the Bridegroom tarries, they will *all*, both wise and foolish, slumber and sleep. It would seem, however, that if any would consider the subject of our Savior's remarks, they would be convinced that his object was not to convince his disciples of the certainty of their sleeping during the tarrying of the Bridegroom, as it was to put them upon their watch, so that they be not found thus slumbering; and though all will slumber then, it is a question whether *all* here include the wise and the foolish, or the foolish only who will as a matter of course then sleep. To includes the wise, would be to render meaningless the admonition of our Savior, which were given for the express purpose of guarding his children from such a state of stupor. The apostle also assures us, 1 Thess. v. 4—8. "Ye brethren are not in darkness, that that day should over take you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation." And, says our Savior, Rev. iii. 3, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And again he says, Matt. xxiv. 48—51, "And if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocries. there shall be weeping and gnashing of teeth." Also, in Mark xiii. 35-37, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." And in Luke xxi. 34 he adds, "And Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—From these texts we learn that the wise will not sleep, as do others, and that to be overtaken unawares, or as a thief, is dangerous in the extreme.

Notwithstanding these repeated injunctions, we find those who do not hesitate to proclaim that the Lord cannot come yet, and even some who profess to be Adventists thus teach. But let us not be deceived. Watch ye therefore, lest coming suddenly he find you sleeping.

THE GREATEST EVIL.—The Philadelphia "Christian Repository," speaking of the evils of the Advent doctrine, says, that, "Perhaps one of its worst tendencies has been to deter a vast number of thinking minds from studying the prophetic Scriptures."

There may have been instances of persons who have been intimidated from searching the prophecies by the *fear* of being called Millerites; but while very few, who would be thus intimidated, would examine the prophecies to any profit under any circumstances; multitudes, who otherwise, in all human probability, would never have turned their attention to the prophetic Scriptures, have had their minds turned to the study of that portion of God's word, and thereby have been made wise unto salvation. Where one has been intimidated from searching the word, thousands have had their attention called to it. If this "has been one of its worst tendencies," we have cause to praise God, that amid all the good which has resulted from the proclamation of "this blessed hope," so little evil has resulted from it.

The Seventh Month.

BY BRO. J. LITCH.

DEAR BRO. ELIAS.—Will you permit me through the Herald to say a few words in reference to the 2300 days of Daniel viii. 14, and the seventh month, of which so much is now said. I do not wish to be understood as saying the Lord will not come in the seventh month; for I hope he will. But I want to say that I cannot see, for the life of me, how our dear brethren make it out so much to their own satisfaction, that the 2300 days end in that month.

1. My first difficulty why I cannot see it, is, that so far as we have any evidence as to the time of the year when the commandment went forth to restore and build Jerusalem, it was in the first month. And if the day Ezra started from Babylon, under the decree, be the date, it was the *first day* of the *first month*. We have no nearer date—and if we depart from that we are left to wild conjecture as to its date.

2. I cannot agree with some that Christ began his ministry in the seventh month, and thus began the 70th week in that month; and that he was crucified in the exact middle of the week, which was the spring, &c. Because I learn from John i. 19, to ii. and end of the chapter, that Christ began his ministry just before the passover: but a few days, however, before that feast. You can read it for yourself.

If so, then the last week of the 70 began in the spring, and must end in the spring.

3. The ministry of Christ having begun in the spring, and also ended in the spring, it must have continued a certain number of full years, whether it was three, four, five, six or seven, they were full years—and *midst* does not mean *exact middle*.

4. Among all who have undertaken to shew that the 2300 days end in the seventh month, I do not now recollect that one of them has shown that the Lord has promised, in either the 8th or 9th chapters of Daniel, that he will come at the end of those days.

5. What Gabriel did promise to make Daniel know, was, "*what shall be*," or *take place*, "in the last end of THE *indignation*." And I ask what did he tell him? *Answer*. After describing the horn which waxed exceeding great, he said, "*he shall be broken without hand*." Again, when in chapter 9th he undertook to explain the vision, he closed by saying, "*that determined shall be poured upon the* DESSOLATOR."

6. The project of all Italy to forsake the existing governments, and set up a new one in their place, so as to let the old ones die, without touching them, seems as near breaking the Roman dominion "*without hand*," as any thing I can think of. I believe it is the foretold event.

7. I cannot possibly see "*the very best of reasons*," why the ministry of Christ began in the fall, if John 1st and 2d chapters are correct.

8. Nor do I see the authority for saying so very positively, "The Bishop of Rome did not receive the letter of Justinian constituting him the head of all the holy churches' till A. D. 539." I never saw until recently, one dissenting hint, from the universal statement of all historians on the subject, that he did receive that letter so early in 533, that in another letter Justinian wrote to the Bishop of Constantinople, March 25th, 533, he confessed he had written his letter to the Bishop of Rome. And in March 534, the Bishop of Rome answered the letter of Justinian. I never before doubted or saw cause to doubt these dates. I do not now see the evidence, except assertion, that he did not receive that letter until 539.

9. I do not believe the 1260 years and the 1290 ended together. The 1260, it is clear, ended in 1798, when they took away the Pope's dominion. But it does not appear that the 1290 years did end there; because if they had, the resurrection of the just would have taken place in 1843. I do not know, I confess, where the 1290 either began or ended. It may be, the 1335 days end in the 7th month, but the evidence is entirely wanting, at least to my mind.

I believe we are in the tarrying time, and that our only safety is, to watch. My heart cries out, "even so, come Lord Jesus, and come quickly." But for that day and hour, I can only wait and watch til it comes. Yours in hope.

J. LITCH.

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMBOLICAL DICTIONARY.

D.

DEATH is the destruction of the subject spoken of according to the nature thereof, even though it have no natural life; that is, in such a manner that it cannot any more act as such. So in Rom. vii. 8, "without the law sin is dead:" i. e. without the law sin doth not exert its power. And on the other hand, as it is said there, ver. 9, "Sin revived, and I died;" that is, sin got strength to act, and I lost my power to resist: I was not the same man as before; sin destroyed my power. So of a nation, Amos ii. 2, "Moab shall die with tumult;" the meaning being, that the king and government thereof shall lose their power, and the nation be brought into subjection and slavery.

And so in Heb. iv. 12, *quick* or *alive*, signifies active or powerful; the word *powerful* being joined to it to shew the meaning.

DOGS are put among unclean animals in the Mosaical Law.

The bad properties of dogs, are obstinate barking, cruel biting, filthiness in lust, insatiable gluttony, vomiting, and returning to their vomit. See *Psalm* xxii. 16, 20.; Prov. xxvi. 11; 2 Pet. ii. 22. And hence the Gentiles, upon the account of the impurity of their lives, and of their being without the covenant, were called dogs by the Jews, Matthew xv. 26.

In Isa. lvi. 10, the dog is used as the symbol of diligence and watchfulness.

DOOR is that which closes the Light. The *opening* of any thing, is said, when it may act suitably to its quality.

The *shutting* of any thing is the stopping of its use. Therefore St. Paul, in 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel.

DRUNK. Drunkenness is sometimes the symbol of folly and of the madness of sinners, who, making

no use of their reason, involve themselves in all sorts of crimes. And so it is taken in Is. xxviii. 1, 3. And then, as punishment is the consequence of sin, so drunkeness in the Prophets is taken for that stupidity which arises from God's judgments; when the sinner is under the consternation of his misery, as one astonished, staggering, and not knowing what to do—and is therefore the symbol of a very miserable state.

Thus in Job xii. 25, "They grope in the dark without light, and he maketh them to stagger like a drunken man." In Is. xxix. 9, "They are drunken, but not with wine; they stagger, but not with strong drink." And so in Is. li. 21, 22, "O thou afflicted and drunken, but not with wine.—Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury." In Jer. xiii. 13, 14, "I will fill all the inhabitants of Jerusalem with drunkenness, and I will dash them one against another, even the fathers and the sons together.—I will have no mercy, but destroy them." And in Lam. iii. 15, "He hath filled me with bitterness, he hath made me drunken with wormwood."

E.

EAGLE was the ensign of the Roman empire. It is constantly the symbol of a king or kingdom; as in Ezek. xvii. 3, 7, 12.

We must observe very carefully the design of the Holy Ghost in exhibiting many symbols to denote the very same thing; as *head, mountain, horn, eagle, wing of an eagle, beast, sun*, and the like; all which signify a monarchy or kingdom. But then it is always, in different respects, to denote different parts, qualities, and relations of its constitution. Thus, the *head* signifies a monarchy in respect of the dominion or members thereof, as it is a body politic; the *mountain*, in respect of its capital city situated thereon, for strength and defence of the parts under it; the *horn*, its power to defend its subjects and remove enemies; the *eagle*, its protecting of the subjects; the *beast*, its tyranny; the *sun*, its glory, and dominion, and power to give laws for the conduct of the subjects; *light*, signifying government. By this variety the Holy Ghost finds ways to describe the *nature* and *qualities* of the matters foreseen, and the several degrees of their rise and fall; and, by consequence, to give, by different views, a full account of all that is necessary to be known. Besides, some symbols will suit some allegories, which others would not; the Holy Ghost in everything observing what we call their *decorum*, beyond any man that ever wrote: so that all the visions, and parts of a vision, hang together very properly, without any absurd cohesion of inconsistent matters. Nay, some symbols are affectedly chosen to express the fate of the things foreseen; thus, great and noble men come under the symbol of *trees*, when they are to be destroyed; but they are called *birds*, that is, of prey, when they are considered as devourers of plunder, seizing the spoils of vanquished enemies, and gorging or enriching themselves therewith.

EARTHQUAKE, Is of so large a signification, that it is often used for any sudden and violent shaking in any part of the world, even of the heavens, as well as of the earth. For which see Joel ii. 10; Hagii. 21; Heb. xii. 26.

An earthquake, when great, overturns and quite changes the surface of the earth; overturning mountains, hills, and rocks; sinking some grounds; altering the course of the rivers; making ponds and lakes upon dry lands, and drying up those that were before; and is therefore a proper symbol of great revolutions or changes in the government or political world.

It is thus used in the Prophets; as in Hag. ii. 6, 7; Joel ii. 10; Jer. iv. 23, 24.

To EAT, symbolically signifies to meditate and digest, to receive a thing with satisfaction, and to turn it to one's profit and advantage.

The mouth is not only the instrument by which we eat, but also that by which some beasts chew the cud, and men do meditate. Thus Joshua i. 8, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night;" where to meditate, is to consider seriously, and exercise one's self in the law of God, and implies to study, obey and practise it. Hence come those frequent expressions of the Psalmist about the meditation of God's law, Ps. cxix. 99, "Thy testimonies are my meditations:" and verse 103, "How sweet are thy words unto my taste: yea, sweeter than honey to my mouth!"

To eat a prophecy signifies to receive and digest it for the purpose of communication. Jer. xv. 16; Ezek. ii. 8—10; iii. 1—3.

EDOM, of which Bozrah was the chief city, symbolizes the enemies of God's people in the latter day, as in Isa. xxxiv. 6—8. lxiii. 1—4. Edom may denote Rome; the scarlet, which Edom signifies, the reprobate, like Esau.

EYES admit of various interpretations, according to the circumstances: upon the account of their light and use, they are the symbol of government and justice.

Hence the similitude of our Savior, Matt. vi. 22, "The light (or lamp) of the body is the eye;" the eye serving for a light or lamp to direct the whole body in its several motions and actions. Upon these accounts the angels of the Lord are called his eyes, (Zech. iv. 10,) as being the executioners of his Judgments, and watching and attending for his glory. In imitation whereof, the favorites and prime ministers of state, in the Persian monarchy, were called the *king's eyes*, according to the Oriental customs and notions. Thus in Num. x. 31, *to be instead of eyes*, is equal to being a prince, to guide and rule the people.

In Deut. xi. 12, *the eyes of the Lord* signify the Divine Providence, or special care, which God promises.

In Deut. xiii. 18, eyes are considered as the symbol of justice; *Right in the eyes of the Lord*, there signifying what he judges to be right; as it is explained in Deut. xvi. 19, "a gift doth blind the eyes of the wise, and pervert the words of the righteous."

Farther, the *eye*, or *eyes*, according to the style of the Hebrew language, frequently signify the behaviour, desires, and designs of men. Thus in Job xxiv. 25, "The eye of the adulterer," is the desire or the design of him that watches his neighbor's wife. So accordingly, in Psa. liv. 7, when David says, "Mine eye hath seen his desire upon mine enemies," the latter part explains the former. Thus a good or evil eye signifies good or bad desires and designs, as Deut. xxviii. 51, "His eye shall be evil towards his brother;" verse 56, "Her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter," that is, shall envy and form cruel and wicked designs to kill, and even to eat them, as is evident from verse 53; so Matt. xx. 15, "Is thine eye evil because I am good," i. e. wilt thou envy thy brother, and endeavor to do him mischief, by alienating my mind from him, because I desire to be kind to him? So Prov. xxii 9, "A bountiful or good eye is said of one who doeth good, and is liberal to the poor." So Prov. xxiii. 22, "an evil eye hasteth to be rich," i. e. an ill man by wicked actions hasteth to grow rich. And hence the expression in Dan. vii. 8, of "eyes like the eyes of a man," may signify the desires, designs, and behavior of a man, implying that the intentions, appearance, and power are like, and no more than those of a man, even of a common or mean man.

F.

FACE of God, signifies his presence and power, going to be demonstrated, and exerted by some signal act.

The *light of God's face* or *countenance* is a token of his favor, and is therefore put synonymously with favor in Psa. xliv. 3. Thus in men, the countenance or face, if serene, is a mark of favor and good-will; if red or fiery, of anger. Sometimes the face of God is put for God himself, as in Exodus xx. 3, "Thou shalt have no other gods besides my face;" i. e. besides me, as the LXX have rendered it.

Face also signifies anger, justice, and severity, as in Gen. xvi. 6, 8; Exod. ii. 15; Psa. lxviii. 1; Joel ii. 6.

FAT, signifies riches. Thus in Jer. v. 28, the words "they are waxed fat," are thus explained by the Targum, they are become rich. And so in Psalms xxii. 29, "the fat upon earth" are the rich, the noble, and powerful.

To FEED, as *to feed others*, signifies to give ease and plenty, to enrich and provide with all worldly necessaries; for according to the notion of the ancients, and especially the Hebrew language, riches consists in meat and drink, in having plenty of the fruits of the earth, and much cattle, with all necessaries to human life. So Job and Abraham are said to be rich. And the rich man in the Gospel is described by having plenty of corn and fruits of the earth, more than his granaries could hold. And so in Matt. x. 9, 10, meat is made equivalent to gold, silver, brass, and clothes.

FEET signify the servants, followers, or disciples of the party spoken of; it being the business of servants in former times to wash their master's feet; (1 Sam. xxv. 41,) and disciples "sat at the feet of their masters." (Acts xxii.23, Deut.xxxiii.3)

To this exposition of feet are agreeable several Hebrew expressions. The Targum explains feet, in Ezek. xxxii. 2, of auxiliaries. In Exod. xi. 8, "all the people at thy feet," signify all the people which thou commandest or leadest. The like phrase is found in Jud. viii. 5; 1 Kings xx. 10; 2 Kings iii. 9; but, though *at* or *under* the feet of another implies submission to another's commands, yet this does not hinder but that such as are at the feet may at the same time be *princes and governors over others*; as in Judges iv. 10, "Barak went out with two thousand men at his feet," i. e. under his command; and yet many of these were of as good quality as himself, being in tribes independent, and only at this time under his command; and some of these are called, Judges v. 14, governors out of Machir, and verse 15, princes of Issachar.

To set one's foot in a place, signifies to take possession thereof, as in Deut. i. 36; xi. 24, and other places. [Rev. x. 2: "The angel set his right foot upon the sea, and his left foot on the earth."] It signifies also to overcome, as in order to take possession, or to rule, as in Psa. xliv. 5; xci. 13; Isa. xxvi. 6; Dan. vii. 23; Mal. iv. 3.

In Daniel, *the feet and legs of the image* denote a monarchy succeeding all the rest, the legs and feet being the extreme parts of the body, or the last parts of the image.

FIRE, when put for *light*, signifies the enlightening and ruling of people. It is thus used in a good sense in Matt. iii. 11. The comparison of a beautiful or good eye to a flame of fire is very proper, the eyes being the lights or lamps of the body. Matthew vi. 22.

Coals of fire proceeding out of God's mouth, or from his countenance, are often used to express his anger; as in Ps. xviii. 8, 12, 13.

In Hab. iii. 5, it is said, "Burning coals went forth at his feet," i. e. the preaching of his word was accompanied with punishment against the disobedient—he trod upon them with destroying fire. And thus, in the vision of the Seraphim, Isa. vi. 6, the said Seraphim, or burning angels, (so called because designed to execute God's anger) take a live coal from the altar, and put it to the Prophet's mouth, telling him that his sins are purged, i. e. that he being now declared as righteous before God, and appointed to be his prophet, shall be enabled, by his words, to bring down God's fire of destruction upon those against whom he prophecies. For that coal signified the word of God in anger, which the prophet was mediately to spread upon the people.

And thus in Jer. v. 14, "Behold, I will make my words in my mouth fire, and this people wood, and it shall devour them."

FLESH signifies the riches, goods, and possessions of any person or subject conquered, oppressed, or slain, as the case is. Thus in Ezek. lxxiv. 14, the meat or flesh there mentioned, is the riches and spoils of Pharoah and the Egyptians. See also Isa. xvii. 4; Micah iii. 2, 3; Zech. xi. 9, 16; in all which places flesh is explained by the Targum of riches and substance. Thus in Dan. vii. 5, "to devour much flesh," is to conquer and spoil many enemies of their lands and possessions.

FOREST is used symbolically to denote a city, nation, or kingdom. Devoted kingdoms are represented under the image of a forest, which God threatens to burn or cut down. See Isa. x. 17, 18, 19, 34, where the briers and thorns denote the common people; the glory of the forest are the nobles and those of highest rank and importance. In ch. xxxvii. 24, Sennacherib is represented as boasting thus of his invasion of Jerusalem:—

"Thou hast said,
By the multitude of my chariots have I ascended
The height of the mountains, the sides of Lebanon;
And I will cut down his tallest cedars, his choicest fir-trees,
And I will penetrate into his extreme retreats, his richest forests."
—*Lowth's Version.*

See also Jer. xxi. 14; xlvi. 23; Zech. xi. 2.

FRUITS of the EARTH are, the symbols of that spiritual food by which the souls of men are sustained unto everlasting life, as in Ps. lxxii. 16, "There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Jer. xxxi. 12, "They shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil; and their soul shall be as a watered garden."

FURNACE is used in Holy Scripture to denote, metaphorically, a place of great affliction. So Deut. iv. 20: "The Lord hath taken you, and brought you forth out of the iron furnace, out of Egypt."

Fire or a furnace for purifying of metals, is always taken to signify such afflictions as God sends for the amendment of men. So in Jer. ix. 7, "I will melt them, and try them."

THE MADNESS OF THE PROPHET REBUKED.

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Baalam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet. 2 Peter ii. 12—16.

Illustration of the above—

JOSHUA V. HINES.—This purse-bearer of the exploded Miller humbug insists upon it that he has no money to deposite in that great iron safe,—barely enough to meet his engagements up to the 1st of June last, when he penned his *statement*. He says, however, that of various publications, he has *circulated five millions!* How much ruin, madness, poverty and insanity have they caused? Alas! the great day can only tell. Surely, such men must have a fearful reckoning in the final judgment. Robespierre scarcely was a greater scourge to mankind. Is there a righteous God who rewardeth man according to his deeds? Then alas! who would dare to meet the dreadful responsibility resting on J. V. Hines?—*Olive Branch.*

We copy the above paragraph as a ministerial specimen of Christian charity, and would add that we desire to be thankful we are not Christians, if Christianity leads to such exhibitions, particularly in dog-days. Why could not the Olive Branch be charitable enough to think that Mr. Hines, though mistaken, *might still be honest?* Now we poor unchristian infidels, who don't believe in any religion at all, can accede as much as this—*nay, we can do more yet—we can even believe that the* OLIVE BRANCH IS HONEST! *A great stretch of charity, truly, but we are sufficient for it.*—Let our Christian neighbor imitate our equanimity, and remember that as "a righteous God" probably judges by the *intentions* of men, it may turn out that Mr. Hines will pass as *good* an examination in Heaven's chancery, as *the Editor of the Olive Branch.*

N. B. We don't *know* much about heavenly matters, to be sure; but this is *our opinion.*—*Boston Investigator.*

THE WORLD'S LAST DAY.—As to every individual there is a last day, so there is a last day to the world. That long series of years, that succession of centuries and ages, which the Greeks called *aion*, and which we call world—with its teeming generations and its great events—must end! This hoary-headed world must have a last day! And what a succession of great and small events will then terminate. Kingdoms rising and falling—nations springing into notice from rude, unnoticeable beginnings, spreading themselves forth, and becoming mighty empires, themselves in their turn to be overthrown and give place to others more mighty. That wonderful, and complicated, and mysteriously efficient system of divine operations called Providence,—seen in vision by him of the river of Chebar, and symbolized so expressively as a wheel in the middle of a wheel, their peripheries dreadfully high, full of eyes, and under the direction of the living spirit, always intelligently active and educing good out of seeming evil—will then be complete. We can then look back upon many events, seemingly dark and inexplicable, and see God in them accomplishing great and eternally glorious results. This succession of events, great and small, this rise and fall, growth and decay, of individuals, of families, and of nations, will then terminate. The day of the Lord will consummate the history of this world.

That history will then be consummated—but not forgotten. What reminiscences of events once regarded as trivial—entirely forgotten—will rush upon the minds of the vast multitudes who will then stand before the "great white throne!" All actions, all words, all thoughts, which have been done, and spoken, and contemplated, will then come up in review. How well has one said—

"Great day, for which all other days were made!"

How many days of folly and nights of dissipation must then be accounted for! How many days wickedly wasted in inert idleness! How many days misspent, energies squandered, time thrown away on what had much better been left undone! How many days spent in *accumulating treasures, merely to be burned* up in the final conflagration! Oh time, what a treasure it will appear, when it is all spent—in how many cases misspent! Looking back from that point, how many hours, how many days would we annihilate, were it possible, and consign to everlasting oblivion the record of their deeds! It cannot be—it cannot be! Those days, those actions, those words, we must meet face to face! "For we must all appear before the judgment-seat of Christ, that every one may receive according to the things he hath done in the body, whether it be good or bad" "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

CHRISTIANITY.—Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their imaginable pride and their unutterable misery, a purifying, ennobling, correcting and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet and the eloquent man, all derive their sublime power from its influence.—*Mary Howitt.*

OF PREACHING CHRIST.—Preach Christ Jesus the Lord: determine to know nothing among your people, but Christ crucified: let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God: as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an unexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons.—*Reynolds.*

ASSUMED AND REAL PIETY.—There is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue or pen of others: but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in the matters of God, is but hypocrisy; and therefore, the more we profess, the more we sin. It will never be well with me, till, in these greatest things, I be careless of others' censures, fearful only of God's and my own; till sound experience has really catechized my heart, and made me know God and my Savior otherwise than by words. I will never be quiet, till I can see, and feel, and taste my God: my hearing I will account as only serving to effect this, and my speech only to express it.—*Bp. Hall.*

HUMILITY.—Humility is truth, and pride is a lie: the one glorifies God, the other dishonors him. Humility makes men like angels, pride makes angels become devils. Pride is folly, humility is the temper of a holy spirit and excellent wisdom. Humility is the way to glory, pride to ruin and confusion. Humility makes saints on earth, pride undoes them. Humility beatifies the saints in heaven, and the elders throw their crowns at the foot of the throne: pride disgraces a man among all the societies of earth. God loves one, and Satan solicits the cause of the other, and promotes his own interest in it most of all: and there is no one grace in which Christ propounded himself *insuable so signally, as in this* of meekness and humility; for the enforcing of which he undertook the condition of a servant, and a life of poverty, and a death of disgrace; and washed the feet of his disciples, and even of Judas himself, that his action might be turned into a sermon to preach this duty, and to make it as eternal as his own story.—*Taylor.*

THE CHRISTIAN LIFE.—If you would be a good Christian, there is but one way—you must live wholly unto God—and if you would live wholly unto God, you must live according to the wisdom that comes from God: you must act according to right judgment of the nature and value of things; you must live in the exercise of holy and heavenly affections, and use all the gifts of God, to his praise and glory.—

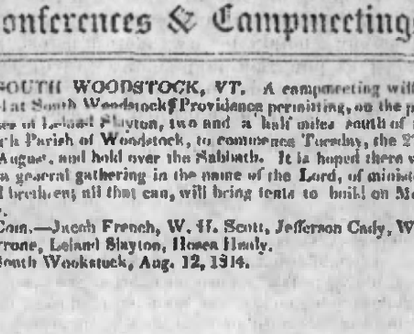
THE DAYS OF VIOLENCE.—The accounts of violence, disorder, and bloodshed, which have of late crowded upon us in such quick and almost breathless succession, make us sick at heart. Were there any remedy, or any probability that the bad and inflamed passions of men would exhaust themselves by their very violence, we could view the subject in a calmer feeling, and with a more practical philosophy. But we hardly dare indulge such a hope. Anarchy seldom goes down, except in tears of blood. The country seems to have been ripening for some time, for such demonstrations as these. Bad principles and vicious practices among partisans, and bad examples from those high in authority, are now "coming home to roost." In other words, these scenes of violence are the certain results, sooner or later, of choosing bad rulers. It is the punishment reserved for the people, for a laxity in the national virtue of their fathers. God grant that the punishment may be only disciplinary, and that, by teaching them the absolute necessity of wise laws, wisely administered, it may avert still more serious calamities.—*Mail.*

Miss Ann Matherson.

Our readers will recollect that we gave an account, a few weeks since, of this singular case. Since then, we have seen a statement of her case in the Hartford Christian Secretary, from D. B. Cheney, the pastor of the church of which she is a member, which corroborates the account we gave of it. After narrating the particular facts in the case as we gave them, he says:—

It is here worthy of remark, that she had taken nothing of the opiate principle for some forty-eight hours, and that the last she did take, she retained in her stomach but a few moments, being that connected with it which *caused her to vomit.* When she awoke she appeared grieved that she was still in the world, but from that moment she never has complained of bodily pain. For a few hours she seemed to be in a measure lost, but since that period, aside from the idea of her death, I have not been able to discover the first trace of derangement. For a few days she took some articles of light food. After that her nourishment was tea and coffee, prepared as usual, and cold water. She soon, however, dispensed with her coffee, and for five or six weeks she has taken only tea and water, both to the amount of about two gills per day. Her tea is prepared with the usual amount of milk and sugar. There have been times when parts of her system have lost their action; and at such times these parts have but little sensation. Her physician, and other medical men who have seen her, I believe are agreed in saying that they can now discover no disease upon her. She has been able to converse with the strength of a well person, with the numerous visitors she has received. It is true that her visitors have been numerous, but nothing like as many as is represented abroad. In her conversation she very uniformly narrates an account of the scene through which she says she has passed. Aside from this, there is nothing peculiarly marked in what she says, more than we should expect from any one who supposed herself doing her last work on earth. She is fully of the belief that she shall suffer no more pain, that she shall not die, but that she shall soon go home and be with Jesus.

The secular papers have made themselves quite merry over the idea that her apparent trance was caused by an opiate, but the certificate of her own pastor disproves that notion.



Conferences & Campmeetings.

SOUTH WOODSTOCK, VT. A campmeeting will be held at South Woodstock, Providence permitting, on the premises of Leland Slayton, two and a half miles south of the South Parish of Woodstock, to commence Tuesday, the 27th of August, and hold over the Sabbath. It is hoped there will be a general gathering in the name of the Lord, of ministers and brethren; all that can, will bring tents to build on Monday.

Com.—Jacob French, W. H. Scott, Jefferson Cady, Wm. Barrone, Leland Slayton, Hosea Healy.

South Woodstock, Aug. 12, 1844.

SUGAR HILL, N. H. A campmeeting will be held at Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Francestown, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lecturers, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable.

For committee, Artemas Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. Griggs.

P. S. The Midnight Cry and Gospel Standard are respectfully invited to extend the above information.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A waggon will be furnished to convey the baggage of our friends to the ground, who may come by the boat.

For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millereek, on land owned by brother Marvan Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expence. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller *are particularly requested to come to our aid.* Will the brethren named give us information through the Herald whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on Tuesday, 27th of this month, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 1 1-2 miles from Derry Lower Village, and half a mile from Cheney's as called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. It is hoped that Brs. T. Cole, I. E. Jones, R. Plummer, and other lecturers will find it convenient to attend.

N. B. Those who do not come provided with tents and provisions, will find good accomodation and board on the ground. In behalf of the brethren, J. Lenvest.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ma, about one & half miles west of the *Providence and Taunton Rail Road, Passengers stopping* at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.

David Wilson,
Brightman Collins,
Joseph Bates.

FITCHBURG, MASS.—The Lord will, an Advent campmeeting will be held in Fitchburg, Aug. 28, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.

For the committee, S. HEATH.

☞ A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutliff, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

LOWELL, Vt.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 29, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

☞ Providence permitting, the subscriber will attend meetings in the following places, as follows: Great Falls, N. H. Monday, Aug 5th. Dover, N. H., Tuesday, 6th. Portsmouth, N. H., Wednesday 7th. Exeter, N. H. Friday 9th. Haverhill Mass. 10th and 11th. All the above meetings to commence at 2 P. M. and 7 1-2, except the Sabbath.

Elder Henry Plummer is to be at the Tabernacle in Boston, Aug. 11th. J. E. Jones.

Letters received to Aug. 17, 1844.

Gideon Higgins by pm $1 pd to end v 8; N Davis by pm 50 c pd to end v 7; J Randlett by pm 50 c pd to end v 7; Sarah Lampher by pm $1 pd to end v 8; Daniel Tuckam by pm $1 pd to 168 v 7; Elijah Batchelder by pm $1 pd to end v 8; Ira Calkins by pm $1 pd to end v 8; H Hall $1 by pm pd to 162 v 7; James Alexander by pm $1 pd to end v 8; G R Lyman by pm $1 pd to end v 8; J J Frantham by pm $5 pd to end v 7; J Livermore by pm $1 pd to end v 8; J Sewall by pm $1 pd to end v 7; E Swift by pm $1 pd to 141 v 6; J Hurd by pm $1 pd to end v 8; David Andrews by pm $3 pd to 183 v 6; John Brown by pm $1 pd to 185 v 8; D Lowell $1 pd to end v 8; A Anthony by pm 50 c pd to 182 v 8; Elder H Smith by pm $1 pd to end v 7; David Tenney by pm $2 pd to end v 7; S W Thayer by pm $1 pd to 150 v 7; Burlingame by pm $1 pd to end v 8 books not published yet; S Palmer by pm $1 pd to end v 7; J. Perkins by pm $2 pd to end v 7; R Folly by pm $1 paid in advance to end v 8; J Fairbanks by pm $1 pd to end v 7; G Stowel by pm $2 pd to 168 v 7; O Davis by J V H $1 pd to 192 v 8; J Foremen by do $2 pd to end of v 9; Wm Hucking by do $1 pd to end v 7; J Careliss by do $1 pd to 220 v 9; DrOrr by do $1-50 pd to 210 v9; DrKoss by do $1 pd to end v 8; Rev L Lovewell by do pd to end v 7; AB Long by do $1 pd to end v 8; D Harmony by do 50 c pd to 183 v 8; J S Cambell by do 50 c pd to 183 v 8; Rev E Brainard by pm $5 pd to end v 9; G A Reed by pm (Guildhall Vt) $1.50 pd to end v 8; do by do (Townsend Mass) 40 c pd to end v 7 and discontinued, is this correct?; I H Shipman by pm $2 pd to 207 v 9; A Catlin by pm $2 paid to 170 v 7; W C Manning by pm $1 pd to end v 7; M Massmus by pm $3 pd to end v 7; C T Bouncy by pm $1 pd to end v 8; S Peck by pm $1 pd to 186 v 8; A B Read by pm $1 pd to end v 6; Silas Wheelock by pm $2 pd to end v 8; Lydia F Wooster 50 c pd to 178 v 7; Asa Dunham by pm $1 pd to; J Remonda by pm $1 pd to end v 8; C Pleetpiace by pm $2.50 pd to end v 7; Jas Tourtelott by pm 50c pd to middle v 8; A H Tourtelott by pm 50c pd to end v 7; D C Tourtelott by pm 50c pd to middle v 8; Asa Dunham by pm $1 pd to end v 8; P Livermore by express $1.50 pd to end v 7; J Shaw $1 pd to 153 v 7; G Ryerson $1 pd to 153 v 7; D Barrett $1 pd to end v 8; B Chenell $1 pd to end v 7; H H Hall by pm 50c pd to end v 7; Mrs Bradford by pm 50 c pd to middle v 8; C Newton by pm $1 pd to end v 8; R Moore by pm $2 pd to end v 8; J E Taylor by pm $1 pd to end v 7; H H Rumey by pm $1 pd to 176 v 8, John Stockwell by pm $1 pd to end v 8; James Quimby by pm $1 pd to end v 6, $1.08 is now due; E Rowell $1 pd to end v 8; R Mowell $1 pd to end v 8; D Prescott $1 pd to end v 6; N Daw $1 pd to end v 7; A Walker $2 pd to end v 8; E Roberts $1 pd to end v 8; J Nash $1 pd to 184 v 8; A Stacy $1 pd to 202 v 9; Mrs Emery $1 pd to end v 7; F H Wilson $1 pd to end v 8; J Richardson $1 pd to end v 7; H Phelps $1 pp to end v 7; J Powle $1 pd to end v 8; F Gale $1 pd to end v 8; N E Burnham $1 pd to 203 v 9; D Churchill $2 pd to end v 9; A Simpson $3 pd to end v 7; S Taylor $1 pd to end v 6; D Martin 50 c pd to middle v 8; H Burnope $1 pd to; J Hancher $1 pd to end v 8; C Matters $1 pd to 183 v 8; J Bennett $1 pd to 215 v 9; J Walton $1 by pm pd to our v 8; C G Willey by pm $1 pd to end v 8; I Hutchins $5 by pm pd to end v 8; John Webster $1 pd to 193 v 8; Thomas Anderson by pm pd to end v 8; Mrs S Grubby by pm $2 pd to end v 7; G S Morgan $1 pd to 185 v 8, all right, G Gould by pm $1 pd to 191 v 8; Miss Betsy Keith by pm $2 pd to end v 6; T Morton $3 pd to end v 8; M Conner $1 pd to end v 8; T E Jacobs $1 pd to end v 8; Stephen Gerrd by pm $1 pd to end v 8; Wm Stearns $1 pd to middle v 8; Noah Clarke by pm $1 pd to middle v 8; G F Gilkey $2 pd to end v 9; H A Parker $2 pd to end v 6; J Gates by pm pd to 112; H Carpenter by pm $1 pd to 163 v 7; D Downing $1 50 pd to 158 v 7; R Watson $1 pd to 196 v 8; M A Williams pd to 185 v 8; E M Tasker pd to end v 7; S B Philbrick $2 pd to 176 v 7; C Dunbar $1 pd to 196 v 8; C White $1 pd to end v 7; E C Gordon $1 pd to 134 v 6; S G Wilson $1 pd to end v 8; A Batchelder 50 c pd to middle v 8; pm Centre Tavern S C; pm Carthage Ala; J V Himes two letters with drafts; pm Newport N H; A M Billings; A Pierce; pm Belfast Me; N Field; A D S; MM George $10; pm West Albany Vt; pm E Washington N H; A Clark by pm $2 books ordered, sent; V R Connell; Jacob French and others; pm Hyde Park Vt; pm South Gardiner Mass; pm West Granville Mass; pm Scotts Gallesbury Ct; J J Porter with bundles; pm Griggsville Ill; pm Newville Penn; C G Willey 2; pm Springfield Mass; pm Sutton Vt; pm Shaker Village N H; L F Griggs; J Litch; L Barnum; T C Severance; J V Himes; A White; pm New Bradford Mass; B Burgess; pm Mobile Ala; pm North Brookfield Mass.

SECOND ADVENT DEPOT.

Boston, Mass.—No. 14 Devonshire Street.

Address J. V. HIMES.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Dow & Jackson, Printers.

Camp Meeting Hymn.

Within the hallowed forest shade,
I long to sing hosannah!
The temple God's own hand hath made,
Here let us sing hosannah!
CHORUS.—Eternal life, eternal life—
We have it through our Savior!
Eternal life, eternal life—
Go, come and live forever!

To Jesus lift the heart and voice,
That we may sing hosannah!
Redemption's nigh—rejoice! rejoice!
Yes, we will sing hosannah!
[CHORUS.]

Israel came out, at thy command,
Waiting to sing hosannah!
From bondage and from Egypt's land,
And then they sung hosannah!
[CHORUS.]

We come into the wilderness
To sing and shout hosannah!
Our sacrifice, dear Savior, bless,
And help us sing hosannah.
[CHORUS.]

Tho' th' vision seem to tarry still,
Yet we will sing hosannah!
We've met to do thy holy will,
And now to sing hosannah!
[CHORUS.]

For Canaan's land lies just before,
Praise God and sing hosannah!
And soon we'll stand upon its shore,
And shout a long hosannah!
[CHORUS.]

Blest Jesus, bid thy children come;
They long to sing hosannah!
Oh, seal them thine and take them home,
That they may sing Hosannah.
[CHORUS.]

When thou'rt reveal'd with trumpet's tone,
We all shall sing hosannah:
To reign on David's vacant throne:
On earth we'll sing hosannah.
[CHORUS.]

Oh Savior, pour thy Spirit down,
And then we'll sing hosannah:
To save the lost—our efforts crown,
That they may sing hosannah.
[CHORUS.]

We worship in the wilderness,
That more may sing hosannah:
Our sacrifice, oh deign to bless,
Then loud we'll sing hosannah.
[CHORUS.]

C.

How Popery will be destroyed.

FROM THE ORTHODOX PREACHER.

We are informed by what means this apostacy will come to its end — "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It follows, then, with all desirable clearness, if we have kept the true reckoning as to the name and nature of this Apostacy, that Roman Catholicism, as such, will live, practise, and prosper till the very hour when the Lord Jesus "shall be revealed from heaven with his mighty angels," when he shall "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." When the Man of Calvary — ("but O how changed! In grandeur terrible all heaven descends!") — shall revisit the earth, *Paul here assures us that he will find* this temple usurped by this giant power of wickedness, this Polyphemian monstrosity, compound and assemblage of every wickedness in earth and hell. Formerly, you know, he administered a mild punishment to the usurpers of his temple; he twisted a few small cords together and flagellated a tribe of petty merchants: but the punishments due to them are nothing compared to what will fall, in all the haste of divine vengeance, upon the great mystical Babylon, who drives a commerce for her own pride, under the name of religion, in "gold and silver, and precious stones, pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."—Rev. xviii. 12, 13.

But, after all this, are there any who will still affirm that the coming of our Lord, here mentioned, will be a spiritual coming? We presume not. Will any one define what he means by a spiritual coming? Is not the Lord always spiritually present wherever "faith, hope and love," are found? *Has he ever been absent?*—We have shown already, that there is no spiritual coming, of force sufficient to destroy this Apostacy: and while the above passage sustains us in this, we may be permitted humbly to ask: If, while Jesus was present both in the miraculous and moral powers of his Spirit, in the days of the apostles, those powers were not employed to hinder the apostacy from *beginning*; how can it be supposed that the moral powers and sussions of the same Spirit, will destroy the Apostacy after it has acquired age, form, power and consistence? If faith, hope and love, will not keep it from rising in *infancy*; they surely will not consume it in *manhood*. Did our friends, who build so much on a spiritual millennium, ever think of this? Say, did they?

We pause, then, for the purpose of entering this witness as to the character of the last times. We anticipate no demurer. We may however be mistaken. If so, let the party show that we have improperly treated the apostle, and we shall not complain, but will reform.

One word, and we are done for the present. If Catholicism is to last, and will continue to usurp the titles and prerogatives of God, till Jesus shall make his second Advent, as the apostle beyond all contradiction teaches; what will continue to be the character of the world and the Protestant sects in relation to Romanism? Can Catholicism stand, and yet wield no influence? As long as she stands must not the nations be drunken with the wine of her fornications? With her standing is identified the standing and spreading of wickedness; and her fall with the vital connection of the two, synchronize with that of "the abominations of the earth."

Going Home.

PART I.

It is the hour of time's farewell,
And soon with Jesus we shall dwell;
The speeding moments hasten on,
And quickly they will all be gone!
CHORUS.
I'm going, I'm going—I'm on my journey home;
I'm traveling to a city just in sight!
Yes, I'm going, I'm going—I'm on my journey home;
I'm traveling to the new Jerusalem!

Then will the sleeping martyrs rise,
To meet the Savior in the skies!—
No more will cry, "How long, oh Lord!"
But be aveng'd, and have reward.
(Chorus.)

Then will the sleeping saints come forth,
Who lie entomb'd in sea and earth,
And rob'd in immortality,
Their Jesus "face to face" will see.
(Chorus.)

The living saints—they too will be
Remember'd in the Jubilee;
"Caught up together" in the air,
Their Savior's triumph they will share.
(Chorus.)

Oh happy souls whose burning light
Illuminates departing night,
Who go to meet the bridegroom Lord,
Securely trusting in his word.
(Chorus.)

PART. II.

Soon will the seventh trumpet sound,
And earth will quake to farthest bound;
As swears the angel, time shall be
Consign'd to past eternity.
(Chorus.)

Haste, then, to make your calling sure—
Oh! come, salvation now secure—
Procrastinate—delay no more;
Probation will be quickly o'er.
(Chorus.)

Young converts who have just begun,
For glory and the prize to run,
Gird on the armor, press along,
Soon you will sing Redemption's song.
(Chorus.)

Come, all who love and fear the Lord,
Show that you've faith in his blest word:
If you would crowns of glory wear,
For th' burning day, prepare! prepare!
(Chorus.)

Poor sinners where—where will you hide?
How can you floods of fire abide?
Oh! if you would salvation share,
For God's great day prepare! prepare!
(Chorus.)

The Tarrying of the Vision.

Eze. xii, 22—26. "Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged and every vision faileth?" The terms Judah and Israel are applied to the professed people of God, under the new as well as the old dispensation. Isa. xxi. Eze. xiii. 4, 5. xxxiv. 2. That this proverb refers to the last days—to this present time, seems evident from the following reasons, first, we have no record of this proverb's ever being used till the present time. Second, the proverb embraces "*every vision.*" "The days are prolonged and every vision faileth;" Peter tells us that "the prophets, (using the plural form) have inquired and searched diligently, who prophesied of the grace that should come to you, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the *sufferings of Christ, and the glory that should follow.*" Now we have no prophecy of the "*sufferings of Christ, and the glory that should follow,*" but that found in the 8th and 9th of Dan., and yet "the prophets searched." The prophets having the same spirit, i. e. the spirit of Christ, sympathized. Habakkuk had this spirit of sympathy, when he asked what he should answer when he was reproved, and was instructed that the vision was for an appointed *time*, "though it tarry, wait for it, it will surely come, it will not tarry." No prophecy had been given him relative to *time*. Then to what vision did he refer? Evidently to Daniel's, as he was contemporary with Daniel. May not Ezekiel also be one of those "prophets who searched diligently" to understand the vision concerning the suffering of Christ and the glory that should follow? We think we are safe in the conclusion that he was, and we are confirmed in the conclusion when we remember the proverb under consideration embraces every vision. Let us enquire what is the scope of every vision. Daniel's visions commenced with the Babylonian, and presents to us three successive kingdoms of Medo-Persian, Grecian and the Roman; this then is the scope of the vision. We are told that when the days are prolonged, (or seem to tarry) that then they would vainly suppose every vision had failed. Are we not now living in the very time of the fulfillment of this prophecy? Is not the professed Israel of God now saying, your times have all gone by, "every vision faileth." Come, you will now give up and acknowledge you was mistaken. Give up what, looking for the Lord? Why, yes. Where (now) is the promise of *his coming?* RETURN AND ENTER INTO OUR GRAND SCHEMES FOR THE CONVERSION OF THE WORLD. They seem to think every vision —every sign—every promise of our Lord's return, is merged in the circumstance of the prophetic periods terminating at a defined point. The question has been frequently asked, what will you do if it does not come? We will tell you, scoffing house of Israel, we are living in the tarrying of the vision, and we are living *on;* and thus saith the Lord God, *I will make this proverb to cease!* How is this proverb to be made to cease? By the effect of every vision's being realized. What is the effect or consummation determined upon every vision? The four earthly monarchies mentioned alone are to be destroyed. The stone cut from the mountain without hands, is destined to dash them in pieces. The body of the fourth beast (or kingdom) is to be destroyed and given to the burning flames. In the 8th of Daniel, the same fourth power (the Roman) is to be broken *without hands*, this is the effect determined. The last vision referred to, is measured by *time*. *How long shall be the vision?* Unto 2300 days, then shall the sanctuary be cleansed. When shall we commence this time? Evidently when the vision commences. Some have supposed it commenced with the commencement of the Medo-Persian kingdom; this was too early, consequently that period to which they looked, has passed; and no event answering to the prophecy was realized. But did any at the passing away of '37 suppose the entire vision had failed, that the consummation of the prophecy would never be realized?

The noted 2300 years commence not with the rise of that kingdom to universal power at the time Babylon was taken; but he saw the vision when the ram had two horns—and the horns were high—but the highest horn came up last; obviously implying that *time* had intervened between the rise of the first and second horn: this then is the time to commence the vision. Many have looked at '43, expecting to realize the *effect of every vision*, but *that* period had not passed twelve hours, before the proverb was rife "THE DAYS ARE PROLONGED, EVERY VISION FAILETH." This then is the time and the only time this proverb was ever used, and used too by the very people designated by the prophet, viz. "the house of Israel," the professed people of God. Just when this proverb is used, the LORD SPEAKS! and will you believe him, O! rebellious house? Tell them, *thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel*, but say unto them, THE DAYS ARE AT HAND *and the effect of every vision*; for there shall be no more any vain vision or flattering divination within the house of Israel. Have there not always been vain visions within the house of literal Israel, and are they not now under the delusion of a vain vision? This then is still another proof that this prophecy was never fulfilled till the present. What were the vain visions in ancient Israel? "Ye shall have peace." "No evil shall come upon you." Jer. xxiii. 17. What are the vain visions of modern Israel? They have seen vanity and lying divinations, saying the LORD SAITH, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Because, even because they have SEDUCED my people, saying, PEACE and there was NO PEACE. And one, (Daniel Whitby) built up a wall, and lo, others have daubed it with untempered mortar." "Because with lies ye have made the hearts of the righteous sad, whom *I have not made* SAD: and strengthened the hands of the wicked that they should not return from their wicked ways, by promising them LIFE." From this it may be seen that the vain visions of the present day is that peace and safety doctrine called a millennium, "when (as they vainly think) the knowledge of the Lord is to cover (this sin-cursed earth,) as the waters cover the sea." "When all shall know the Lord from the least even to the greatest," a sufficient refutation of this may be found in the parable of the tares and the wheat. "Let both grow together till the harvest—The harvest is the end of the world." But these peace and safety prophets have warped God's word, to make out a "thus saith the Lord," they say a few tares will grow with the wheat. But ALL are to know the Lord? Well all does not mean *quite all.* The waters cover *all* the sea, does it not? Truly this is a vain vision. Another vain vision is, the Jews! the Jews!! I could believe in the speedy return of the Bridegroom, were it not for some promises made to the Jews as such, which have never been fulfilled. Are the Jews to return? Let Ezekiel answer, "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of thee." "When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate: THEN THOU AND THY DAUGHTERS SHALL RETURN TO THEIR FORMER ESTATE!" Who is vain enough to suppose that Sodom shall rise again from her ashes, and her inhabitants (daughters) rise with her and again be recognised among the nations of the earth as on that bright morning when Lot went out of Sodom! What a vain vision to talk of the return of the Jews, with this declaration of the Lord's concerning them before us.

There shall be no more any vain vision, nor flattering divination within the house of Israel, FOR I AM THE LORD, I WILL SPEAK, and the word that I shall speak shall come to pass, it shall be no more prolonged, for in your days, O rebellious house, just at the time rebellious Israel are using this proverb, (as Israel was smitten while the quails were yet between their teeth) *will I say the word, and* PERFORM IT, SAITH THE LORD.

We have no reason to doubt respecting the issue of this great question. We have a "THUS SAITH THE LORD"—we believe it. He that is to come WILL COME, and will not tarry. But while he *seems to tarry*, the just must live by faith, by faith in the sure promise of our God, that while they are saying "the days are prolonged and every vision faileth," the *Lord will cause the effect of every vision to be realized!*

Dear reader, are you ready for the event? Brethren and sisters who are looking for the Bridegroom, have you examined your vessels, to see if you have sufficient oil. Are you sure you are not leaning on some false standard, when the cry is heard "BEHOLD HE COMETH," it will be TOO LATE *to rectify mistakes.* It was not all that professed faith in the Bridegroom's return that *very night,** that went into the marriage supper, "that while the Bridegroom tarried," their oil was expended: then do not suppose that merely a theoretical belief in the coming of the Lord, is a test of preparation, the foolish virgins were WAITING, but not in a state of readiness; deceived as to their real situation. It is an important and yet an easily settled question, AM I PREPARED? "*If the spirit of him that raised up Jesus from the dead dwell in you*, he that raised up Christ from the dead, shall also quicken your mortal bodies, *by his spirit that dwelleth in you.*" Rom. viii. 11. Have we the spirit of Christ, (if we have not we are none of his) if so, the spirit may be known by its fruits. Have we the fruits of the spirit? LOVE, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: these are the moral elements of that kingdom for which we are waiting. And, "O rebellious house of Israel," having a form of godliness but denying the power thereof, ye blind ones that cannot see afar off, ye who are willingly ignorant, let me tell you, ye who vainly imagine every vision faileth, *we are living in an* AWFULL TIME, in the last passage of the world's history, where we are WAITING for the stone to smite the image, none can successfully dispute it. We have passed every sign given by our Lord, and he has imperitively commanded us when we see them to KNOW it is near even at the door. This generation (that see these signs) shall not pass

* As a day in connection with this subject is used as the symbol of a year, and as since our reckoning has run out, we are thrown into the "tarrying" time—the *night.* We cannot reasonably suppose the Great Teacher would have us understand that by the NIGHT he meant a longer period than a *day.* And we are confirmed in this opinion by comparing MATT. xxv. 6. with Mark xiii. 35. and Luke xii. 38. in which the *night* seems to point to a limited period, being divided into the four watches. Brethren look at these passages, and especially at Mark xiii. 35. where we are commanded to watch if need be even till the morning, not suffering ourselves to sleep!—lest coming suddenly he find you sleeping, or saying in your hearts my Lord delayeth his coming, *or may delay till next year*, lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH.

away till all these things be fulfilled. 70 years are a generation, 64 have already passed: then let the saints of God look up and lift up his *head and rejoice, knowing that his redemption* draweth nigh. We have passed every moral sign given in the word of God except the one under consideration, *this proverb*; and what more, we are living in the QUICKLY, between the sixth and seventh trumpet, "behold the third woe cometh quickly." O! backslider, *quickly* return to your wounded Savior. Sinner, QUICKLY fly to Christ as a refuge from the third WOE. Brethren, sisters, be momentarily ready, for quickly and all will be over!

Yours in this glorious hope.

SARAH J. HIGGINS.

From the New York Observer.

Political state of Europe.

The following articles on foreign affairs was written by the Paris correspondent of the N. Y. Observer. It shows the working of the elements which are to produce the final concussion, and that the crisis is speedily approaching.

FRANCE.—*Debates in the Chamber of Deputies.—Intrigues of the priest party.*

SWITZERLAND.—*Civil war in the Canton of Valais.—Victory of the priest-party.*

RUSSIA.—*Policy of the emperor to extend his dominions in Asia.—His ukase prohibiting Russians from travelling in foreign countries.*

TURKEY.—*The two parties in Constantinople.*

In France, the *priest-party*,—or the *Jesuits*, or *new catholic*, or *ultra-montane* party, (for it it is called by these names,) is constantly in *motion*, hoping to recover something of its former power. Lately, the Archbishop of Paris, having heard it said in the Chamber of Peers that the *inferior* clergy did not agree with the high ecclesiastical dignitaries, convened around him three or four hundred priests of Paris, and made them deliver an address stating that they were in strictest harmony with their Archbishop. Then the prelate himself replied, *using reproachful language towards the* ministry. It was a real farce. The same farce will probably be repeated in the provinces. All the vicars, curates, &c., will go humbly to tell their bishop: 'My Lord, we are attached to *Your Highness*, and we will obey you in life and in death.'

The public laugh at these silly exhibitions. We all know that the inferior clergy are completely dependent for their subsistence on the bishops, and that the poor priests must tamely bow their heads, when their bishop speaks to them. The bishops are ruled in their turn by a hidden power, which is the real master of popish priesthood in France. This hidden and formidable power—need I say it?—is the *Jesuits*,—those hypocritical and ambitious monks, disturbers of the peace,—men without conscience, who would overturn the world, if they could, to gratify their love of rule.

They have just shown in *Switzerland*, in the canton of *Valais*, what they are capable of doing. I must here go into particulars.

The canton of Valais, situated between Italy and the Confederation, has always been divided into two very distinct parts: the *Upper* Valais, and the *Lower* Valais. These names sufficiently indicate the geographical position of the two parts. The Upper Valais is almost entirely composed of Mountains, as the *Simplon*, the *St. Gothard*, the *St. Bernard*, &c. The Lower Valais is formed chiefly of valleys watered by the *Rhone*. These two divisions of the canton contain populations not only different, but hostile one to the other. The mountaineers, who inhabit the Upper Valais, speak the German language; they are ignorant, superstitious, subjected like slaves to the yoke of popery. The inhabitants of the Lower Valais speak the French language; and being neighbors of the canton of Vaud, have acquired *more light, more civilization and liberal principles*; they no longer consent that the priests shall dictate to the State. This opposition, of views has given birth to two Associations, called *Old Switzerland*, in the Upper Valais, and *Young Switzerland* in the Lower Valais. Each of these Associations has a strong organization of arms, chiefs and rallying signs.

Still hostilities were confined to debates in the Grand Council, and to a newsper war, until the party of Old Switzerland thought proper under the instigation of priests, to strike a decisive blow. It is proper to tell you that there is a *seminary of Jesuits* at *Sion*, the capital of the whole canton, and situated in the Upper Valais. These Jesuits are the soul of the Old Switzerland; they instil it into their passions, their resentiments, their thirst for vengeance.—'Strike, crush, exterminate these wretches': such was the language of the reverend Fathers, when stirring up the mountaineers of the Upper Valais, to take arms against the party of Young Switzerland.

A favorable occasion seemed to them to have offered, a fortnight since. In the night of the 18th of May, after a stormy debate in the Grand Council, the inhabitants of Upper Valais, *led by priests*, rushed down upon the Lower Valais, like a horde of savages, destroying everything in their way, burning the houses, shedding torrents of blood. The members of Young Switzerland, assembled in haste, but lacking arms and ammunition, were not able to defend themselves long against their ferocious invaders. After fighting bravely near *St. Maurice*, some hundred of these unhappy men sought refuge in the canton of Vaud.

The Jesuit party is thus victorious, and it has committed frightful excesses. Women and children have been butchered; the dead bodies even have been horribly mutilated. It is impossible to read without horror in the Swiss journals a narrative of these crimes. Such is the work of the Jesuits! so they treat the people *over whom they triumph!* To crown this deed of iniquity and despotism, they have established in the Lower Valais a *standing military tribunal*, to judge all political crimes. Thus, soldiers, chosen by the conquerors, will be the judges of citizens! All the inhabitants have been summoned to give up their arms. The Society of Young Switzerland has been dissolved, and every member obliged to declare *that he renounces this Association, under penalty* of being treated as a rebel against the state. The liberty of the press is taken away. Every meeting of more than five persons is declared seditious. Is not here enough of abominable acts and infamous decrees? do the popish priests wish to establish a more complete tyranny? Surely a Turkish pacha would not act more despotically.

Desolation and terror reign in the Lower Valais. We must now wait the progress of events. This state of things is too violent to last long. All protestant Switzerland is indignant at this brutal outrage by the priests. I should not be surprised if there should soon be new and terrible conflicts in the Helvetic Confederation.

At the other end of Europe the Emperor *Nicholas* continues, without much noise, to effect his political plans. No Cabinet is more artful nor more cunning in its deplomacy than that of *St. Petersburg*. It extends its empire in Asia, sometimes by force of arms, sometimes by trick. The papers announce that the Czar has pushed his intrigues even among the tribes of *Afghanistan*. The Sovereign of Persia is wholly subject to him. The Russian Cabinet thus prepares a way for its soldiers even to the frontiers of the East Indies, whenever a great war shall break out between Russia and England.

The Emperor Nicholas published also, last March, *a ukase, which shows how much he* fears all contact of his subjects with other nations of Europe. Every Russian who wishes to travel in a foreign country will be obliged, from the 1st of June, to pay *an annual sum of eight hundred francs* into the public treasury. This law applies to all classes of society; the poor as well as the rich, domestics like their masters, must give eight hundred francs a year for the *right* to visit Germany, or any other country! Is it not the strangest idea imaginable! It would be laughable, if it were not so odious. The emperor Nicholas erects around his empire a sort of Chinese wall; and endeavors to preserve his people from the contagion of civilization and liberty! for, with this new tax, who should ever go out of the Russian Empire! Some nobles, perhaps, who must however get leave of the government. *All* the rest of the nation will be unable to pay this *traveller's tax*. The Russians will remain at home as in a prision, and must pay a ransom before they can get out!

Indeed, the Czar Nicholas, by this ukase, has bitterly satirized his own government. He would have no need to oblige his subjects to remain in their own country, if he would make them a little happier. Some one has remarked that the Russians have always a cheerful look when they have passed the bounds of their country, and a sad air when they return. The Emperor's ukase strikingly confirms this remark.

The attention of Europe is also fixed on *Constantinople*. The members of the Divan and the Mahomedans, generally, are divided into two parties. One of these parties wishes to open regular communications with Christian nations; they feel that the Turkish empire must perish, if it does not keep up with the progress of civilization, and does not undergo a great reform. The other party, faithful to the spirit of the Koran, refuses all change, rejects every improvement. It is composed of ferocious men, intolerant Mussulmans, ever ready to shed the blood of Christians. The Divan vacillates from one side to the other, according to circumstances. When England and France complain loudly, the Sublime Porte answers by the fairest promises. When the people murmur, the Turkish government resumes its persecution. It would seem that there have been scenes of atrocity near Constantinople; several Christians have been massacred. God grant that the hour may soon come, when these barbarians shall be driven from Europe, where they have been too long tolerated.

X.

Judgment.

"And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."—Rev. xx. 12, 13.

Various portions of Scripture assure us of a day of account; of a day in which God will "judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The day of judgment is the day of universal assembly; of examination; of discovery; of final decision; of everlasting separation. To what serious and awful considerations am I led,

by each of the expressions which I have here used!

Alas! comparatively few seem properly to meditate on this eventful day. How does the rich man use his wealth; the great man his influence; and the scholar his learning? How do men in general use their time and talents in their several stations? Do not most men live as if there were no day of account; as if they might live with impunity according to their own will? But do serious Christians remember the day of judgment as they ought? They know that the Lord Jesus will come on the throne of his glory, that all men will be assembled before him, and that he will give to every man according to what he has done in the body. With this knowledge and admission, do they duly remember that emphatical question, — What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? We speak of the day of judgment; and yet we live too much as if we should never be judged.

Surely I ought to think often of these things, and to allow them to sink into my heart, and to influence my conduct and conversation in the world. Can I possibly employ my talents vainly and foolishly, when I remember the day of account? My inquiry, in the anticipation of that day, ought always to be,—What does the gospel require me to be and to do? Am I acting in such a manner as to be approved at last? If I look on my former days, I see abundant cause for repentance. Tell me not of my virtues or of my good actions. My sins, imperfections, omissions, and unprofitableness are ever before me. Where is my refuge? Where is my hope? "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

I look on the present, and then forward to the future. Thou knowest, O Lord, my weakness and corruption. In vain, while thinking on the solemnities of the last day, do I make resolves, unless Thou art pleased to give me power to act in agreement with them. It is only through thy mercy and grace, O Lord, that I can live wisely and faithfully, superior to my spiritual adversaries, and diligent in the improvement of my talents, so that I may finally give an account of myself before thy tribunal with joy and honor.

Ye faithful followers of Christ! think of the future judgment, and be not "weary in well-doing." Improve your talents, as responsible beings. Let your faith be productive of good works. Strive to do good. Be diligent and persevering. Thus your honor will be great before an assembled world. Is it not thus written,—"Who will render unto every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

O my soul! think thou of future judgment, and remember that no sin will escape detection, and no good thing will go unrewarded. Let all thou art, and all thou hast, be employed to the glory of God. While thou confidest to redeeming mercy, let the consideration of the last day urge thee to be watchful and diligent in working out thy salvation with fear and trembling.

Holy and merciful God, thy word assures me of a judgment to come; may I duly consider that awful day, and be enabled, through thy grace so to believe, and to order my conversation in all things, that I may be found to be a good and faithful servant. Grant this, I beseech Thee, for the sake of Jesus Christ our Redeemer and Advocate. Amen.—*Jones' Book of the Heart.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 20, 1844.

What are we seeking for?

'Tis a kingdom—an immortal kingdom which God's word assures us is soon to be set up. Some of our countrymen, in the height of their party aspirations, think our Republic will do very well, if but the leader whom they have nominated be elected. We think not so—we see not everything desirable in this government, or in any that are upon the earth. And why not? says the politician. Because they are imperfect, we reply.

True, true, says the politician, with his eye fixed on his own country. Our government is somewhat imperfect, but then our candidate, when inaugurated, will make all necessary repairs, having our party to second and carry out his measures. The state of things will then be rapidly getting better—a new era will have dawned—and the country will take one giant stride, and triumph for ages untold in unlimited prosperity. Our government is to be perfect—only get our candidates elected, and all will be well.

Nay, nay, friend, thou art delighting thyself with a flickering hope that soon will go out in its socket.

The ten universal kingdoms, with which all governments are in some way connected, are the ten toes of the image, (Dan. ii.) that represents the duration of earthly dominions—Dost flatter thyself that they will be continued contrary to the word of God! Dost flatter thyself now the governments are in the toes of their existence, that they have just began to live! Soothe not thyself with such a delusion. Be not "willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Lay not up for thyself treasures on the earth, but seek first the kingdom of heaven and its righteousness; that when the works that are in the earth shall be burned up, yours may be an unfading inheritance.

For ourselves we acknowledge that we are seeking the everlasting kingdom, and are not ashamed to be found with the humble souls who would have Jesus to reign over them, and claim him as their King.

Earthly governments are transient—one is soon succeeded by another, but the coming heavenly kingdom which we seek, will stand forever, and not be left to other people. Then, since we are seeking to be prepared for an entrance to be ministered to us abundantly into the everlasting kingdom of our Lord and Savior, the question arises, What constitutes the preparation which will ensure admission?

In order to be a subject of the kingdom of heaven, we must "SEEK IT FIRST."

We must become converted, [no matter if we do profess to be Jesus' disciples,] and become like little children, for of such is the kingdom of heaven. We must not be ashamed of Jesus or his words. We must not only hear his words, but *do* them. And lastly, we must watch and pray always that we may be accounted worthy to stand before the Son of man. E. C. C.

The Right Spirit.

It is of the utmost importance that all, who desire to be instruments of good in the hands of God, should endeavor to be actuated by the right spirit. Unless those who would do good to their fellow men show to the world that the principles they teach have had a holy and sanctifying influence on their own hearts, they cannot hope to win others to the truth; but will rather repulse them from it. There is no duty more strongly enjoined in the Scriptures, than that the child of God should seek a meek, a humble disposition; should have that charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, and which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things.

It has been a matter of surprise and astonishment, that so many who have engaged in the benevolent enterprises of the day, should have fallen into infidelity. This has been the more observable among those who have labored in the holy cause of human rights, that they might unbind the heavy burdens and let the oppressed go free. Too many of those who were once hopeful Christians, and some of them preachers of the gospel, in their zeal for the down trodden, have permitted themselves to consider the word of God as a hindrance of their cause, have made shipwreck of their faith in the inspiration of the Scriptures, and now boldly stand out on the side of infidelity. They run well for a time; but their fall should be a warning to all who are liable to the same influences; and we do well to examine the cause which led to their unbelief, that we may avoid the same *pit-fall*.

We find, in tracing their history, that their first departure from the narrow path was the loss of that charity which suffereth long and is kind. They were not sufficiently *patient* with those, who, perhaps equally as honest, were yet slow to receive and to act up to the truths advocated. They began to censure, and condemn, and despise, and denounce those who could not, or did not, see as they saw; and a wrong spirit was engendered which has produced much bitter fruit.

We should remember, that evidence which is conclusive to one mind, often has no influence on another; different minds being affected by different modes of reasoning. We should, therefore, never condemn others for not seeing through the same medium that we see; but we should be kind and courteous, forbearing and patient, and be willing to present over and over again the evidence of the truth we advocate. And if men turn a deaf ear, or if they revile us, or misunderstand our motives, or heap contumely or ridicule upon us, we should be willing to endure it all for the sake of Jesus our Master, who, when he was reviled, reviled not again.

To avoid a spirit of bitterness it is necessary to check it in its first manifestations; and when we see the rock on which others have foundered, we cannot too carefully guard against all tendency to indiscriminate denunciation.

We, however, on the other hand, should be careful that we do not permit the truth to suffer at our hands, through our neglect, or because we do not on all proper occasions present it in an affectionate and Christian manner. To do this, we need much wisdom, even that wisdom which cometh down from above, which is promised to all men liberally who look to God for guidance. And let us remember the admonition of the apostle, that "the servant of the Lord *must not strive*; but be *gentle unto all men*, apt to teach, patient, in *meekness* instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive

by him at his will, 2 Tim. ii. 24—26. He has also assured us that "if man also strive for masteries, yet is he not crowned, except he strive lawfully."

Let us not therefore strive "about words to no profit, but to the subverting of the hearers;" but study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth; following "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Editorial Correspondence.

BUFFALO—TORONTO—LOCKPORT.

The conference in Buffalo was well attended. It has waked up a new interest in this whole region, on the Advent question. Arrangements were made for two camp meetings and one conference in this county, which will no doubt be well sustained. The people are anxious to hear, especially in the country. They are dissatisfied with the preaching of the times, both as to the manner and matter. Faithful men, apt to teach, full of faith and the Holy Spirit, would have crowds to hear them every where in this part of the country.

Bro. Porter has been greatly blessed in his ministrations at B. The meetings are large and prosperous. A salutary influence is exerted by them on the surrounding community. They have a large and convenient place for worship, which they can retain while it is needed.

The state of religion here is about the same as in other parts of the country. The churches complain of deadness and general indifference. They are worldly, and seeking after worldly show, and are getting up feasts and pleasure excursions to raise money to agrandize themselves. The Baptist society recently got up a pleasure excursion on the Lake, to purchase a *Bell* for their chapel. It was made up of all classes of persons, and the exercises were as various. It consisted of an address from Dr. Tucker, on religion and the arts, music and dancing on the part of some of the company, and the firing of a salute by some of the friends of the excursion, by which one man was killed! Is this the religion of Jesus of Nazareth? Yet it is the prevailing religion of this age!

TORONTO, C. W. The conference in this city August 3d and 4th, was attended with a blessing. The brethren came in from the surrounding country, who, with the brethren in this city, greeted us with a love peculiar to "pilgrims and strangers," who are looking for a common hope in the coming of the Lord. There is a large company of disciples here, who are expecting the "blessed hope." They have erected a large tabernacle on a cheap plan, which is well filled and well sustained. They have had their trials in common with others; but they are united in their efforts to advance the cause, both in the city and province. From them, we doubt not, the "word of the Lord" will continue to *sound out* in all the region.

Bro. Mansfield is now laboring with them to good acceptance. He will publish the "Voice of Elijah," there hereafter. It is designed for the provinces. They need such a paper, and we hope it will be well sustained. Any aid that will be given may be well appropriated for the great cause, as Bro. M. is both faithful and economical in his labors and arrangements. Bro Sawin goes to Kingston to give the cry there. Many of the brethren in Toronto desired his labors in that city, but he regarded it his duty to go elsewhere, and recommended Brother Mansfield to them. Brother Hutchinson has gone to the States to attend several campmeetings, and may be expected to attend the camp meeting at Dartmouth, Mass. His labors in the provinces, and in England, by the press, have been attended with a great blessing.

The brethren in the provinces are looking for the speedy coming of the Lord; yet they determine to occupy till he come. An effort will be made to extend the knowledge of the "coming one," and the voice of warning more effectually through that part of the vineyard. May God's blessing attend the effort.

LOCKPORT, N. Y. August 6th and 7th we had a refreshing season. There is a faithful congregation of disciples who are looking for the *blessed hope*, as the *only hope* of the people of God. The most of them came off from the Baptist church, (of which Brother Galusha had the care) last winter, on account of the oppressive course of some of the leading members, with the aid of Dr. McClay, who very liberally assisted in the work of disunion and strife. His attack upon Brother Galusha was uncalled for; but God has overruled it for good. The Advent cause has been advanced by the movement. The light has been more effectually scattered in all the region. Several have been raised up to proclaim the Gospel of the Kingdom, among whom is Dr. Tassett, who has been eminently successful. Brother Galusha spends a part of his time with them, and a part with destitute portions of the country. The calls are numerous, and he is able to supply only a part of them. The friends in the East are anxious that he should visit them, and if time be prolonged, he thinks to do so in the autumn.

In all the places we have visited thus far, we have found the Advent cause prosperous beyond our expectation. The brethren are strong in faith, spiritual, prayerful, and deeply engaged in the work of God.

We leave for Cleaveland this evening.

J. V. HINES.

BUFFALO, August 8, 1844.

A Strange Test—

IF IT WERE FOUNDED ON A FACT!!

We cut the following from the "Gospel Standard." It will be sufficient to say that we have no subscriber in Columbia, S. C. of any name. We sent this paper a short time to a man there by the name of A. Fitch, but he refused it some time since. It is therefore no test of the faith of our brethren at the south who are waiting for the coming of the Lord.

"SOUTHERN ADVENTISM TESTED.—We have sent several Nos. of the Standard to a *subscriber of the 'Advent Herald,'* residing in Columbia, S. C. by the name of A. F——, and last week a number was returned with the following written on the margin:—

'Don't want any of your D—n abolition papers—would not pay postage on them for them.'

W. M. F.

We cannot but think this was written by some other member of the family—but however that may be, it is an index to Southern Adventism."—*Gospel Standard.*

The Prophecies of Daniel.—No. 1.

THE VISION OF NEBUCHADNEZZAR.

BY GEORGE BUSH.

We have received from Prof. Bush an octavo pamphlet of 72 pages, with this title, which contains his commentary on the first 33 verses of the 2d chapter of Daniel. In explaining the image it applies its various metals to the four universal monarchies of Babylon, Medo-Persia, Greece and Rome; and takes the view that we are *now* in that era of the world which is to be distinguished by the setting up of a fifth—God's everlasting kingdom. The only thing from which we thus far materially dissent, is his view respecting the smiting of the image, which he supposes is to be a "gradual" process. It seems that no evidence for such a conclusion is presented from the *text*; and as some might be interested in a perusal of the argument, we here present a specimen of his reasoning, which will be seen to be based entirery on assumptions. Prof. Bush's purpose is to go through, in a series of numbers, the prophecies of Daniel. Price of a single No., 25 cents.

Thou sawest till that a stone was cut out without hands. Chald. *thou wast seeing*, or *wast made to be seeing*; i. e. didst continue seeing. The visionary scene was of somewhat long continuance, and while the king, held in a kind of entranced vision, was occupied in steadily gazing at the grand spectacle, it was suddenly changed by an unlooked for incident. The image, it would seem, had its station on a plain in the near vicinity of a mountain, (Vulg. 'abscissus est lapis de monte,') from which a stone becomes in some mysterious manner detached, and is somehow carried against the feet and lower part of the giant statue, so as at length to cause its entire prostration to the ground, and the final pulverizing of all its parts. The impression would perhaps be natural, from the wording of the narrative, that the entire effect was speedily consummated by the almost instantaneous overthrow and disintegration of the image. Yet, upon further consideration, we can hardly rest in this as the true construction. We cannot but feel is extremely doubtful whether the symbolical action of the stone was designed to teach the abrupt reduction of the image to dust. If we look at the intrinsic proprieties of the visioned scene, it is obvious that a large stone smiting against such a colossus, even though it had previously rolled down the declivity of a mountain, which, however, is not expressly asserted, would merely break it into large blocks or fragments, and that a continued and long-protracted smiting would be necessary to reduce its substance to an impalpable powder. Indeed, it may be suggested whether it was not in fact with a view to guard against this impression that no express mention is made in this place of the mountain from whence the stone derived its origin. We find such mention in v. 45 in the prophet's exposition of the dream, but as nothing is said of it here, the spirit of inspiration may have intended that the mind should be left free to conceive of an effect indefinitely prolonged, which could scarcely have been the case, had the stone been represented as rolling violently from the summit of the mountain to its base. The character of the prophetic symbols is always subordinate to the actual realities which they adumbrate, and we shall see from the ensuing explication of these mystic shadows, that such an interpretation is forced upon us by the actual verities which we are to recognize under them. An exact rendering of the original gives a shade of meaning somewhat different as to the relation of the stone to the general scenery. "Thou wast seeing until the cutting out of a stone which was not in hands." The non-agency of the hands, therefore, we may understand as well of the impinging of the stone against the image, as of its excision from the parent mountain. Neither in its origin nor in its action is it to be referred to human hands or human might. By a secret and unseen power it is borne against the huge metallic fabric, and that not in a single stroke, but in a prolonged collision, till at length the entire image is brought to the ground, and all its materials triturated to dust.

THE HOPE OF ISRAEL.—We would say to Bro. Turner that we supposed the Herald had been sent in exchange, until we received his last No. We ordered it sent on the receipt of the first No.

☞ The Advent brethren in Watertown will resume worship in the Hall, where they formerly worshiped, the first Sabbath in September, if time continue. The Bible doctrine of the Advent will be the prominent theme. The public are invited to attend.

☞ It will be seen that the Derry camp-meeting is deferred to Sept. 9th.

Christianity did not come from Heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." No; it is intended to be the guide, the companion of all our hours; it is intended to be the serious occupation of our existence.—*Bishop Jebb.*

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMPOLICAL DICTIONARY.

GARMENT, Habit, or Clothes, is the appearance before men.

White is the color of garments not spotted with any uncleanness; and therefore white garments were the attire of such as offered sacrifice; to shew the holiness of their lives, and the purity of their conscience; their being free from pollution, and their being in God's favor. See Ps. li. 7; Is. i. 18; Eccl. ix. 7, 8. Hence, white garments, as being worn upon solemn festivals, were the tokens of joy and pleasure: as in Eccl. ix. 8; Isa. lii. 1, lxi. 10; Rev. iii. 4. The same custom of wearing white garments upon festival days, was also amongst the pagans.

Kings and nobles were also arrayed in white garments. (Gen. xli. 42; 1 Chr. xv. 27; Luke xvi. 19, xxiii. 11; Jam. ii. 2.) And so God gave to the Jewish priests white garments; as ensigns of honor and glory, as well as of purity and holiness. Ex. xxviii. 2, 40; Lev. xvi. 4.

According to this, *not to defile one's garments* signifies, in the highest sense, not to pollute one's self with idolatry; and consequently to abstain from all inferior kinds of pollution. Rev. iii. 4.

In the primitive Church, persons, as soon as baptized, received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then obliged themselves. These garments they wore for seven days; and then they were laid up as an evidence against them, if they ever revolted from that holy faith and profession which they had embraced, and publicly made. And in this sense, not to defile one's garments, is, not to act contrary to our baptismal vow, and engagements.

To keep the garments, Rev. xvi. 15, is to preserve our faith and Christian virtue, pure, whole, and entire, because as garments cover and adorn the body, so do these the mind. 1 Peter iii. 4.

Garments of Scarlet were worn by the Roman emperors, as their proper and characteristic habit. And hence Pilate's soldiers, as being Romans, in derision clothed our Savior as a king, by putting on him a scarlet robe, Matt. xxvii. 28.

Garments of Sackcloth.—Sackcloth signifies any matter whereof sacks were made anciently; which was generally of skins without dressing. The ancient prophets were, some of them, if not all, clothed thus. And for this reason the false prophets affected this garb too; for which God upbraids them in Zech. xiii. 4: "Neither shall they wear a rough garment to deceive." And so our Savior (Matt. vii. 15,) describes also that sort of men. Elias the great prophet was so clad, 2 Kings i. 7, 8, and therefore as a symbol that he left Elisha his successor, he left him his mantle, which Elisha put on, having rent and cast away his own clothes; 2 Kings ii. 12, 13. And therefore, when the sons of the prophet saw him with that garment, they said immediately, that the spirit of Elijah rested on Elisha. So Isaiah, ch. xx. 2, had a sackcloth upon his loins as a prophet.

These prophetic garments might be either sheep-skins or goat-skins, to which St. Paul alludes, Heb. xi. 37, or even of a camel; as John the Baptist's, Matt. iii. 4, who wore that, not only as a prophet, but also as a Nazarite.

Sackcloth was also the habit of mourners and men in great affliction and consternation. (Gen. xxxvii. 34; 2 Kings vi. 30; Ps. xxx. 11; Is. xx. 2, l. 3.) And perhaps the prophets wore it as a sign of their mourning for the sins of the people, and for the dishonor their God suffered thereby: and hence all of them preached repentance.

GATES are a security to a city. Therefore in Ps. cxlvii. 13: "He hath strengthened the bars of thy gates," signifies, that God has given Jerusalem security, and put it out of danger. So in Job xxxviii. 10, "the setting of bars and gates against the sea," is the securing of the earth from its outrages.

Gates open, are a token of peace; *shut*, of fear, (John xx. 19,) or of a state of war; or a sign of affliction, misery, and desolation. Jer. xiii. 19.

GEMS were looked upon by the ancients as having a power, if managed right, and consecrated according to their rituals, to perform great wonders, and especially to prevent delusions, and were therefore thought instrumental in divination; and in particular, as to the administration of justice, to deliver oracles, and shew the truth of any thing present or future.

By this may be illustrated the history of Moses about the exaltation of Joseph, who was found to excel in wisdom and discretion all the magicians and wise men of Egypt. "See, I have set thee over all the land of Egypt. And Pharoah took off his ring, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck."

For the same reason, and to keep the Israelites from the use of magic, so much used by the Egyptians, did God order a breast-plate of judgment to be made for Aaron, in which were to be set, in sockets of gold, twelve precious stones, bearing the names engraven on them of the twelve tribes of Israel.

The said breast-plate, so composed of the said stones, was to be used as an oracle upon great emergencies; and the said stones, so placed in the breast-plate, from the use they were put to, were called Urim, fires or lights; and Thummim, perfections or truth: (Exod. xxviii. 30,) perfection and truth in the Scripture style being synonymous in sense, (Joshua xxiv. 14,) because what is perfected is truly done, neither false nor vain, nor yet unexecuted, but accomplished.

Lastly, as gems are the symbols of God's oracles, of his will and commands; so by the color of the gems may his will, or the disposition of his countenance, be known, whether for good or evil. Thus when God shewed himself, or at least the place of his standing, to Moses, Aaron, Nahab, and Abihu, and the Elders of Israel, (Exod. xxiv. 10,) he stood upon a paved work of sapphire stone, and as it were the body of heaven in its clearness, i. e. he was resolved to show himself constantly good and kind, and as pleasant as the serene sky. The LXX. have it "as serene and clear as the sight of the firmament above the clouds, not to be broken with any rain;" understanding by it, the wonderful kindness and fatherly affection of God toward them at that time; and this may be confirmed by the exposition of the colors of gems given by the Indian Interpreter in chapter cexlvii., where he explains,

The *white color*, of good will and favor; the *red*, of joy from success in war, and being a terror to enemies; the *blue*, of joy, from gentleness and moderation; the *green*, of great renown from constancy, faith, and piety.

GIRDLE, the symbol of power, and strength, and defence, and honor. Thus in Job xii. 18, "He girdeth their loins with a girdle," is explained to signify that God gives them their honor and strength to defend themselves and be obeyed: and in verse 21, "He looseth the girdle of the strong," is explained by "He weakeneth the strength of the mighty." So Job xxx. 11, "Because he hath loosed my cord, and afflicted me." The latter expression explains the former; *my cord*; the same word signifies *excellency*.

The same signification is also collected from Is. xi. 5. In chap. xxii. 21, the prophet saith, "I will strengthen him with thy girdle, and I will commit thy government into his hand," where this latter expression appears to be synonymous to the former, as it often happens in the prophets.

Isa. xxiii. 10, "There is no more girdle," is explained in the translation by strength. So in Isa. xlv. 1, "I will loosen the loins of kings," signifies, I will take away their strength: so in the 5th ver., "I girded thee," signifies, I strengthened thee. And so in other places, *to gird* is the same as to strengthen, and to arm. 1 Sam. ii. 4; Ps. xviii. 39; lxv. 6; 2 Sam. xxii. 40.)

GOLD is the symbol of the great value, and also duration, incorruptibility, and the strength of the subject to which it is applied.

Is. xiii. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." See Lament. iv. 2. So vessels of gold, as being precious, are opposed to vessels of wood and earth, in 2 Tim. ii. 20.

Riches are the strength of a man, (Prov. xviii. 11,) for power and riches go together, and are akin in the way of the world. And hence gold, symbolically, signifies power as well as riches.

Letter from Bro. N. Field.

Dear Bro. Himes.—As an additional evidence that Bro. Miller is sustained in his interpretations of prophecy, by the most learned and Orthodox divines of the last three centuries, I send you an essay on the Two Witnesses, from the pen of the Rev. Gideon Blackburn, D. D. of the Presbyterian Church. He has been dead some few years; but who, in his life-time, was one of the most eloquent and learned clergymen of the west. He died at an advanced age, honored and beloved by both clergy and laity of the church to which he belonged. You will see that he gives to the 8th and 9th chapters of Daniel a correct application, and interprets the 2300 days substantially as we do. Dr. Blackburn, Dr. Wilson, Alexander Campbell, and a host of others agree with Bro. Miller, that these days are years, and reach to the fall of Anti-Christ. The two latter gentlemen extend them to 1847, when Rome is to be destroyed. The only point of difference is this:—Bro. Miller believes that the Papacy will be destroyed by the personal coming of Christ; and they believe that it will be destroyed in some other way. But any how, it is, according to them, to go down like a millstone into the sea in 1847. As to the mode or means of its ruin, we choose to take the declarations of Daniel, Paul and John for that. Paul particularly says that it is to be done by *the brightness of the Lord's coming*. Hence if it is to be destroyed in 1847, the Lord will certainly come then. So, then, if *we* are mistaken about the time, it will not be long until Brother Campbell and Wilson's time will be put to the test. I judge from their profound silence of late that they are somewhat doubtful about it. Bro. Campbell promised, when the Jewish year of 1843 past, to take up and analyze the arguments of Bro. Miller, and show their fallacy. But I see no prospect of the forthcoming refutation as yet. He is doubtless sensible of the fact, that he has fully acknowledged the soundness of Bro. Miller's rules of interpretation, especially in their application to the prophetic periods. The only question at issue is "*What is to happen at the end of the days?*" Brother Miller concludes that the Lord will come. Bro. Campbell concludes that Papacy and all other Anti-Christian abominations will be exterminated. So, then, a stupendous event must occur in 1847, or his Biblical learning goes by the board as well as Brother Miller's.

I admire Bro. Miller's honesty; and am more and more persuaded that he has been raised up in the Providence of God, to give the last note of warning to a sleeping church, and a guilty world. For wise purposes, inscrutable to us, perhaps to try our faith in the event itself, God permitted him to be mistaken a little in the reckoning. It cannot be long that he will be jeered and taunted by sinners, and ungodly professors. During the time the vision tarries, I pray that he may be comforted and established in heart; and patiently bear his trials. May God bless our old Brother, and all who are identified with him in suffering for having preached the blessed hope.

The churches are in a desperate state in the west. Politics have swallowed up every thing. There is a perfect storm of excitement in this State and Kentucky, the like of which has never been seen before. Men, women, and children are alike involved in the fearful strife. Religion is scarcely a secondary affair. Farewell. N. Field.

Jeffersonville, July 29, 1844.

From the (Danville Ky.) Pedobaptist of 1829.

The Two Witnesses.—Rev. ch. xi.

The *two* witnesses are said to be the *two* olive trees of the vision of Zach. iv. This representation is brought to the apostle's mind to apprize him, that the thing designed was not to be referred to a succession of men, but to eternal ordinances appointed to give motion and activity to the services of the altar. In the tabernacle in the wilderness, and afterwards in the temple, the candlesticks were so fashioned, that on their branches were bowls in the form of a shell of an almond, in which the oil, the material for light, was contained. The oil was obtained from the olive tree; therefore in Zachariah's vision, two olive trees are seen, one on each side of the bowl, pouring in the oil,—a representation of the influence of the spirit in giving efficacy to the worship to be maintained; and the branches by which the oil is conveyed are said to be the two anointed ones, or two external signs, to stand as witnesses of God's agency, before the world. To anoint, according to the idiom of the orientals, is to appoint, constitute, or ordain by divine authority, in the church, any thing to be a standing memorial of God's fidelity. In this vision, Zerubbabel, who had been commissioned to erect the temple after the captivity, was encouraged that the house he should build, should not only enjoy eternal ordinances, but should have also the blessing of God's spirit attendant on it, until the coming of the Messiah, who would set up a church, of which that

house should be an emblem, and appoint ordinances which should be standing witnesses to the truth of his mission, and by which he would give efficacy to the light of his word among all the nations of the earth, to the most remote generations. It is an allusion to this fact, that John saw Christ in the midst of the candlesticks (Rev. i. 20,) and in the text by the two witnesses being the two olive trees, which were in fact to continue in the ordinances of baptism and the Lord's Supper before the whole world, and bear unbroken testimony. For more than 1200 years they should prophecy in sackcloth, or have their testimony much obscured and disregarded. That John understood their ordinances in this light, is evident from his first epistle, in which (v. 8.) he says, "There are three that bear record on earth; the spirit, the water, and the blood; and these agree in one" united testimony, that Jesus, is the Son of God: the Holy Spirit in giving and confirming the Scriptures, and in disposing hearts to embrace the truth: the water in baptism, to perpetuate the evidence of purification by the spirit and sprinkling of the blood of Christ; the blood in the ordinance of the Lord's Supper, designed to confirm the soul in the remission of sin, and in progressive sanctification, with the certainty of having its robes washed in the blood of the Lamb. These ordinances, baptism and the Lord's Supper, were appointed by Christ, as memorials of his new dispensation, in the place of circumcision and the passover, which were restricted to the Jewish nation; but these newly instituted ordinances were to be free to all nations, and to continue to the end of time. Their testimony was beautifully and strikingly represented by the constant flame of the lamps in the temple, ever bright from a continual supply of oil from the olive trees passing through the bowls.

That the church should continue until the day of judgment—that she should have ordinances after the coming of the Messiah which should stand before the God of the whole earth—that though "the sacrifice and oblation" should cease, yet the church in her more simple institutions should be so securely founded, that notwithstanding persecution should rage, and Antichrist reign for forty-two months, or 1260 years, the outward court only should be trodden down, and the two witnesses or the ordinances of the church should afford a constant testimony—and although they should "prophecy in sackcloth," i. e. not be permitted clearly to testify to the world, and should be proscribed by the authority of Antichrist, yet they should survive until the kingdom and rule under the whole heaven shall be given to the saints, seems to be plainly indicated by prophecy, especially that of Daniel, which illustrates the figurative language of this passage. He says, that from the decree of Artaxerxes Longimanus "to rebuild and restore" the temple after the Babylonish captivity, 70 weeks or 490 years were to be numbered until the last state of the church under Messiah, should be permanently settled. The prophecy is divided into three parts. The first period, 7 weeks or 49 years, until the civil policy should be restored; the second period, 62 weeks or 434 years, until Messiah should be anointed, that is baptized, and thereby inaugurated into his public office; the third period, one week or seven years, until the covenant should be confirmed or the gospel church established, but in the midst of that week He would cause the ceremonial ritual to cease, by his own death as a sacrifice for sin. The event of his death was to be effected by the authority of this fourth beast, or kingdom, the Roman empire, from which should proceed the little horn that should destroy the Holy city; or the man of sin, under the specious appearance of religion, should tread down the outward court for 42 months, but even during that period the two witnesses should prophecy though in sackcloth—the established ordinances of Baptism and the Lord's Supper should continue, although their testimony should be obscured by human inventions, so that their influence should not be fully felt.

Now upon close examination, it will be found that Christ was born at the feast of Tabernacles, at the autumnal equinox, 4001* years from Creation; on the first of his 30th year was anointed or baptized; at the vernal equinox, when he was 33 years and six months old, he was crucified. The temple was destroyed by the Romans the year 70; and John of Constantinople, one of the heads of Antichrist, assumed the title of universal bishop, in 606. The title was confirmed to Boniface, bishop of Rome, the western head of antichrist, in 606, by Phocus the emperor.

The reign of antichrist in which he was to tread down the outward court, was to be 1260 years; and according to Daniel he was to be destroyed at the end of 2300 prophetic days or years from the date of the decree above mentioned. If we count from the date of the decree to the birth of Christ 456 years, (or by modern chronology 459,) to his baptism 30, and 7 to the established state of the church, we have 490. To 456, the beginning of the Christian era, add 1839—2295, to which 15 years yet unexpired, added, will make 2300 from the decree, and bring us down to the year 1814, or the modern date 1847. But if we deduct from 1844—1260, the reign of antichrist, we have 584 as the time of his rise. But the treatment of the witnesses here referred to, was to continue till near the conclusion of his reign: and to mark this as the actual state of these external ordinances was the design of the figures and hieroglyphics used in Rev. ch. xi. o.n.

[The dates here, are not correct, as they are in accordance with the old chronology.

FOREIGN NEWS.

By the arrival of the Acadia, the 18th inst., we have intelligence from Liverpool to the 3d of the present month, 15 days later than the last arrival. By the following extracts it will be seen that the whole eastern world is in a confused state.

France and Morocco.

There has been more fighting between the French and the Moors; in which the latter were again the aggressors, and were again beaten off. It appears from the despatches of Marshal Bugeaud to the Prince de Joinville that the Moors pitched their camp on the 1st of July within two cannon shot of the France camp at Oued Isly, and assumed a threatening attitude. The next morning some light infantry of the Moors fired on the advanced posts of the French. On the morning of the 3d, the Marshal retired, in order of battle, prepared to resist cavalry.

The Moors followed, but without making any attack; and the Marshal conceiving it would have a bad moral effect were he to permit himself to be pursued, determined to take the offensive. The undisciplined cavalry of the Moors were quickly repulsed, and the French horse pursued them beyond Ouchda. The Moorish infantry kept too far off to take part in the engagement, and retreated as the French advanced.

China.

Riots at Canton. The news from China is to the 1st of May. The *Canton Press* of the 16th of March, says, "On Monday last some Manilla seamen, belonging to a Swedish ship at anchor at Whampoa, had a quarrel with the Chinese, who began to pelt them with stones, upon which the Manilla men charged the mob, and, it is said, stabbed a Chinese.

The mob, however, after having been dispersed in the first instance, soon returned, and threw stones at the seamen in the company's garden, and the latter had to take their boat.

We were sorry to learn from the Hong Kong Gazette, of the 23d of April, that Commander, the Hon. Erskine Murray, who had proceeded with a couple of vessels to Borneo to form a settlement there, and to establish friendly relations, was betrayed and treacherously murdered, with several of his party, by the Sultan of Coti.

Prussia.

Attempt to assassinate the King.—The 26th July, at the moment when the King of Prussia was about to set out on a journey, an assassin, named Tscheck, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief. The King continued his journey. The assassin is arrested.

New Zealand.

The Journal des Debats gives the following story, communicated by a correspondent at Akaroa, in N. Zealand.

"Probably before my letter arrives in France you will have learnt that the Mahouris, a tribe of Zealanders, have killed thirty English of this colony; but you perhaps will not know that the bodies of these unfortunate men were eaten. This is but too true. We had been out on a hunting party for about a week, when one evening we arrived among the friendly tribe of Teraupara or Mahouris, and found them regaling themselves with human flesh. We all conceived that they were eating some captives, or native slaves of their own. As I understand the language, I could not resist expressing my indignation, and I threatened them with chastisement from the crew of the corvette. The savages were alarmed, and endeavored to appease me by saying "They are not men of Mahouri that we are eating, but some *Yes-yes*,"—for it is thus they call the English. They then exhibited to us the heads of their victims, and I recognized among them that of Capt. Wakefield, one of the distinguished inhabitants of Port Nicholas, who had entertained us at his own house when he went to the town to procure provisions. I was seized with horror at this sight. My companions blamed me for having risked irritating the cannibals, as we were only five against two hundred. But they gave us confidence by saying, "Oh, the *Oui oui* (for so they distinguish us) are good people, but the *Yes yes* are very wicked."—They then related that they had killed the English because they wished to establish themselves into a bay which they had not purchased, and which the Mahouris were unwilling to give up. We then retired, with our hearts full of horror and disgust."

Bohemia. A spirit of revolt was manifesting itself every where in Bohemia. At Prague the authorities succeeded in suppressing the movement by energetic measures. This, however, did not prevent revolt from taking place in the small manufacturing towns, where the troops were ready to act at a moment's notice. At Deutschbrod the authorities were obliged to call the neighboring garrisons.

Spain.

The accounts from Madrid, state that the widow of Mr. Camacho, the political chief of Valencia, murdered in that city, in June, 1843, had arrived at Madrid, to demand the punishment of the assassins of her husband.

It would appear that the Spanish government proposes to send an expedition against the Moors. The Heraldo states that Brigadier Mauri, who is to take the command of the Spanish troops now on their march to the south, had arrived at Algesiras.

Attempted Revolution in Spain.

We have the Madrid journals of the 26th, with a private letter of the same date. The following are extracts:

The posts have been relieved at a later hour today. The authorities it appears had some suspicions of one of the battalions who were to be on duty. The order of service was changed, thus making the relief take place some hours later.

Providence has just saved us from a frightful catastrophe—the plan said to have been in agitation was nothing less than to have set fire to the barracks, and, under favor of the first moment of confusion, to have assassinated the officers and the chiefs, and to have delivered up the city to all the horrors of a pillage. These horrible schemes have however been defeated by the zeal and activity of our military and political authorities, and the admirable fidelity of the troops. Amongst the persons arrested is a nephew of Don Alonso Cardero.

It appears nearly certain from all accounts, that the *Exaltados* had an idea of making some manifestation. They had made overtures to the sergeants of some of the regiments, and given them money; but after they had got into possession of the secret, and received the bribe, those men, faithful to their duty, communicated the affair to their officers, and thus prevented the contemplated outbreak. Every precaution continues to be taken.

Turkey.

A letter from Constantinople of the 17th of July, states that an extraordinary sensation had been created there by the publication of a French pamphlet, in which the Turkish Minister of Finance and a celebrated banker and contractor are accused of a long-continued and enormous system of plunder upon the state purse. A report was in circulation at Constantinople, that the Russians had been beaten in a severe battle with the Circassians, and had lost a large portion of their army.

Italy.

A letter from Bologna of the 27th of July announces the execution of Signor Gardinghi on the preceding day by sentence of court martial. He was shot in the back on the preceding day. His execution had excited a most painful sensation, but little calculated to allay the ferment that seems to prevail throughout Italy.

The Papal states continue tranquil, the principal leaders of the late insurrection having either been taken prisoners or had fled from Italy.

Persia.

There have been some terrible earthquakes in Persia, Tabriz, Tehran, and Ispahan equally felt

them. Kiashar. Mana, and various other cities, towns, and villages were more or less overthrown, leaving the inhabitants buried under the ruins.

THE FRENCH IN TAHITI.

A communication appears in the *Times* of July 30, the prediction of "A British Officer," relative to the recent doings of the French in Tahiti, which has excited much interest. The writer, who encloses his name and address to the editor, pledges himself to the accuracy of the statements. The communication is dated Papeete, March 6. He says —Long ere this can be received, the public will be in possession of the underhand and ungentlemanly manner in which Admirable Dupetit Thouars forced the Protectorate on Queen Pomare; a demand of 10,000 dollars being made on a nation who were unable to pay the former one of 2,000. The paper presented to the Queen was worded in such a Jesuitical manner as to deceive Europe into the belief that it was a voluntary act of the Queen; whereas the alternative was the French guns opening on her people, and laying her towns in ashes. Some excuse was wanted to haul down her flag. This answered for want of a better. 400 marines were landed in the presence of two of the Queen's chiefs; her flag was violently taken down, and the French colors then hoisted; they are still flying. The Queen, being apprised that it was the intention to seize her, and place her eldest son (a boy about seven years old) on a nominal throne, governed by a French regency, fled to her Majesty's ketch the Basilisk. She was received by Lieutenant Hunt, who gave up his accommodation to her Majesty, her husband, and three children, with some other persons of rank. She has resided for several weeks on board this little vessel, not being permited to land. Some time ago, hearing that her subjects had fled from their homes, had assembled in the mountains, and were in a great state of excitement, of her own accord she despatched a letter which was seized by the French Governor. It has been construed into treason against the majesty of France.

Some of her chiefs were invited in and seized; one of them loaded with irons. They are still confined on board the frigate Ambuscade. A proclamation was published ten days ago. The chiefs merely fled, dreading the punishment their friends had received.

On Sunday week soldiers came to a house where the Queen's female attendants resided; they threw their things and the Queen's furniture about, turned them out, and have turned the house into a prison. The poor people having no shelter, have, since then, resided in the British chapel.

The French governor has strained every nerve to put this place into a fit state of defence; he boasts that if two months more be given him, he would defy any ship to enter. The small island in front of the harbor is having an earthen embankment of twelve feet raised on it: 15 32-pounders are to be mounted, also barracks built for the gunners. Commanding the entrance to the harbor barracks are built, and a battery being erected, to be armed with 14 8-pounders. Other works are being constructed behind the town on the rise of the hill. The French war steamer went with the proclamation to prevent the natives passing on the isthmus. Some of them, returning to their homes, have been stopped; several have lost their money and other property. The governor has gone with 400 soldiers to erect a fort and hem the people in; an Englishman went with him as a pilot to take the frigate and steamer as far as water would permit. The acting governor had issued a proclamation, declaring this place in a state of siege. All English officers are obliged to be on board at eight o'clock P. M. Last night parties were found destroying all English boats hauled up on the beach: a few renegades who are a disgrace to their country, have had their property spared. An owner of the vessel, who has just sold it to the French Government, not being able to procure an English house, is residing with his wife, and his young children in a native one; he wrote mentioning that his wife is ill, daily expecting her confinement, and requesting he might be permitted to keep a light, but has been refused. He called on the acting governor, informed him of the dangerous state of his wife; the same apathetic reply was given; that no exception could be made in his favor.

The remainder of the communication is occupied with the seizure and detention by the French of Mr. Pritchard, an English missionary, who had rendered himself obnoxious to them; and the writer concludes with saying, "I could swell your paper with the daily acts of oppression which are being committed."

Mr. Pritchard, our consul at Tahiti, has come home in the Vindictive. It is said in the Rio papers, that he had been imprisoned, by order of the French authorities in that island, for 21 days, and only obtained his liberty on condition of leaving the country. Queen Pomare had taken refuge, it is further stated, on board the Basilisk sloop-of-war, where she remained when the last accounts came away.

The Universal German Gazette states that twenty-four persons lost their lives in the riots at Prague on the 19th of July.

A maniac made an attempt to kill the King of Greece on the 10th of July, which did not succeed.

Beware—The Wolf!

We have just received a letter from brother T. Cole, informing us that that notorious imposter and seducer—*Michael Hull Barton*, was in the vicinity of Lisbon, N. H., and went from there to Cabot, Vt., under the name of *Peter Michael*. He is tall, full six feet high, erect, wears a Quaker dress, of a lightish complexion, about 50 years of age, dark eyes, quite bald, apparently very innocent and sanctified at a first acquaintance. We would warn all against him, under whatever name he may assume, as he is one of "that sort" who "creep in houses, and lead captive silly women, laden with sins, led away with divers lusts.

Conferences & Campmeetings.

☞ There will be an Advent campmeeting at New Hampton Centre, N. H. the Lord willing, to commence on Tuesday, the third day of September next, and to continue a number of days. Brethren Churchill, S. S. Snow, and others, have engaged to attend. Other lecturers, who can make it convenient, are invited to attend. Those brethren who can, are requested to come with their tents; and those who wish, can be accommodated with provisions for themselves and horses on reasonable terms. For com. N. CAVIS.

New Hampton, N. H. Aug. 23, 1844.

SUGAR HILL, N. H. A campmeeting will be held on Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Franconia, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lecturers, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable.

For committee, Artemas Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. P. Grigge.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A waggon will be furnished to convey the baggage of our friends to the ground, who may come by the boat

For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millereek, on land owned by brother Marsen Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

☞ A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Hunter, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A Belden, C. Hollister, A. Mix, H. Munger, John Smgliff, E Parker, E. L. Chamberlain, Wm. Rogers.

LOWELL, Vt.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on the 9th of September, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 1 1-2 miles from Derry Lower Village, and half a mile from Cheney's as called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provisions with them, prepared to stay through the meeting. Bro. T. Cole, and R. Plummer will attend, and other lecturers are respectfully invited.

N. B. Those who do not come provided with tents and provisions, will find good accomodation and board on the ground, and are requested to come on Saturday previous.

TROY, Vt.—There will be a campmeeting held, if the Lord permit, in the town of Troy, Vt., to commence on Wednesday the 4th of September next, and continue over the Sabbath. The brethren from the several towns all around are earnestly requested to attend with their tents, and come up to the help of the Lord against the mighty. The ground is on the land belonging to Br. A. Brown, half a mile from the South Village on the west side of the road. Good accomodations on reasonable terms. Brs. Shipman, Kimball, Bennett and Billings, with others who may find it convenient and duty, are earnestly requested to attend.

Signed by order, and in behalf of the committee.

Aug. 19, 1844. T. SUTCLIFFE.

Letters received to Aug. 24, 1844.

Theopholus Colson by pm $1 pd to end v 6; E W Coffin by pm $1 pd to end v 8; J Tewksbury by pm $1 pd to end v 8; G Stevens by pm $1 pd to end v 8; Calvin York by pm $1 pd to 181 v 8; J Frost by pm $1 pd to end v 7; B Bond by pm $2 pd to end v 8; Jesse Thompson by pm $2 pd to end v 7; C Dubois by pm $1.50 pd to end v 7; S Strong by pm $1.50 pd to end v 7; H Stillwell by pm $1 pd to end v 8; H Holden by pm $2.68 pd to end v 7; D Easton by pm $1 pd to end v 8; S Stewart $1 pd to 206 in v 9; Dr Fonday $1 pd to end v 8; E R Pinney by pm $1 pd to 215 in v 9; L C Foster $1 pd to end v 8; D S Killins by pm $1 pd to 182 in v 7; C S Barnes 50c pd to middle v 8; C Hardy by pm $1 pd to 179 in v 9; Dr Partridge by pm $1 pd to end v 8; W Barnett by pm $1 pd to end v 7; Wm Willey by pm $1 pd to end v 7; J Willoughby by pm $2 pd to 210 v 9; W Bloss by pm $1 pd to 210 v 9; H Fay by pm $1 pd to end v 8; Mrs A Bliss by pm $1 pd to end v 8; P Brimly by pm $1 pd to 201 v 9; W Snow by pm 50c pd to 181 v 8; J Bliss by pm $1 pd to end v 8; C A Hutson by pm $2 pd to end v 8; J F Barry by pm $2 pd to end v 6; Wd Fanny Clark by pm $1 pd to middle v 8; C Hutch $1 pd to end v 8; Ollesett $1 pd to end v 6; A Pierce $4 pd to end v 7; Miss Moulton by pm $2 pd to 176 v 8; W Cargill $1 pd to end v 8; C Ware $2 to end v 8; E J Jonnson $1 pd to end v 8; D Dustin $1 pd to 186 v 8; L Lord by pm $1 pd to end v 8; Ezra Baker by pm $2 pd to end v 8; R Greer by pm $1 pd to end v 7; J Boutwell by pm $1 pd to end v 8; Dea Thayer $1 pd to end v 8; C Morrison $1 pd to 185 v 8; Snow Jr by pm $1 pd to end v 8; SHenson by pm $1 pd to end v 7; R Woodcock by pm $1 pd to end v 6; S Thatcher by pm $1 pd to end v 7; Phineas Davis by pm $1 pd to end v 8; Miss L Weld by pm $1 pd to end v 8; Wm Kelley by pm $2 pd to end v 8 all right; John Berditt by pm $1 pd to end v 8; K Ford by pm $1 pd to 190 v 8; E McLeod $2 to end v 7; N B Clements by pm $1 pd to end v 8; S Cox by pm $1.40 pd to end v 7; W O Lawrence by pm $1 pd to 178 v 8; J Shutliff by pm $1 pd to end v 7; R Allen by pm $1 pd to end v 8; A C Parker by pm $1 pd to end v 7; pm Newark N J; pm Troy N Y; pm Addison Vt; Fitch 25c postage pm would have franked it; pm Contocookville N H; J S White; G S Miles $20; N G Howard $3; pm South Glastenbury Ct $1; Luke Newton; pm Sheepmeot Bridge; W B Start; J C Wellcome; R E Lad $3 50; H Libbey; D Daniels; G T Stacey $17 50; pm E Livingston Me all right; H Bradley; pm Starksboro Vt; T L Tullock; H Heyes; W Wilmot; E McLeod $1 for himself; W Wilmot; T Sutcliffe; Mrs R Everton $1 pd to end v 8; D Hart by pm $1 pd to 211 v 9; W A Curtis by pm $1 pd to end v 7; Ives Hart by pm $1 pd to end 196, Is this correct, or was the money intended for Samuel J Hart?; Wm Fulton by pm $1 pd to end v 7; M Lowell by pm $1 pd to end v 9 for 2 copies; M Lincoln by pm $1 pd to 206 in v 9; C Sheldon by pm $2 pd to end v 7; G Dearborn by pm $2 pd to end v 8; Mrs Byron by pm $1 pd to end v 6; Mary Stearns by pm $1 pd to 193 in v 8; A Ladd by pm $3 pd to 177 in v 8; pm Palmer Depot Ms; pm Portsmouth N H; pm Greenwich Y $1 for Mid Cry.

THE CAMPAIGN.

Brethren Himes and Miller will lecture in Harrisburgh, Pa. Sept. 8.

Philadelphia, Sept. 15, New York, Sept. 22.

No. 515 missing

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH! GO YE OUT TO MEET HIM!!!

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Suggestions of Unbelief.

"The Judge at the door!" We do not believe it!
We're careful and prudent, and we'll not receive it;
Absurd! most absurd! it cannot be so,
As the signs are conspiring together to show.

That there are tokens of change, no mortal can claim,
For the flowers they bloom and perish the same,
And the birds are yet singing as blithely as ever,
"*Earth ripe for destruction!*" we'll listen to, never!

The rivers as yet are not tired of flowing,
The trees of the forest not weary in growing,
Earth doth not "wax old," we'll stoutly maintain,
She is not "exhausted" in mountain or plain.

Yet longer it must be with thundering tread,
The earthquake shall jar, and pale terror spread,
The ocean ebb on in ceaseless flow,
"As from the beginning," continuing so.

Unmuffled as yet is the cataract's roar,
Then perish the thought, "soon time will be o'er,"
The day of the earth is scarcely begun,
And ages on ages her circuit shall run.

Else how will her treasures, laid by in the mine,
Be all excavated and brilliantly shine;—
For surely no doubt there's many a gem
Hid away in her coffers, to bedeck diadem.

Absurd! most absurd! that destruction will be
Before we are favored earth's riches to see!
And the coal that is stored for Millennium need
We cannot suppose will be *wasted*, indeed!

No desert is cultured—no Sahara reclaimed;
Some isles of the ocean as yet are unnamed,
Besides, the volcanoes have taken their lease
To burn on for ages;—cry loudly, then, *Peace!*

Large tracts of waste land, as yet are untilled,
The earth with inhabitants is not half filled—
The world's not "converted"—the Jews not "returned"
Afar is the day when the earth will be burned!

To "look" and haste unto "the day of the Lord,"
We cannot abide—(seeking earthly reward;)
We'll strive to avert the ruin *if* pending
By FIRM UNBELIEF, our strong hearts defending.

Oh ye that are pleading the Savior to come,
Bethink ye a moment! how disastrous the doom
That will burst on this world "reserved unto fire,"
When it drinks in the wrath of Jehovah's pent air.

Oh pity the wicked, they cannot prepare
So soon for the judgment they're destined to share,
If the great day of God be "hasting" and "near,"
As the "weak" or the "simple" so foolishly fear.

Let the "Heir" of the kingdom, Christ Jesus, remain,
Still longer "expecting;" we would not complain,
Were the "Nobleman's" coming forever postponed
And "the god of this world"—the usurper enthroned.

Yet if He *must* come, let it be by his Spirit—
Reign as now in our hearts—thus his kingdom inherit—
For a spiritual coming, and void of alarm,
Would please us far better, and do us less harm,

Than thus to receive the fearful belief,
That the Judge's at the door, and will come as a thief—
So away with the thought, 'tis surely "delusion,"
And no more shall it trouble us by its intrusion.

E. C. C.

Vision of Nebuchadnezzar's Image.

BY PROF. GEO. BUSH.

Man, the constituted lord of this lower world, is in every respect the creature of Omnipotence—formed by his hand, and universally subject to his will. It cannot for a moment be questioned that that infinite power which originally reared the human fabric from the dust—which fenced it about with bones and sinews—which breathed into it the breath of life—which endowed it with its noble faculties—which formed the eye and planted the ear, and gave it "the human face divine;"—that that power possesses an entire control over all the inlets and avenues to the sentient spirit throned within. We find, accordingly, that the Father of Spirit, in the communications which it has seemed good to him to make to the children of men, has not confined himself to any one mode of revelation. In some instances he has made the angels that stand before his throne the messengers of his will, and investing them for the time with human attributes, has caused them to converse with his servants face to face. In other cases he has come to men in dreams and midnight visions, and by intermingling his influences and informations with the process of their sleeping thoughts, has imparted counsels of the utmost moment to the interest of the church and the world. At other times, dispensing with any created medium, he has by an audible voice, and in the open day, made known his purposes or delivered his high behest to his selected servants.

Again, as the Holy One of Israel has not restricted himself to any special *mode* of revelation, so he has exercised a like sovereignty in regard to the *persons* to whom his disclosures have been made. True, he has for the most part communicated *prophecy to prophets*—but not always. Balaam, a wicked man, and instigated by a malign spirit, was made the organ of uttering a very signal series of predictions respecting the fate of nations; and in the vision, which we are now about to consider, we behold Nebuchadnezzar, king of Babylon, a heathen prince, and one who had conquered, made captive, and doomed to exile the peculiar people, favored with a remarkable prophetic disclosure—a development of the destinies of empire, extending through a long tract of ages down to the great consummation, the universal establishment of the Kingdom of Christ. His imagination was made, during the hours of sleep, the canvass on which were portrayed the mystic shadows representing the succession of great dynasties to the end of the world. Under the figure of a vast colossal image of the human form, the different parts and members of which were composed of different metals, is set forth a symbolical preintimation of the rise, career, and catastrophe of the four leading secular monarchies which were to prevail on the earth anterior to the coming of Christ and the founding of his eternal kingdom. This succession of empires is not, indeed, expressly specified by name in any part of the prophecy; but containing, as it does, the outlines or programme of the great course of events which stands prominent in the page of history, we have no difficulty in identifying the several imperial powers so significantly shadowed forth. If there is any point in the whole range of scriptural prophecy which unites the suffrages of nearly all expositors in one unanimous interpretation, it is that which relates to the different dominions which the Spirit of God has represented by the golden, and silver, and brazen, and iron portions of the visionary image. With almost one accord they are agreed in recognizing under them the Babylonian, the Persian, the Grecian, and the Roman empires; and while a shade of doubt may remain on this head, pertaining solely to the last of the series, in respect to which we shall hope to make it clear in the sequel, that there is in fact no sufficient ground for doubt. This series of kingdoms is succeeded by a fifth, which entirely displaces and supersedes its predecessors, and which stands forever. The same line of empire is exibited in a subsequent vision to Daniel himself under a different but equivalent system of symbols, in which four wild, raging, rampant beasts, rising out of the sea, adumbrate the quaternion of monarchies denoted by the four metals of the image. The reign of these empires is succeeded, in like manner, by the Kingdom of the Son of Man and his co-regent saints, which is evidently identical with that represented by the iconoclastic stone that breaks the image to pieces, and eventually fills the whole earth. As then there can be no question in regad to the fifth or celestial empire, in which, as both series terminate alike, both series must be identical; and as the words of the interpreting seer expressly assure us that the golden head is the Babylonian power, so it is plainly impossible from the records of history to fill the interval between them with any other triad of kingdoms that can justly be entitled to the character of *universal*, than the Persian, Grecian, and Roman. Accordingly, it has been well remarked that there is not a history of the ancient ages of the world that does not so digest its matter as to bring it under the four heads of the Babylonian, Persian, Greek, and Roman. After the Gothic nations, indeed, had broken up the Roman kingdom, it might seem to be difficult to recognize the identity of that kingdom as still in being; but even here the divine device of the prophetic imagery will be found to afford a clew to its continuous existence, down to the era of the doing away of all merely secular dominion.

If the question be proposed, why such prominence is given to these particular powers rather than to any other, however distinguished, that have arisen and flourished in ages past, the reply is, that it is from the peculiar relation in which they successively stood to the people of God who came within the sphere of their rule, and were often the subjects of their oppression. Apart from this it would be difficult to assign a reason why these several sovereignties should have figured upon the arena of revelation, so much more conspicuously than any other of the leading states and nations of the ancient world. But as the temporal interests of men are ever regarded in Providence as entirely subordinate to the spiritual, and as the career of these powers had a most intimate connexion with the fortunes of the Jewish people and the Christian Church, an adventitious celebrity has accrued to them from this source, which it is not conceivable that they should otherwise have acquired. Hence it is, as Bishop Newton remaks, that "these four empires, as they are the subject of this prophecy, are likewise the subject of the most celebrated pens both in the former and in latter ages. The histories of these empires are the best writ, and the most read of any; they are the study of the learned, and the amusement of the polite; they are of use both in schools and in senates; we learn them when we are young, and we forget them not when we are old; from hence examples, instructions, laws and politics are derived for all ages, and very little in comparison is known of other times, or of other nations."

The dominant scope of the vision is, doubtless, to set forth under the symbolical semblance an impressive type of *despotic power*, of that great system of oppressive, cruel, tyrannous, and ruthless dominion, which has been exercised from age to age by the governments of the earth over the greater portion of the human race. "Genius of Despotism" may fairly be conceived as labelled in luminous characters on the breast of the huge colossus—a title which dooms while it designates the fabric represented. It is in every respect in the most direct antagonism with the spirit of that succeeding kingdom which is from heaven, and must inevitably give way before it. This is the clear prefiguration of the smiting and crushing stone. All human monarchies must be finally merged in the one supreme, unbounded, and ever-during *Autocrasy* of the Prince of Peace. This is the complexion to which all shall come at last. In the mean time we may properly recognize an ordainment of infinite wisdom, in so constructing the sublime scenery of the vision as to pre-intimate the crowning purpose of Heaven—the final investiture of his Son with supreme and acknowledged dominion, as King of kings, governing the whole earth from pole to pole, as Nebuchadnezzar governed the people, nations, and languages committed to him. No more lively image of this glorious sovereignty could perhaps have been devised than that which is exibited in the splendid phantasm of the monarch's dream. If there had been nothing but republics on earth, it may be doubtful whether to the mass of men the grand idea could have been made so distinctly intelligible. Or even if there had been none but such petty principalities as have all along existed, it would still have been difficult for the conception to have taken root of such an illustrious kingdom as God designs to establish, when all other polities have vanished away. An emblem of fullgrown and imposing royalty, decked with all the insignia of grandeur and prerogative, seems best adapted to body forth to the minds of men the true ideal of that paramount kingly glory in which Jesus Christ is destined to command the homage and service of every tongue, and kindred, and people. With this view it is not improbable that the existence of monarchy, particularly in its more imposing oriental forms, has entered into the providential counsels of the Most High; and with this view we can scarcely doubt that the present visionary device has been adopted.

Letter from Sister M. A. Ball.

Bro. Himes:—I have long felt it my duty to write you, but feeling insufficient for these things, I have withheld more than was meet, and it hath tended to poverty; but trusting in the Lord, I now am resolved to do all that the Lord requires of me, both temporal and spiritual. I was converted to God March 22, 1841, and was very happy in the Lord, he was my song day and night. I did not at that time care anything about hearing of the near approach of the kingdom. I was baptized the May following, and as I was led out of the water, my soul did magnify the Lord, and my spirit did rejoice in God my Savior; and it seemed that the Lord there impressed it upon my heart. I said within myself, Lord, I want an evidence? The answer was, by their fruits ye shall know them; and I soon found that the fruit was glorious, and that we do not gather grapes of thorns nor figs of thistles; the tree is known by its fruit; and there are a few of us here who cry out ever more, Give us this fruit. If I hear any other preaching but that of the kingdom and judgment near at hand, my soul is not fed. I feel that there is nothing here that is worth my stay. I can say come, Lord Jesus, come quickly. I do know that I love the appearing of my Savior, and I desire that our brethren, that are passing through this place, would call at the south part of the town, and feed the flock; our only shepherd is Jesus. About ten or twelve of us meet for prayer and exhortation; the Lord is in our midst, and our souls are knit together in love of the Gospel of the Kingdom; we are carried from strength to strength, our souls are not satisfied with the forms and ceremonies, without the demonstration of the spirit. If any brother will call on us, we will receive a portion of meat in due season, with grateful hearts to the Lord.

Walpole N. H., Aug. 13, 1844.

Letter from Bro. I. H. Shipman.

Br. Himes:—Br. Kimball gave you an account of the meeting at Stanstead, I went to Hatley where brother Litch held the camp-meeting. The brethren there are rather low; as they have never taken a decided stand against the sects, they of course sink with them. From there I went to Melburn and found a strong band of believers, held a three days meeting, the saints were quickened, and some sinners converted. Then returned to the States, and have just closed our campmeeting at Cabot; it was one of the most powerful and interesting meetings I ever witnessed. From the very commencement of the meeting God was with us. A multitude of backsliders were reclaimed. A host of the wicked that merely do wickedly were present; and although it seemed as though there was but little restraint upon them, yet not the least harm was done to property or person.

The last evening of the meeting surpassed anything I ever beheld; the power of God was wonderfully displayed on both saint and sinner. The most hardened of all the wicked bowed to Jesus and became as a little child. A goodly number of souls were converted, mostly young men. Dear brethren, it was a most melting and effecting scene to see those who for days had seemed to be sealed to destruction, all broken down and begging for mercy; and then to see their countenances light up with joy and hear them shout the praise of God. O praise God forever. There were 25 ministering brethren on the ground, most of them interested in the coming of the Lord at hand. I never saw a deeper sense of the near approach of the Lord in Judgment, than at the meeting. Dear brother, I do believe beyond all doubt that a very few months at most and we shall stand in Judgment. Are we ready? How awful the moment in which we live; it has been rather a time of slumbering, and now the cry comes up all through our country, "Go ye out to meet him." May God help us to have our lamps all burning.

I. H. Shipman.

Letter from Sister P. M. Shaw.

Dear Brothers Bliss and Himes:—We are grateful for the papers that you have sent us gratis; they kindle new life in our souls, especially when we have been for a fortnight without receiving the Herald, which gets detained at some of the Post Offices, now and then; "cold water to a thirsty soul," are they like. And we poor crampt beings are never at one of your blessed Advent campmeetings, (or any other) and how we long to be there, when we read of them. Surely the soul must get expanded at such feasts of tabernacles; we sigh, and have just to look ahead in anticipation of meeting you all at the great feast in the "cleansed sanctuary." And O shall we not require to "walk with God," (as did Enoch and Elijah,) to be translated. If it is more persecution that is wanted, may we be so faithful to our trust, that it may come. "For as thy day, thy strength shall be." As we approach the verge, how many doubts lest we just miss. May the doubtful case soon be decided, and the "mortal story concluded," ere a worse state of things exist. We of Clements, Hillsborough and Granville, freely believe the "tarrying" cannot be long; and the brethren are consulting about getting brother Martin here, if they can get the means to pay his expenses of travelling thus far; understanding (by a letter of brother White to brother Turnbull) that he is desirous of coming, should there be a field of usefulness, and some brother to go with him, after he gets here. Brother Johnathan Hamilton and Atkinson left here for St. John's river 6 weeks ago, I think. Brother H. intended to go from thence home, and brother A. providence permiting, expected to return to this province again, about this time; we have heard from neither since they left St. John's, unless the Granville friends have lately. The friends will know by next week what they can do. Brother M'Cloed of St. John's has been expecting brother Martin some weeks past, having received a letter that gave him to expect a visit from him, and we have all been looking. But it is cruel to tear him away from the camp meetings. If it is the will of God, may all obstacles be removed. Perhaps some other good brother that we have read of in your papaper, would volunteer to come with him. It is not probable we shall ever, this side the promised land, see the faces of the Editors, or brothers Brown, Storrs, Litch, Cox, Whiting, Fitch, with a long list of precious names, whose communications we have read with so much delight. What inducement could we set before Father Miller to get him to step on board a steamboat at Boston, and come to St. John's? Should he be the means of the conversion of a hundred sinners, would he not come; or the awakening of one professor out of ten that are crying my Lord delayeth his coming? All this I fully believe he would do through the divine aid; almost every man, woman, and child, in the two Provinces have spoken his name. And what a rush would there be to hear, notwithstanding, the passing by of '43. O that he might feel it his duty to come. In what a profound sleep are the Provinces on the coming King and Kingdom.

Irontown, N. S. Aug. 1st, 1844.

Remarks on Zeckeriah XIV.

Almighty God has appointed a day, in which he will judge the inhabitants of our globe: which day appears, from all that we can gather from the Bible, to be the 7th millennium from the creation. I believe it is generally admitted that the 1000 years named in six successive verses in the 20th chapter of Rev., are this 7th millennium. But that it is the day of

Judgment, is admitted by only those who believe that the second Advent of Christ is premillennial. The most important feature of this day is named by Enoch, "The Lord cometh;" and all through both Testaments God has kept it before the minds of men that it was "*at hand*," and "*hasteth greatly*," &c. &c. But to know what the important events of that day are, we must carefully search the *whole* Scriptures; in the doing of which, I have come to this last chapter of Zech. which I have made the subject of much prayer and study, and will now hasten to give the result.

"Behold, the DAY of the Lord cometh." That this is just what it purports to be, is made certain by what follows, viz. His feet standing upon the Mount of Olives; His coming with all his saints; its being all day and no night; His being one Lord and King over all the earth; and every person being destroyed, who would not come up to Jerusalem to worship him.

The 2nd verse is a prediction of the destruction which should come on Jerusalem, some 500 years after this was spoken, by Daniel's fourth kingdom after it had "devoured the whole earth" and encircled "all nations" within its folds. It is the very same that Moses spoke of 900 years before; and Jesus immediately after his disciples inquire of him "when shall these things be" says, "when ye shall see Jerusalem compassed with armies, then know the destruction thereof is nigh.

The opening of the day. The 4, 5, and 10 verses, teach us that there is to be a very great valley formed, turned to a plane, and lifted up, about the site of all Jerusalem; and that the inhabitants then occupying the country will flee *from* it, [*not to* it,] as they fled from before the earthquake, in the days of Uzziah: that it will be cleansed from the curse, purified, and made holy, is made certain by consulting Jer. xxxi. 38, 39, and 40 verses, where after describing the same land, it says, "it shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more forever." There is not a doubt on my mind, that this is the spot on which will rest the new city when it comes down from God out of Heaven; but that all the saints in their immortal bodies will be collected upon this holy plane, I am confident, for, *first*, John saw in vision all the saints upon a beautiful plane, ["as it were a sea of glass"] before the last plagues were poured out. *Second*, Ezekiel says the whole house of Israel were brought up out of their graves, into their own land, and were dwelling safely, before the armies of Gog, came up like a cloud to take them. *Third*, Joel saw a great people, and a strong army, all mounted, and victoriously advancing without breaking their ranks with the Lord uttering his voice before them; before he saw "*all nations*" gathered into the valley of Jehoshaphat. And *lastly*, the 19th of Rev. shows us the armies of heaven, all mustered and mounted with their great Captain at their head; before the beast, the false prophet, and kings of the earth were defeated.

The effects of the day on the wicked. The 3, 12, 13, 14, 15, 17, 18, and 19 verses show us that Judah is joined with God in commencing the fight at Jerusalem ["this honor have all his saints"] with plagues, a great tumult from the Lord, and every man's hand rising up against his neighbor, ["every man's sword against his brother," Eze. xxxviii. 21,] the brutes also, which are found "in these tents," suffer with their incorrigable master. What with the tumult, plague, and their own swords, and scorching heat, produced by the lack of rain, [which is the effect of the 4th vial upon the sun] "*all the people*" that have fought against Jerusalem, and who will not come up to worship the King, and keep the feast of tabernacles, are utterly destroyed; "this shall be the punishment of Egypt, and ALL NATIONS?

Glorious consummation. The 6 and 7th verses very clearly teach us that "there shall be no night there," but it shall be one day: and of course "they need no candle" but "the Lord shall be unto them an everlasting light."

The 8th and 9th verses show us "the pure river of the water of life, clear as crystal" perpetually flowing: and the one Lord reigning as King over all the earth.

The 16th ver. shows us distinctly that every living man that is left upon the whole earth will be a true worshipper of the King, the Lord of hosts. How beautifully the last verse but one of Isaiah comes in here, "and it shall come to pass that all flesh shall come to worship before me, saith the Lord." And also the xxii. Psalm, 27 verse, "All the kindreds of the nations shall worship before me."

And now, the two last verses show us "HOLINESS UNTO THE LORD" upon the bells of horses; and upon every pot in Jerusalem and Judah; and no more the Canaanite in the house of the Lord of hosts. Jerusalem is now most certainly safely inhabited, and the Lord is surely King over all the earth. That this blessed portion of God's word so fraught with instruction and comfort to his children has been misunderstood, is no wonder, when we see how prone men are to mistify, and attempt to spiritualize, when an open and literal understanding of it is so much easier. And I must say that I am unable to find a word in this chapter that militates in the least against our firm belief that the second Advent of Christ may be *daily* and *confidently* expected.

LEWIS HERSEY.

A Wolf in Sheep's Clothing.

We find the following in the Daily Mail. It is so discriptive of the wiles of the unblushing impostor therein described, that we publish it, hoping that while he is preying upon the community under different names, he may thereby be detected by some who might otherwise be deceived by him. Will exchange papers please copy?

A black hearted monster in the shape of a man, by the name of HULL BARTON, or as he now calls himself, MICHAEL HULL BARTON (pretending to be Michael the angel spoken of in Scripture) is now prowling about the country, dressed in Quaker garb, with sanctimonious face, speech and manners, seeking for prey, and making depredations among pious and unsuspecting women. He pretends to be entrusted with a special revelation from heaven, and to be commissioned from above as the publisher and pioneer of a new dispensation to the inhabitants of the earth, and to abound in extraordinary spiritual gifts. Thus equipped, he goes forth among Advent believers, and other religious individuals and societies, who will be most likely to hear him. His object is the gratification of his own lust and licentiousness. He has been among the Cochranites, the Mormonites, and the followers of Jemima Wilkinson; and has adopted the worst features of those pernicious sects, and put them in practice. His conquests are chiefly among religious married women, first gaining their confidence, by pretending to sympathise with their views and principles, then persuading them to believe in a *spiritual union* or marriage, as the only kind of marriage, approved of God and recorded in heaven; and that such marriage supersedes all earthly matrimonial forms. He then tells his fair listener, that she has been pointed out to him by the Lord as his spiritual wife, and appointed from above to co-operate with him in spiritual things. If the eyes of the husband, whose wife is thus ensnared, are opened to the result of such a connection, Barton boldly threatens him in the name of the Lord, by a sort of Papal Bull, with immediate destruction of soul and body. He sometimes boasts of a long list of deluded victims, who have fallen a prey to his artful and hellish devices, and who have afterward committed suicide, or been sent to a mad-house. He has even deceived for a time some religious teachers of fair standing, so far as to gain their countenance. He fails not in every place, before leaving it, to give full proof of his being an old, hardened emissary of Satan. He is to appearance nearly fifty years old, and has been so long in practice, and has his system of deception and *spiritual magnetism* so well matured, that wherever he goes he feels sure of his game.

He was last heard of in Maine. He has a wife living in the State of N. York; and has been frequently published or posted in the newspapers there and in other States, as a bold, artful, and dangerous deceiver; and it is hoped that every newspaper in the United States, which regards the morals and welfare of society, will publish these facts in form or substance.

Chas. L. Wiggin, Boston, Mass;
Caroline F Needham, } Salem.
James Needham, }
J W Marden, Newburyport, Mass.
Amos Goodwin, " "

and 12 others.

LETTER FROM BRO. S. PRATT.

DEAR BRO. HIMES:—I feel it is a blessed privilege for us to speak often one to another. We are placed in a time, and surrounded by just such circumstances as those that fear the Lord should be, as described by Malachi iii. and iv. chapters, and also in 2 Pet. iii. chap.

The Savior has told us, in Luke xii. 51—53, what the glorious doctrine would be in a world which was, is, and will be under the influence of the god of this world, the prince of the power of the air, until He whose right it is to rule, shall come in the clouds of heaven, with all his holy angels.

And although the announcement to the shepherds on the plains of Bethlehem, of a Savior, was good tidings of great joy, and the chorus of the heavenly host was peace on earth, yet we see how soon the prince of darkness was disturbed, and by his instrument Herod turned this song of peace and joy into tears and mourning; and not only this ungodly ruler, but those who professed to be the keepers, expounders, and examplers of the word of God, as is delivered to them by the holy prophets, joined in this unholy crusade against the Son of God. And who among the millions of those who professed to be the children of God, had faith, believed the plain literal declaration of the prophets, or were waiting for the consolation which God intended for Israel? Two only, Simeon and Anna. The rest untiring in their efforts, were not satisfied with having killed the prophets; but now the only Son, the Heir, must be crucified and slain, that they might divide the inheritance.

From that day to this have the true children of God, who have come out from the world, had peace, or have they been spared persecution, contempt, scoffs, and sneers by the ungodly world, or a formal church? I do feel, for one, that there is a blessing in suffering with Christ as members of his body, with the promise of reigning with him; though our trials have been nothing yet in comparison to those of the martyrs and apostles, we expect more, and are praying that the present sufferings and trials may be sanctified to us, that they may increase our virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that we may be prepared for greater conflicts, for we must be tried if we are the true children of God, purified and made white; for the time has come that judgment must begin at the house of God.

While we feel called upon to bear our testimony to the whole truth of God's word, whether men will be pleased or displeased, we find ourselves placed in the same situation which Paul was by his Galatian brethren, when he asks, after all his labors, his tears and prayers with them, am I become your enemy because I tell you the truth? We are also accused of heresy, because we have faith enough to believe the whole of God's word and rejoice in his promises, and especially that which gave Paul so much confidence and joy before Ananias and Felix, when he was accused of heresy.

We feel that our best affections are given to the Savior, and that our minds and hopes are turned from this world. Those who live nearest the Savior, are nearest to us, and we must say with Jesus, "Whosoever doeth the will of my Father which is in heaven, the same is my brother, sister, and mother." But there are some who are near to us, and we feel to mourn that the near approach of the Savior does not cause them to rejoice and lift up their heads.—Was it only the prejudice imbibed from our infancy up to this time against some of the plainest and most glorious promises in the word of God, we feel that such prejudice would give way before the flood of light now brought to bear upon them. If they would venture to break away now, and be no longer led by the traditions of men, but with a determination corresponding with the importance of the subject, in faith and fervent prayer for wisdom from above, would look to God for guidance, they would respond with the beloved disciple, even so come, Lord Jesus. But while our church and our minister are looked up to as infallible, we fear all we be in vain.

But so it is, many of our friends are looking up to their minister for light, they in turn look up to some celebrated professor in some theological institution; and they again are looking away to Germany, the hot-bed of infidelity, instead of coming before God in humility and contrition of spirit. We need steady faith, implicit confidence, a disposition to receive in its plain meaning all that God says, because he says it. He has condescended to be our instructor by his spirit, which he has proved shall lead us into all truth, and shall we in the hour of meditation, when the soul is rapt in solemn stillness, and draws nearer and nearer by faith to the throne of God, start at the suggestion of a Bible truth, which our minister may call heretical? If we with confidence draw nearer to God, he will draw near to us, as a father to his children, and for the sake of his dear Son, will meet us in all our weakness and infirmities and guide us by the blessed spirit.

Yours in the hope of soon seeing the King in his glory, S. PRATT.

Bethlehem, July 5, 1844.

THE POWER OF TRUTH.—The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the converion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled "Observation on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 11, 1844.

"Who is on the Lord's side?"

Never was this interrogative more fitting than now, when there is so much "form of godliness," and so little "power." At the first glance, one would suppose that the Lord had a great multitude on his "side," and that his declaration respecting the straight gate was no longer true. By a superficial view, we should conclude that the way to life had gradually widened out into a capacious field, called Christendom; and many tell us it is speedily to embrace *the whole world*, since, as they affirm, it is rapidly being "converted."

Now the fact in the case is, that none are on the Lord's side only those who can stand the test, and pass the ordeal by which he tries them.

In the parable of the sower, which seems designed to illustrate the success of the truth during the time allotted to probation, the first class mentioned as not being on the Lord's side, are the "wayside" hearers. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side."—Matt. xiii. 19. In the 15th v., the reason why those by the wayside do not understand, is given. Through their own perverseness, then, they are fit subjects for temptation,—being tempted they yield, "then cometh the wicked one," whom they do not strive to "overcome." Again the stony ground hearers are evidently not on the Lord's side. "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."—vs. 20,21. There *tribulation* and *persecution* are the agencies used to know whether he who professes to be the Lord's, is truly his. The being "offended," defines precisely the position of the individual or class tried. The stony ground hearers are still further described in Exe. xxxiii. 31,32, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. vii. 26, 27.

Again, those that receive seed among thorns, are not on the Lord's side, being tried, and found unfaithful by the "cares of this world," and the "deceitfulness of riches."—Matt. xiii. 22. "And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"—Mark x. 22, 23. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Tim. vi. 9.

Who then is on the Lord's side? "He that received seed into the good ground—he that heareth the word and understandeth it: which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty." For the Savior said, "Whosoever heareth these sayings of mine, *and doeth them*, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock." Also, "If ye love me, *keep my commandments*."

It is evident, professing to be on the Lord's side, is of no account with the Searcher of hearts; as witness his declarations: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not."—Matt. xxv. 11,12. "And why call ye me Lord, Lord, and do not the things which I say?"—Luke vi. 46.

How forcible then is the Savior's testimony, that straight is the gate, and narrow is the way that leadeth to life, *and few there be that find it*. Those on the Lord's side are called a "remnant"—as "gleaning grapes" are they "left," "as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."—Isa. xvii. 6.

"The world by wisdom knew not God," hence, that religion which is popular with the world cannot be the true religion—the way in which worldly people walk cannot be the narrow way to life:—the Savior says of those whom he recognizes as his own, "I have manifested thy name unto *the men* which thou gavest me *out of the world*," and "they have kept thy word." I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.—John xvii. 9, 14. In these passages, those on the Lord's side, and those on the side of "the god of this world" are presented, with the manner in which the Lord regards them. Then if we would be on the Lord's side, we must not only hear his word, but *do* it, and be the possessors of the faith that "overcometh the world." E.C.C.

The seventh Month

OF THE JEWISH SACRED YEAR.

This month, in the history of God's dealing with his children, has been a month celebrated for the fulfillment of many remarkable events; and for the observance of many of the Jewish ceremonials which were "shadows of good things to come." As it is a month so celebrated in the history of the Jews, it cannot be amiss for us, as we are just entering upon it, to consider the events which have there had their accomplishment; and the ceremonials which were there celebrated. Among the events, we learn from Gen. viii. 4, that "The ark rested in the 7th month, upon the mountains of Ararat." 2 Chron. vii. 10, Solomon finished the temple, "and on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel, his people." 2 Chron. xxxi. 7. When Israel brought in their tithes for an offering, "in the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid." Ezra iii. 1,6. "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And they found written in

the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month."—Neh. viii. 2, 14. "So Hananiah the prophet died the same year in the seventh month."—Jer. xxviii. 17. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"—Hag. ii. 1, 3.

Of the observances of the ceremonial law, which were affixed to this month, we read Lev. xvi. 29—31, "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—Lev. xxiii. 23—32. "Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Lev. xxv. 9, 10. "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall have on the tenth day of this seventh month a holy convocation: and ye shall afflict your souls: ye shall not do any work therein. And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days."—Num. xxix. 1, 7, 12. "And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month."—1 Kings viii. 2. "In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the burnt-offering, and according to the meat-offering, and according to the oil."—Ezek. xlv. 25. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?"—Zech. vii. 5. "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."—Zech. viii. 19.

As "whatsoever things were written afore-time were written for our learning, that we through patience and comfort of the scriptures might have hope;" it becomes us at all times, with modesty to consider all that God has revealed in his word. And as the law was "a shadow of good things to come," although we are to watch continually for the coming of the Lord, yet as those seasons pass by when the ceremonials of the law were observed, we may feel encouraged to look with renewed confidence for his coming. But above all things be always ready, that that day come not as a thief, unawares.

There is a difficulty in ascertaining within an entire month, when the seventh month commences. The law of Moses requires that the passover shall be at the full moon, when the barley harvest is ripe, which varies from the last of March, to the first of May. The Rabbinical Jews observe the first full moon after the vernal equinox irrespective of the barley harvest, and which is usually one moon earlier than the Caraite Jews observe, who conform to the law of Moses. The Jewish year begins with the new moon before the passover. If the Caraite Jews *always* observed the passover at the *second* full moon after the vernal equinox, we might always know when their year commences; but when the barley is ripe, they observe, with the Rabbinical Jews, at the first full moon. The first full moon after the equinox varies from the 20th of March, to the 5th of April. When it comes near the 20th of March, the barley is not ripe, and the Caraites observe the second; but when it comes near the first of April, the barley is frequently ripe, and then the Cararites and Rabbinical Jews observe the passover at the same full moon. This year, the first full moon came on the 3d of April; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, we have no certain means of knowing. As the first full moon came so late this year, it is probable the Carnites then observed the passover, unless the harvest was more than unusually late. If so, it follows that we shall soon in the seventh month.

Calmet, in his volume 3d page 439, says, that at the end of March, barley, according to Shaw, was already ripe at Jerico; as likewise 14 days after at Acre. Also, according to Hoest, at the end of March, it is in the ear in Morocco, the same climate as Judea. Barley, he says, is sown in Judea and Morocco the middle of February. Ib p. 486, vol. 3. Green beans, says Shaw, as Calmet quotes him, may be gathered all the spring, and are ripe in March.

Shaw visited Judea in 1722, which was a backward season; and he says "it was so much backwarder than usual, that not being able to bring their first fruits at the stated time, an intercalation was necessary." ib. p. 491.

Under the head of Aran, Calmet says, "barley is ripe in the beginning of April, in the plain of Jerico, according to Mariti, l. c. In all other parts of Palestine, it is in ear at this time: and the ears turn yellow about the middle of this month." Shaw l. c. But Egmont and Korte inform us, that it is for the most part cut down this month. (Egmont's Travels v. 1. p. 335; Korte's Reise p. 187.) The same has been observed in other countries of the same latitude. ib. p. 492.

Under the head of May he says, frequently the barley is not all cut down before the month of May. Egmont saw barley ripe the beginning of this month, in the fields lying under mount Tabor. (Egmont's and Heyman's Travels v. 2: p. 27.

Questions answered.

We are always ready to reply to questions respectfully propounded; and to give an answer to every man that asketh us a reason of the hope that is in us. In the last No. of the Philadelphia Christian Repository, in an article headed "the progress of Millerism," after some preliminary remarks, we find the following questions, with the request that Messrs Litch and Himes would answer them; but as these brethren may not immediately see the paper, we will make a few remarks in reply.

"Have you not always taught that the Second Advent would take place in 1843? Has not this been the great point which you have endeavored to impress upon the minds of your audiences? Has not the principle upon which you professed to explain prophecy, centered in this one point? Have not your writings all been given to show this?—Surely you will not deny it—If this is granted, what is the consequence?—Does it not show that you have been teaching, so far as the principles of interpretation of the prophecies are concerned, a false doctrine? The time which you have taught as the true scripture interpretation for the fulfilment of these prophecies, has now run out, and hence your principles of interpretation have not been realized. You may say, and we know you do say, that as the Second Advent has not come, that you will wait for it until it does come; but is there no argument in this? Would it not be more righteous, instead of persisting in this course, to at once frankly acknowledge that you have deceived yourselves, and thus been led to deceive others."

It is true that we have for the last few years taught, that according to the best evidence we could derive from the scriptures, the prophetic periods extending to the coming of the Lord would expire in the year 1843; and that we believed that year would witness the Lord's coming. We also admit that we have endeavored to show from the scriptures the evidence which there apparently centered. And we are as free to confess that 1843 has expired without witnessing a fulfillment of those events which we then expected.

But what follows? Does it follow as you claim that "so far as the principles of interpretation of the prophecies are concerned" it is "a false doctrine?" Strange logic that!! Suppose we illustrate this idea. A British steamer is on a voyage across the Atlantic. The captain, in reply to the inquiries of his passengers, informs them he expects to be in port in 13 days; but on the 14th, is still out at sea. Would the passengers turn round and say the captain has deceived us, he told us we should be in port about this time; but now it is proved that there is no port ahead? No, if the evidence was that they were near the end of their voyage, they would continue to look for the port until it should appear. But if it were proved that the captain, instead of steering for Liverpool, has sailed for some port beyond the Cape of Good Hope, they might then accuse him of being false in his teachings.

Just so it is with the doctrine of the Advent. Our opponents tell us that we are not to look for the Lord at this time; and that the Advent is away beyond the Cape of Good Hope, and not to be now

expected. We on the other hand contend that having no evidence to extend the prophetic periods beyond about 1843; the fulfilment of the prophecies require that we should look at this time for the coming of the Lord. If our opponents will show that we are to have a temporal millennium, we will admit that the doctrine of the Lord's pre-millennial Advent is false. If they will prove that the end of the world, the resurrection of the dead and the personal coming of Christ are not to be literal, we will admit that our doctrine is false. Or if they will show that the Lord cannot come at about this time, we will confess we are in an error. But so long as no man has as yet been able to disprove the evidences which point to about this time, as the era of the Lord's return; or show any reason why we should not now expect him; they will have failed in proving this doctrine false.

The variation of "a little while" between human chronology and God's time, in a period of 2300 years, is no more wonderful than the variation of a few leagues in a ships reckoning from the true distance. And for the life of us we cannot see how men who mean to be honest, can suppose an error in the one case is any more material than it is in the other. If the 2300 days are symbols of years; if the fourth beast, and exceeding great horn are Rome; if the man of sin is Papacy; and if it is to be destroyed by the brightness of Christ's coming; it is just as sure that Christ's second Advent will occur about this time, as it is that human chronology is correct. On that rests the time. That those prophecies are thus to be understood, we have the testimony of all the standard commentators of the Protestant world; and all who have written against them, have failed to disprove the lucid arguments of the Newtons, Mede and others, who have so clearly proved that position. Till they do this, we shall consider ourselves fully justified in constantly proclaiming to a perishing world, "Behold the Bridegroom cometh, go ye out to meet him!" Till it is disproved, the doctrine of the Lord's immediate Advent can be no false doctrine.

As the Repository has propounded these questions, we request in return that it publish our reply.

Editorial Correspondence.

CINCINNATI AND THE WEST.

The Tabernacle—Conference and Lectures—"Western Cry"—The Depot—Big Tent—Cause in general.

Since the tent meeting was held last year in this place, much has been accomplished in the Advent cause in this city and vicinity. A noble company of believers have been raised up, who are laboring to advance the interests of the Redeemer's Kingdom. Being shut out from every convenient place of worship, they have put up a cheap and convenient place, which will accommodate from two to three thousand. The usual congregation is large, and is composed of the serious and reflecting. When any interesting lecturer from abroad is announced to speak, it is quite too small for the multitudes who flock to hear.

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by brother Jacobs. Each afternoon and evening were devoted to lectures chiefly by brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind. Very many could hardly believe that it was the man of whom they had heard so much *gossip*. "Is this the doctrine?" said an humble disciple. Yes, this is all we preach. "Then I have lost much, for this is Bible doctrine." My minister advised me to shun the meeting of the "*Millerites;*" so I never attended one before. "*How much I have lost!*"

The last day, being the Sabbath, there were many friends from the country who united with us in an interesting communion, in which more than five hundred participated. Brother Brewer immersed 11 Sabbath noon. It was a solemn season, and I doubt not conviction of the truth was fastened on many hearts.

On Monday morning we met at the Tabernacle at 8 o'clock, for prayer, and to take the parting hand. This was a most affecting and solemn scene. Yet joy was mingled with our sorrow, by the faith we cherished of soon meeting again in the Kingdom of God.

"WESTERN CRY."

Three volumes of this paper have been published at Cincinnati. It has done a good service to the cause, but has sustained itself only in part. The subscription has been small, and no dependence was made upon that for its entire support. A greater portion of the papers have been distributed *gratuitously*. When it was discontinued, there were 4 or 500 subscribers, some of whom had paid in advance for another volume. But all the receipts came short of the expenditures, and we furnished the means to balance the accounts. *All the bills are now canceled.* Now if any persons who have sent subscriptions in advance, wish their money refunded, or wish to take the "Advent Herald," Boston, Mass., or the "Midnight Cry," at New York, to the amount of their subscriptions, they can have either they choose.

ADVENT DEPOT,—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to *John Hilah*. There is a good supply of the *Harp*, *Shield*, and other late works. Books and papers also for gratuitous distribution.

THE TENT—Is still in operation. It has been pitched three times this season by brother Jacobs, with good effect. An arrangement is now made for brother J. to devote his time the remainder of the season to the Tent. He will probably go as far as St. Louis, and if Providence permit, may go down *South*, as the weather grows colder in the North. Brother S. Brewer and wife, and brother George Miller, will accompany him.

The expenses of the tent operation are considerable, yet so much good is accomplished, it is one of the most economical ways of spreading the light. As it will be pitched in new places where not much aid will be expected, the friends of missionary effort will remember this enterprise to spread the light in the great valley. Any aid remitted to E. Jacobs, Cincinnati, O., or at our offices, in Boston, or New York city, will be thankfully received, and appropriated to the above object.

CAUSE IN THE WEST.—The good work is going on. There is no abatement of interest since '43, has passed; but there is an increase of faith in the "blessed hope," and zeal in spreading the glad tidings. The laborers are few, but the calls for help, and for light are numerous, and pressing. This gospel of the kingdom at hand, is just what the people want. It is "meat in due season." While the "Judge is at the door," and souls are perishing for lack of vision, on the great truth of the Kingdom at hand, who will go to the West and "sound the alarm in God's Holy Mountain?" Who? Professed Watchmen, Awake. "Up, it is Jehovah's rally. God's own arm hath need of thine."

J. V. HIMES.

Steam Boat Minstrel, Ohio River, Aug. 27th 1844,

P. S. We are now on our way to the conference in McConnelsville. Our health is good.

J. V. HIMES.

CONFERENCE IN BOSTON.

Before leaving the country for Europe, providence permitting, we shall hold a conference in the Tabernacle, to commence October 10th, and continue over the Sabbath. Brother Hutchinson and Litch will be with us; and we expect brother Miller, and others to be in attendance. We shall be glad to see a full representation of our brethren and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

NOTICE. Persons wishing to have Advent papers sent to their friends in Europe, will send their address to 14 Devonshire street Boston, Mass.; or 9 Spruce street, New York city. We shall be glad of letters of introduction to any on whom we may be able to call.

J. V. HIMES.

MISSION TO ENGLAND. We trust our readers will not forget the announcement made last week. There are thousands in that country, who have been tantalized through life, with the deceitful visions of "reform" and "progress," which have left them sinking deeper and deeper in poverty and distress. To them we wish to speak in a voice which must be heard, and with an earnestness which must be heeded, telling them that

The clouds at length are breaking
The dawn will soon appear,
And signs there's no mistaking,
Proclaiming Messiah near.

O let the mission be baptized with the prayers of God's children, and we are sure it will receive that aid from men, and that favor of God which will make it the means of great good. Whatever is *done* should be done quickly.—*Midnight Cry.*

BRO. LITCH, who was badly poisoned at the Morrisville camp-meeting, is recoving. He returned to Philadelphia on Tuesday of last week.—*Ib.*

CONFERENCE IN NEW YORK.—Brethren Miller and Himes are expected in this city September 22, to remain for a short time only. We need not ask for a full attendance of the brethren and sisters in the vicinity.—*Ib.*

BRO. FITCH expects to be in the city, September 25th, for the last time previous to his return to Cleveland.—*Ib.*

The Deliverance—the seventh Month.

DEAR BROTHER BLISS:—Your letter was received last week, and I would have answered it sooner, had not my hands been in so crippled a state, as to render it difficult for me to write. I was so badly poisoned at the Morrisville campmeeting as to be laid by for two weeks. But I embrace this first opportunity of writing you. You speak of a great deal of interest existing among you on the subject of the 7th month. As I have already given you one article on that subject, I hardly know as it will be best to say more. And yet, I feel it to be of some importance that all the light which exists on both sides of the question should be brought out. I have strong fears that many will be injured by their confidence in the Lord's coming only at that time. I would do something if possible to help them. I love my Savior, and long to see him, to be where he is, and to behold his glory. I would rejoice to see him in the 7th month. And if I could see any grounds for expecting him *then*, more than at any other time, I would hail it with delight. But I cannot see it.

1. *If* there is any season of the year pointed out by the types for the resurrection and deliverance to take place, it seems to me to be the passover, which is in the first month—for the following reasons.

The promise to Abraham of an eternal inheritance for him and his seed, Christ, (see Gal. iii. 15—17) was in the first month. For it was 430 years to a day (Exodus xii. 40,) from the sojourn of Abraham and his seed, (I give it according to the Samaritan penteteuch) to that deliverance. That deliverance did take place on the 14th day of the first month. It is the most lively type of the resurrection and deliverance of the saints which exists in the Bible. At least, so it seems to me.

Again, it was the season of the year in which Israel went up from Babylon. Ezra 7th chapter. The next strong type of the resurrection of the just, was Christ's resurrection, which took place in the first month.

And finally, when Christ ate the last passover with his disciples, he said, "with desire have I desired to eat the passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Is not that passover to have a fulfillment in the kingdom of God? And observe, this was the parched feast, and not the Lord's supper.

"And he took the cup, and gave thanks, and said, take it and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke xxii. 15—18.

In view of this strong passage, I must repeat again, if there is any type set forth in the Bible, of the resurrection and deliverance of the church, it is the passover.

My Doupts.

I say "If," because I have doubts whether in fulfillment of the types, the time of the year is to be observed—for the following reason.

The yearly sin-offering under the law of Moses was the type of the sacrifice of Christ. The law required that offering to be made in the 7th month and 10th day of the month. Levit. xvi. 29, 30. Read also the whole chapter. Yet when the Ante-type came, and the true offering was slain, it was the first month and the 14th day. The part of the type was fulfilled, but not in the time.

This circumstance, with others, produces a serious doubt in my mind whether the time of Christ s coming the second time is at any one of the great Jewish feasts. It is clear, that the general time of the Lord's coming is revealed, we may know it is near even at the door—but I am firmly of the opinion that "of that *day* and *hour* knoweth no man." The Bible is full of such assurances of the uncertainty of definite time, and admonitions to WATCH. And I think that altogether the best way.

And now, brother Bliss, if you can show me, how the "*Son of man*" can come in the clouds of heaven, if Dan. 7th chapter be correct, before the fourth beast is slain, and his body burned, or given to the burning flame, you will please point it out The Lord's word in that vision has been fulfilled in the most exact order thus far, will it fail now? I do not believe it. I do hope our dear brethren will pause and learn wisdom from the past, before they settle too strongly on the 7th month. Let them watch and pray, and live for God every day; but do not let Satan get an advantage over them. Yours. J. Litch.

Extracts from old Writers.

Dr. Goodwin, who wrote in 1630, says, "Let us now revert to the question, What are to be the consequences of the resurrection of the witnesses?—Soon after it, the seventh trumpet is to sound, which is the signal for the seven angels to pour out their vials of God's wrath upon the anti-Christian kingdom."

"My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which shall shake kingdoms and nations!—Who would not fear thee, O King of nations? for to thee doth it appertain. At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation. Jer. x. 7—10. As to the gathering of the harvest and vintage, in the fourteenth chapter of Rev., *the time seems not yet come for their elucidation*. The vials seem to be a vision of the vengeance which is to be executed upon the *Protestant party:* for the wine press is said to be trodden without the city, i. e. without the jurisdiction or reach of the city of Rome, and is represented in a separate vision, on purpose to show that vengeance will fall even upon such kingdoms and nations as had cast off the pope's supremacy. Whether the wine-press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage; *only this may* be more confidentially affirmed, *that those carnal Protestants in England and other places, who*, like the outward court have been joined to the people of God, shall yet, before the exaltation of the beast's kingdom and number, *be more or less*, given up to the papists, and be made to vail to them, if not all of them, by bloody wars and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel."

Thomas Burnet, in his "theory of the earth," published in London in 1697, says the *received opinion* of the primitive church, *from the days of the apostles to the council of Nice*, was, that "this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and personal reign of Christ on earth." Again he says that "until some of the prophecies in the Apocalypse be accomplished, (these have been fulfilled) we are as a man that awakes in the night, all is dark about him, and he knows not how far the night is spent: but if he watch till the light appears, the first glimpses of that will resolve his doubts." He that does not err above a century in calculating the last period of time, from what evidence we have at present, [150 years ago] hath, in my opinion, cast up his accounts very well. But the scenes will change fast towards the evening of this long day, and when the sun is near setting, they will *more easily* compute how far he hath to run. Book 3.

In the life of Cotton Mather, pastor of the North Church, Boston, who died in 1727 or 8, we find the following views of that learned man.

1. The second coming of the Lord will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it.

2. The conflagration described by the oracles of God in strong terms, and while we are warned of it *by the mouth* of all the prophets: this conflagration will be at the second coming of the Lord.

3. Upon the conflagration, the glorious God will create new heavens and a new earth

4. The process of judgment on the sheep and goats, in the xxv. ch. of Matt., has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men in the flames before them, and there shall not one ungodly man be left living in the world.

5. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarch looked for. They who expect "the rest" promised to the church of God upon earth, to be found any where but in the new earth, and they who expect any happy times for the church in a world that hath sin and death in it; these do err, not knowing the Scriptures, nor the kingdom of God.

6. Such a conversion of the Israelitish nation, with a return to their ancient seat in Palestine, as many excellent persons in later years (and among the rest himself) have been persuaded of: he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

In Cotton Mather's preface to his work entitled "Directions for a candidate of the Christian ministry," published in 1725, we find the following, "The Second Advent of the Lord Jesus, which must be expected for the destruction of Anti-Christ and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected."

"But it is not to be wondered at, if there be very few who would believe such a preacher." For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially faith in his coming: and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrified with the spirit and manners and endearments of the world.

Though some Nero should command me to be burned in the flames, I will not cease to preach and *foretell* with an earnest voice the *dissolution*, *renewal* and *purification* of the world by fire.

Speedily, with flaming fire, but who knows how soon? They indulge themselves in a vain dream, not to say insane, who think, pray and hope contrary to the whole sacred Scriptures and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. The rest of the saints and the promised Sabbath and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed in their fulfillment in the new earth, not in our defiled and accursed earth. *This was the opinion of the primitive church, this her piety and ancient faith.*

O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church. Thus we have the "old paths" the "good way," and we will "walk therein, that we may find rest for our souls."

Thomas Price, Pastor of the Old South Church, Boston, and the most learned man in New England except Cotton Mather, gave his testimony to the truth, by expressing the wish that God would raise up numbers of such ministers as this, "that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Savior Jesus Christ."

We have noticed but a few of the many who in times past kept the "faithful sayings," and were "not moved away from the hope of the Gospel," but the testimonies adduced while they point us to the "good old way," remind us in view of a wandering church, of the declaration of Paul in 2 Tim, that in the last days "the time will come when they will not endure sound doctrine, and they shall turn away their ears from the truth, and shall be turned unto fables." E. C. C.

Letter from Brother J. Litch.

Dear Brother Bliss:—The Lord is blessing our labors in this section, by awakening and converting sinners, and blessing his people. At our camp-meeting in Morrisville, the Lord was with us—quite a number professed to be converted—and a time of general quickening among Christians took place. The people of that section were deeply interested in the subject of the Lord's coming. Since we came home, we have had good seasons in the city. Some have been converted at Julian street, and two arose for prayers in the congregation at the Museum last Sabbath.

Brother Tullock returned yesterday from the camp-meeting, near Lancaster, and brings a most cheering account of the state of things there. There is a field from Lancaster to Chambersburgh, Pa., on the line of the western Rail Road, which promises a precious harvest if occupied. To-morrow we commence a camp-meeting at St. Georges, Delaware, where we expect to meet our brethren from Baltimore. Yours in hope. J. Litch.

Philadelphia, Sept. 3d, 1844.

Foreign News.

The arrival of the Hibernia, Sept. 1, from Liverpool Aug. 20, brought but very little news of any importance.

One of the most interesting events of recent times is the abdication of old Mehemet Ali of Egypt, in favor of his son Ibrahim. The old man, full of years and honors, intends, it is said, to take a pilgrimage to the city of the prophet.

In Portugal, affairs seem to be quiet. The famous Bonfin has not, however, yet been disposed of. Several guerilla parties are reported to be still under arms near Almeida; but whether they have hostile views towards the government, is not stated.

Spain has existed for three months without a change of Ministry. This is considered quite remarkable. There are, however, some incipient signs of the same kind of disaffection which has upset so many Cabinets in that wretchedly governed country.

Incendiary fires still continue in many parts of England. All attempts to discover the object and aim of the incendiaries have proved abortive.

Several arrests have been made in the army of France, and the spirit of discontent among the French soldiery is said to be on the increase.

Serious disturbances still prevail in Bohemia, among the workmen employed in the factories. At Brood they have been effectually put down by the military, after destroying several factories.

HORRIBLE DOINGS IN TEXAS.—CIVIL WAR BROKEN OUT.—The New Orleans Picayune of the 23d says—"There are rumors of bloody doings in Shelby and Harrison counties, Texas, near the Louisiana line. The "Moderators" and "Regulators," as they term themselves, arrayed against each other, and number about two hundred each. Several persons have been killed, houses burned, and plantations destroyed. This is truly a horrible state of things.

We learn, verbally, that one Davis, the leader of the "Regulators," has been shot, with twelve or fifteen others. It is further stated, that Gen. Henderson was about to leave Shreveport to use his influence to bring about an arrangement of the difficulties. *Boston Mail.*

LETTER FROM BRO. B. BROWN.

DEAR BRO. HIMES.—Thinking you may by this time wish to know where I am, and what I am about, I would just say, I have, for a few days past been attending the camp-meeting in this place. It has been attended with profit to the faithful who kept their minds firmly fixed on Christ: though many things transpired which exceedingly grieved them, and which finally resulted in breaking up the meeting three days earlier than was expected. For some wise purpose, God has suffered the wicked here to triumph, and his people to flee before the enemy. From the very time it was generally known that such a meeting was in anticipation, the wicked began to make their threats that they would break it up. And from the appearance of things when we went upon the ground, it seems evident to me that many of God's Host were "fearful and afraid."

There seemed to be a kind of restless uneasiness manifest among them, which rendered it almost impossible so to concentrate them, either for prayer or more public exercise, as to make it the more profitable. There was a kind of talking among themselves about the threats of the wicked to mob them, which indicated, to my mind at least, that they were looking at the enemy, and trembling before them, instead of looking to almighty God, and putting their trust in him. For this, or some other reason, God has suffered the enemy to triumph, and his people to flee before them. No great damage was done to any person, or to the tents; yet, such was the opposition of the wicked, and restless state of things in the "camp of the saints," that the committee thought it advisable to close the meeting, which was done on Thursday.

On Thursday, in the forenoon, the Devil got among the saints, and succeded in getting up a sharp contention, and excitement among a few; which, if I were to name, I would call an *enthusiastic whirlpool of will-worship.* You will probably hear more about it from others. It is a point on which I do not love to dwell, and can say no more, only, Lord deliver me from ever witnessing another such a scene.—O when will God's people learn to put their trust in his arm.

I tell you, dear brother, those who are to be saved must have the faith and trust of Abraham.—That faith which will lead them to act just as if they knew. And this faith and trust must be perfected by our works, and that too, without delay, or we are lost. Confident I am, from God's word, that we shall not have another winter, before the Lord will come in his glory. Never before, was my faith half as strong as now. And I ask, "who will be able to stand?" Yours in the bonds of Christ.

B. BROWN.

Woodstock, Vt. Aug. 31, 1844.

MISSION TO EUROPE.

We propose, if time be prolonged, to go to England the middle of October next. Bro. Litch and Hutchinson will accompany us. We hold our first Conference in London, the first week in November. At this meeting, arrangements will be made, for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest. A rest and blessedness found only in the kingdom of God,—in the New Heaven, and New Earth, that is speedily to be revealed by the Second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the *glad tidings* out in a number of different languages, among Protestant and Catholic nations, among which we shall not forget *Babylon, in Italy.*

A press will probably be established in London, and lecturers will go out in every direction, and we trust the word of the Lord will have a free course and be glorified. What will be accomplished we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfill this ministry to the glory of God.

Some have suggested a desire to aid the mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire St., Boston, or 9 Spruce St., New York. Or to Bro. J. Litch, 41 Arcade, Philadelphia, Pa. Or Bro. Hutchinson, who will attend Camp-meetings in N. H. and Maine.

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God gives us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

Cleaveland, O, Aug. 10, 1844. J. V. HIMES.

"WHAT DOES HE MEAN?—A STRANGE TEST."—In answer to this enquiry of our brother, we reply that we considered it a "strange test," because one man at the south, who was once a subscriber to an advent paper, which he afterwards refused, lived in a family, another member of which used wicked and profane language, that that should be made "a test of southern Adventism."

Conferences & Campmeetings.

PORTSMOUTH, N. H.—The Lord permitting, there will be a Conference of believers in the immediate personal Advent of Christ, to commence at the Tabernacle in Portsmouth, on Tuesday, Sept. 17th, at 2 o'clock, P. M., and continue through the week. The object of which will be the glory of God in a more thorough understanding of his word; and an entire personal conformity to his will in all things. That thus being sanctified through the *truth*, we may be prepared to stand in the presence of our coming King with *exceeding* joy. And we most earnestly invite all *seekers after truth*, who consistently can, to come up to this solemn assembly. Brothers Snow, Couch and Cole are requested to be at the above Conference, if possible. Also, all lecturers in the vicinity.

Com.—Richard Walker, John Downing, Geo. Peirce, A. M. Osgood.

Portsmouth, N. H. Aug. 25th, 1844.

FLETCHER, Vt.—There will be an Advent meeting (the Lord willing) in the town of Fletcher, Franklin Co. Vt. at the meeting house, on Wednesday, Thursday and Friday evenings, Sept. 11th, 12th, 13th, to commence at early candle light, and continue Saturday and Sunday all day; and longer if then thought proper.

As we expect a general attendance, I wish Brother Himes, Storrs, Litch, or some other able teacher to attend the meeting without fail. WM. SWEET.

BROOKLYN, Ct.—The Camp meeting at Brooklyn, Ct. which was postponed from August 20th for want of lecturers, that obstacle being removed, is now arranged to be holden, if time continue, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence on Monday, Sept. 30th, and continue as long as may be deemed expedient. Brethren generally, and particularly lecturing brethren, not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the committee, THOMAS HUNTINGTON.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 12th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. GRIGGS.

PAWTUCKET, MASS.—By Divine permission, there will be a camp-meeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail road, to commence Monday, Sept. 23d, and continue until Saturday 28th. Brethren J. S. White, S. S. Snow, D. Hawkins, and Burnham, are engaged to attend. Bro. T. Cole and J. Plummer have given the committee encouragement likewise to be in attendance. We hope Bro. Miller and Himes, will find it convenient to attend this meeting. Brethren from abroad that can, are invited to come to this feast of tabernacles, and bring their tents with them. For the committee,

Anthony Pearce
John G Pettis.

BURNT HILLS, N. Y.—A SECOND ADVENT CONFERENCE commences Sept. 17, at Burnt Hills, (18 miles westward from Albany and Troy, N. Y.) in the Christian Meeting House, to continue over the following Lord's day. Bro. Gates, Ingmire, Preble, and others expect to be present. Advent friends, and others in that section of the state are particularly requested to attend.

NOTICE.—The undersigned will lecture in the following places, (the Lord permitting) at the dates named. Saratoga Spa., Wednesday evening, 11th inst., Syracuse the 12th, Auburn the 13th, the Lord's day, 15th at Rochester, the 19th and onward at the camp meeting near Seneca Falls, N. Y. I wish to lay before our brethren in these several places, the types, and other evidence relating to the seventh month.

GEO. W. PEAVEY.

Letters received to Aug. 31, 1844.

David Wilson $1 end v 8; John W Channing $1 pd to end v 7; L Hancock by pm $5 pd to end v 7; J B Stanton by pm $2 pd to 120 in v 8; D Farnsworth by pm $2 pd to end v 8; J Glennon by pm $1 pd to 153 in v 7. A Chase $1 pd to end v 8, and $1 for Mid Cry; Miles Grant by pm $1 pd to 202 in v 9; J Mclaughlin by pm $1 pd to end v 4; Luther Carter by pm $1 pd to end v 8; A Barnes by pm 50 c pd to end v 8; J G Bailey by pm 50 c pd to end v 8; E Smith by pm 50 c pd to end v 8; J Lapcoln by pm 50 c pd to end v 7; Smith & Case by pm 50 c pd to middle v 8; C Barnes by pm 50 c pd to end v 8; W F Bird by pm $2 pd to end v 7; G W Libbey by pm $1 pd to end v 7; Abel Allen by pm $1 pd to end v 8; J H Hunt by pm $2 pd to middle v 8; A Farnsley by pm $1 pd to end v 8; E Cornell by pm $1 pd to 120 in v 8; L L Bigelow by pm 50 c pd to 187 in v 8; A Phelps $2.50 pd to middle v 8; J Hawley $1 and $2.25 pd to end v 9 2 copies; C Worley 50 c pd to 153 in v 8; C Holmes $1 pd to end v 7; John Smith $2.00 pd to 200 in v 10; A Brown $ paid to end v 7 and S F Adams $1 pd to end v 8; S H Knight $1 pd to end v 8; G Gerry $1 pd to end v 7; R Williams by pm $2 pd to end v 8; C Churchill $1 pd to end v 8; I F Turlington $1 pd to end v 8; O Shipman by pm $2 pd to end v 6; J Parker by pm $1 pd to end v 8; Wm Holman by pm $2 pd to end v 7; R Clark by pm $2 pd to end v 7; Capt H Packer by pm $3 pd to end v 7; L Morse by pm $1 pd to end v 8; Charles C Keyes by pm $4 pd to end v 7; J Philbrick by pm $1 pd to end v 8; B McCain by pm $1 pd to end v 8; J Ring by pm $1 pd to 201 in v 9; J Wilder by pm $1 to end v 7; L Ellms $1 pd to end v 6; Luther Hale $1 pd to end v 8; Charles Gorham $1 pd to end v 8; J F Allen by pm $1 pd to end v 8; M D Richardson and S Farnsworth by pm $1 each, pd to end v 8; Rev J Holbrook 50 c pd to middle v 8; Mrs C Tucker $1 pd to end v 8; Daniel Gunn 67 c pd to end v 7; W B Stanton $1 pd to 175 in v 8; E Canfield by pm $1 pd to end v 7; Alvin Frost and J G Griggs by pm $2 each, pd to end v 7; J P Southwell 50 c pd to middle v 8; G G King by pm $1 pd to end v 8.

Pm South Woodstock Vt; pm Rochester N Y; pm Charlton N Y E C Clemens; J Starkweather; B F Brown $5; pm Lansingburg N Y; pm Troy furnace Vt much obliged; Maria A Bill; J S White; N Burchard; E C Clemens; A Spoor; N Hervey; J Curry and J H Budge Liverpool Eng; J Litch; pm N Salmon R I; pm Rumford Me; Dr Gray; pm Rochester N H; pm Meridien Ct; G W Gregory $1; Anthony Peirce, send when published; E C Clemens; pm Fuller R I.

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THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vaults of heaven.

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self-illumined, greets his view
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast,
On Canaan's happy shore.

[*London Evangelical Magazine.*

LETTER FROM BRO. EDWIN BURNHAM.

Bro. Bliss:—It is well known that about one year and a half ago I professed to believe in the second coming of Christ in, or about 1843. I preached it somwhat extensively, and was wonderfully blessed in my labors. Souls were converted and saints refreshed. But time passed on, and I began to doubt "the time." At length I entirely gave up the definite period of the "end of the vision:" I was disappointed, and felt very unpleasantly. From this time I began to sink in my feelings and became worldly and indifferent. Thus many of God's dear children were grieved, and those who loved not his appearing were glad. To be sure I did not give up the great truth that "Christ is at hand," but I did not feel interested in it as I did formerly; and therefore Satan took the advantage of me. Indeed, I slumbered and slept. I then began to hold those off who still contended for the time, to feel improperly toward them. Particularly, I could not, or rather would not associate with Brn. Himes and Cole, and others. I remember too of speaking of those brethren both publicly and privately in an improper manner. In this state of mind I went to Boston and preached to a portion of the Chardon St. people, at the Melodeon. Of course I was arrayed directly against the Advent people at the Tabernacle. I was honest in this, but blind also—and knew it not. A part of that time I felt very unhappy and lonely, but did not see fully the cause. I was convinced that God was with the Advent people, and I daily saw them blessed, while I was doing comparatively nothing. Being thus disconcerted and unhappy, I left Boston as soon as convenient, and thought to travel. I visited Portland, New Bedford, and some other places, and endeavored to sympathise with the Advent people as far as I could in my then partial condition of mind. I thought I saw things among them that were wrong—perhaps in some instances I did—but in medling with those things, I did some harm to those who were standing in the counsel of God. I remember of using strong language about the Advent people at the Lynn Convention—so called, and thought I was doing God service. I have recently been preaching at Haverhill, Mass. to the church that Eld. Plummer separated from, and thought I was preaching, and living just about right. I would not sympathise with Eld. Plummer and his friends, and therefore took sides rather against him. But after all this striving and slumbering the spell is at length broken. A few weeks ago while sitting in the Advent Tabernacle at Haverhill, about sunset the Holy Ghost fell upon me as it never did before—and all my past life came into view, and O what a spotted life it appeared! The judgment scene opened before me, and I was broken to pieces. I cried to God—confessed, and found mercy. I felt that God would purify and make me whole. Amen so let it be. Since that time no impure thoughts or feelings lodge in my mind. I am continually looking up expecting my Master. In future I wish to stand with those who are looking for Him, and are searching what, and what manner of time, &c. I ask forgiveness of God, and all men, for all my wrongs, and may I be kept unto eternal life. So come, Lord Jesus. Amen.

Exeter, N. H., Sept. 6, 1844.

Prophetic Symbols.

Extracts from Daubuz's Symbolical Dictionary.

KEY signifies power and trust committed. It denotes power either to stop the action or to exert it, according to the circumstances.

So *the keys of the kingdom of heaven*, Matt. xvi. 19, signify the power to admit into that state, and to confer the graces and benefits thereof. So in Luke xi. 52, *the key of knowledge*, signifies the power of attaining to knowledge, the means of getting knowledge; and, according to the same analogy, *to open the Scriptures*, Luke xxiv. 32, is to shew the true meaning of them, whereby others may understand them. So in Isa. xxii, 22, *the keys of David*, signifies the power to rule.

KING signifies the possessor of the supreme power, let it be lodged in one or more persons. It also frequently signifies a succession of kings. And king and kingdom are synonymous, as appears from Daniel vii. 17, 23.

LAMB. Our Savior is by the Baptist declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the sins of the world. Hence our Savior, upon the account of his sacrifice, is represented in the Revelation by the symbol of a lamb This is special, and therefore none else comes under the same symbol but himself.

A lamb is the meekest of all animals; and therefore very proper in that respect also to signify our Savior, who was slain as a lamb, without opening his mouth against those who persecuted him. Isa. liii. 7; Acts viii. 32.

The lamb, as the symbol of meekness, is also used in Isa. xi. 6; lxv.; 25 Jer. xi. 19. Christ is therefore the good Shepherd or King, the Ram of the flock, who laid down his life for the sheep.

LIGHT. The lights or luminaries direct and shew the way; and by consequence govern men, who otherwise would not know what to do, or whither to go.

Thus of the great king of all, saith the Psalmist, Ps. cxix. 105: "Thy word is a light unto my path;" and Hosea, chap. vi. 5: "Thy judgments are as the light." In John viii. 12, Christ is called the Light of the world.

SUN, MOON, and STARS.—Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family, the sun, moon, and stars, when mentioned together, denote the different degrees of power, or governors in the same state.

This is evident in relation to a single family from Joseph's dream, Gen. xxxvii. 10, where the sun, moon, and stars are interpreted, of Jacob the head of his family, of his wife, the next head or guide, and of his sons, the lesser ones.

Sun and moon, signify also the power and glory of this world; as in Jer. xv. 19, "Her sun is gone down while it was yet day:" which the Targum renders, "Their glory passed from them in their life-time."

Isa. lx. 20: "Thy sun shall no more go down, neither shall thy moon withdraw herself: i. e. thou shalt have uninterrupted glory and prosperity, as it follows presently after, "For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." In such places as these, sun and moon have not a sense determined to any particular dignity in a kindgom, but sighify only at large the glory and prosperity thereof."

As in Hos. vi. 5, Light is the symbol of God's government, so the dawning of it in the rising of the sun, is the beginning of his favour and deliverance, which is to go forwards unto greater perfection,

Hence Solomon, Prov. iv. 18, saith, "The path of the just, is as the shining light, which shineth more and more unto the perfect day." And again, chap. xx. 27, "The lamb or light of the Lord is the breath of man." That is, vigorous, and prosperous: it is comfortable and beneficial to them. So that the words of David (in the above passage, 2 Sam. xxiii. 4) signify, that the glory of his kingdom newly risen shall daily increase, like grass which hath the benefit of the sun after seasonable showers.

Again, in Isa. lviii. 8, it is said, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

The *health* implies forgiveness of sins, and the *light of the morning* a deliverer. That is,

God will send a deliverer, and forgive the sins of his people, or remit the punishment. The like expression we have in Isa. lx. 1, 2: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

LAMP, LIGHT, or CANDLE, denotes a state of prosperity, as in Job xviii. 5, 6; xxix. 2, 3; Psa. xviii. 28.

LION is the strongest and boldest of beasts, and is therefore, upon the account of his courage and power to resist his enemies, the symbol of a king,

Lion is the symbol of a king, as in Jer. iv. 7, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Christ is the Lion of the Tribe of Judah; Rev. v. 5. If it be asked why Christ is represented as a lion, and also as a lamb? the answer is, It is suitable to the symbolical language, to represent the same thing under as different symbols as it hath qualities necessary to be described.

LOCUSTS begin to appear in spring, about a month after the Equinox, and are only seen at most during five months, viz. part of April, May, June, July and August, with part of September. They are wont to rise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky; and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distance. Wherever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation. Pliny says, "That they were looked upon as a plague proceeding from the wrath of the gods." And therefore they were not only accounted prodigies, for the harm which they did, but also for that which they portended; vast numbers of locusts having been frequently seen to appear before the approach of great armies, as is frequently observed by Abul Pharajas, and by du Fresne, at the end of Cinnamus, p. 530.

To LOVE, in the style of the Holy Scripture, signifies to adhere or cleave to; as in Gen. xxxiv. 3, *to love* and *to cleave to*, are put as synonymous, "his soul cleaved unto Dinah the daughter of Jacob, and he loved the damsel." And so also in Deut. xi. 12; xxx. 20.

On the contray, *to hate* is *to forsake*; thus in Rom. xii. 9, "to hate evil, and to cleave to that which is good," is to forsake evil and love good. And in Isa. lx. 15, *forsaken* and *hated* are put as synonymous.

Thus a man "must hate his father for the sake of Christ;" i. e. forsake or leave him, to follow and obey Christ, when it stands in competition. Thus God hated Esau, that is, passed by him, when he preferred before him his younger brother Jacob, in entitling Jacob to greater worldly privileges, and entering into a closer covenant with him. See Mal. i. 2, 3. The meaning is that God chose rather to make the posterity of Jacob a greater nation than the posterity of Esau. For the words, Jacob and Esau, are not to be understood of their persons, but of their offspring; as is evident from what was said of them by God to their mother, before they were born, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other, and the elder shall serve the younger." Gen. xxv. 23.

MANNA (Hidden.) Of the manna that fell, some was designed for common use, or the sustenance of the Israelites, and some was laid by for a sacred use in the ark, to be as a memorial, Exod. xvi. 32, 33. That which was common was corruptible, and they who eat thereof died, even though it were bread that came down from heaven, as our Savior saith, John vi. 32; but that which was laid up and hidden in the ark, did miraculously remain to be preserved to all generations. It is God alone that keeps, and consequently gives the true bread, food or manna from heaven; and that is such manna as was hidden in the ark, and incorruptible, even the incorruptible riches or livelihood, which is laid up; whereof they who partake or eat shall never hunger, but shall be immortal.

The hidden manna, therefore, is the symbol of immortality; but an immortality, consisting of such a life, and means to preserve it, as are wonderful and transcendent beyond our present imaginations. It is secret or hidden, and therefore wonderful.

MARRIAGE is symbolically used in the Scriptures to signify a state, Isa. lx. 10; lxii. 5; John. iii. 29; Matt. ix. 15, and reason or cause of great joy and happiness.

To MEASURE, and to DIVIDE, are the same; and both signify, to go about to take possession, after the division. Hence a lot, or division, or inheritance, are all one; because the Israelites got possession of the promised land by division, measure, and lot. And *to divide the spoil*, is to get a great booty or victory: because division of the spoils is a consequence of the other. See Numb. xxiv. 17; xxxiii. 54; Josh. i. 16; xiii. 6; Is. ix. 3; liii. 12.

To *mete out* is the same. Thus Ps. lx. 6: "I will divide Shechem, and mete out the valley of Succoth,—signifies an entire possession after a victory, which God had promised to David. So in Is. xviii. 2; "A nation that is meted out, and trodden down," is a nation overcome by its enemies, and quite subdued; so that its possessions are divided and possessed by the conquerors. So when in Josh. xxiv. 3; God saith, "I have divided unto you by lot those nations that remain." What is this but to say, that God hath put them in possession of their lands? So in Zec. ii. 2, *to measure Jerusalem*, is to take again possession of it, to rebuild it; or at least to repair that and rebuild the temple. See also Amos. vii. 17.

MOAB, symbolizes enemies of the Church of God in the latter day, as is plain from Numbers xxiv. 17, where it is said that the *star* of Jacob, and the *sceptre* of Israel, "shall smite the corners of Moab." This prophecy was given to the king of Moab, who opposed the return of Israel, and sent for Balaam to curse them; but instead thereof, he is constrained to declare of the Star and shepherd, "I shall see him, but not now; I shall behold him, but not nigh;" or as Bishop Horsley renders the original,

> "I see him! but the season is not yet;
> I observe him! but he is not near:"

and therefore this smiting of Moab is future; and, turning to Isa. xv. & xvi., we find that the great and final burden upon Moab is for the consumption of the spoilers, the extortioners, and the oppressors out of the land, or out of the *earth*. It immediately follows; "And in mercy shall the throne be established; and he shall sit upon it, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (Isa. xvi. 4, 5.) Hence the Divine judgments fall on Moab at the second advent of Christ.

MOON. See under LIGHT.

MOTHER. Father and mother are words which, in all languages, may figuratively signify the author or producer of a thing.

MOUNTAIN. The governing part of the political world appears under symbols of different species, being variously represented, according to the various kinds of allegories.

Thus *head*, *mountain*, *hill*, *city*, *horn*, and *king*, are, in a manner, synonymous terms to signify a kingdom, or monarchy, or republic united under one government; only with this difference, that it is to be understood in different respects. For the head represents it in respect of the capital city; mountain or hill, in respect of the strength of the metropolis, which gives law to, or is above, and commands the adjacent territories, and the like.

Thus concerning the kingdom of the Messias, says Isa. ii. 2; "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." And ch. xi. 9: They shall not hurt nor destroy in all my holy mountain;" that is, in all the kingdom of the Messias, which shall then reach all over the world; for it follows: "The earth shall be full of the knowledge of the Lord." So the whole Assyrian monarchy, or Babylon, for all its dominions, is called a mountain in Zech. iv. 7, and Jer. li. 25, in which last place the targum has a fortress;

Thus also in Dan. ii. 35; "the stone that smote the image became a great mountain, and filled the whole earth:" that is, the kingdom of the Messias having destroyed the four monarchies, became an universal monarchy, as is plainly made out in ver. 44, 45.

In this view, then, a mountain is the symbol of a kingdom, or of a capital city with its dominions, or of a king, which is the same.

Mountains are frequently used to signify all places of strength of what kind soever, and to whatsoever use applied; mountains being difficult of access to an enemy, and overawing and commanding the country round about; being properly qualified, both to secure what is on them, and to protect and govern what is about them. See Jer. iii. 23.

In several places of Scripture, mountains signify the idolatrous temples and places of worship, as in Ezek. vi. 2—6; Jer. iii. 22; Mic. iv. 1.

A great mountain burning with fire seems to denote a powerful nation, or combination of people, burning with the fury of war, Rev. viii. 8, "As it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood."

Tumbling of mountains into the sea, signifies the dissolution of monarchies in democracy, as in Psa. xlvi. 2.

The mountains dissolved in blood, denotes the kingdoms of the earth dissolved in the blood of the people, Isa. xxxiv. 3.

MOUNT SION is a symbol drawn from the Mosaical dispensation, and its import is to be ascertained by referring to what is said of Sion in the Old Testament. David began the settlement of the nation of Israel, and of his own kingdom, by the taking of Mount Sion from the Jebusites, which he made the seat of his kingdom for himself and his successors, and the capital of Israel. So that Sion was afterwards taken for the whole kingdom, which depended upon it. When David had obtained dominion over all his enemies, he said that God had set him in high places, Psa. xviii. 33; and, in Psa. cxxv. 1, he speaks of Mount Sion as a mount "which cannot be removed, but standeth fast for ever," because it assured him of God's protection, as is implied in what follows. Mount Sion was not that whereon the temple stood, (for it was built upon Mount Moriah), but that whereon the citadel of David, or the seat of his kingdom, stood. It was a mount higher and commanding, and by consequence protecting that of the temple. See also what is said of Mount Zion, Psa. xlviii. 2—6; Joel ii. 32, both of which passages evidently refer to the latter times. Hence it may be inferred, that Mount Sion, in Rev. xiv. 1, is the symbol of the Christian Church delivered from her enemies, and in a state of peace and security,

The symbol is applied generally by the Apostle, Heb. xii. 22; but in the Revelation the application is special.

From the Midnight Cry.

To Charles P. M'Ilvaine.

BISHOP OF THE CHURCH OF CHRIST.

No. II.

DEAR BROTHER,—Time is rapidly on the wing. The door of mercy will, ere long, be closed for ever against a guilty world. Permit me then to adress to you the motives why I think we should sound the midnight cry, deep and faithfully, and that without delay.

1st, It is declared of God, that the watchmen should so do. It is one great appointed truth, under the note of which Christ says the *virgins will rise and trim their lamps*, and prepare to go forth to meet the Bridegroom. If this is neglected, then a great appointed means will be neglected. At this time the evil servant shall say, "*My Lord delayeth his coming.* But blessed is that servant who shall be found giving this meat in due season." The meat our Lord here speaks of certainly includes the midnight cry, and has especial reference to it, for the Lord mentions him, in contrast with the evil servant who says, "My Lord delayeth his coming." Alas! that there should be so many evil servants in the land, but the Scriptures must needs be fulfilled. That the professed church of God is now awfully deficient in that oil which is needful to meet the Lord, I need not stop to prove. You doubtless have long wept and prayed over it—that our dear Lord should be so wounded in the house of his friends. Where is the deadness of the church to the world? Where is that ceasing to lay up treasure on earth?—Most seem pulling down and building larger. Where is that seeking first the kingdom of God and its righteousness? Where is that hungering and thirsting after righteousness required? True, there is much crying about the "oil and the wine," Rev. vi., but still the great body of the church is riding the BLACK HORSE, with the balances in hand, weighing out its treasures that it may get just so much for all it parts with, giving little or nothing to the poor, but selling equally to all. Now, how shall God break these bonds of the world? The devil is carrying them "captive at his will." The great appointed truth with which to enforce Christ crucified, is the fact that *now* the reign of Satan is just at the close, he shall be bound a thousand years. Lo, the great angel is coming! "At midnigt there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. *Then* all these virgins rose and *trimmed their lamps.*" For one, I confess that before I heard this cry, I had no oil that was essential. I bless God that I ever heard it. I praise the great and holy name of Him who "putteth down and sitteth up another," that He ever called Bro. Miller from following the "ewes great with lamb," and made him a teacher amidst his people Israel. I, too, praise His name that he gave me that independence of character, that moral courage, that honesty of purpose, which has enabled me to cling closely to His word and will, without the consultation of "flesh and blood." It is this cry that has awakened my soul from the slumbers of spiritual death. It has awakened thousands and thousands of others. It is the great appointed instrument to all who will use it. It will not answer to say that there is enough without this truth. God has not given us too many truths; they are all profitable to "perfect us." The dead state of the church shows the need of some such truth. They are intent upon gain and worldliness. What else can stop them, but to raise the veil and show them that they are rushing upon *instant destruction*?—That Christ is about coming in *flaming fire* to take vengeance upon them that know not God, and *obey not the gospel.* We *know* that the great body of professors "hold the truth in unrighteousness," find that they are immensely more guilty than "the isles afar off that have not heard my fame, neither have seen my glory." Over this awful state of things the church is slumbering. Can there not some one, who has *influence among the people*, to whose voice they will listen, whom God has raised to the highest pinnacle in his church, cannot his voice be heard among them giving no "uncertain sound," "Thus saith the Lord my God, feed the flock of the slaughter?" Will all who can, cry, "I *will* feed the flock of slaughter, even you, O poor of the flock?" Zec. xi. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any persons from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." I feel that we cannot be too deeply impressed with the fact that the sounding of this cry is the truth under which the virgins are to rise and trim their lamps. True, all will confess that Christ has done enough without this to prepare his people—leaving them no excuse; but He foreknew, as we know too, that without it they would not be prepared. Other truths alone, all glorious and awakening as they are, *have not proved sufficient* for the tremendous crisis at which we have arrived. It now remains with each watchman to decide for *himself*, whether he is willing to take up the cross, and use faithfully *the last lever*, with which a God of mercy will condescend to move a guilty world. Upon the answer rests eternal consequences. I believe to the watchman it will be eternal life or death. A soldier may besiege a fortress forty long years, arrive at the period when the trump should be blown for the battering down of the walls—refuse in willfulness to use the appointed means, and justly suffer death. The great Captain of our salvation now says to his ministers—sound the midnight cry; sound it aloud, sound it faithfully; *fear not the enemy*; let it echo through valley and over hill—let it reach the most distant hamlet beyond the mountains, because it is my last instrument with which I will compel Satan to let my children go *free*. It is here that we have arrived—the storming time has come, and woe will be to him that now shrinks from the command of his Lord. It is a fiery time, which is to try all that dwell upon the earth. It will try the watchmen. It will test the extent of their devotion to Christ—whether they have given up all or not for Him—seeking first the kingdom of God and its righteousness. Alas, how many will be found fearing man more than God, clinging to *place* and *reputation*, rather than counting all things but loss that they may be their Master's instruments in plucking His chosen from the last grasp of the devil. May it not be said of me in that day—"In thy skirts is found the blood of the souls of the poor innocent." Humanity alone ought to compel us to buckle on the whole armor of God—lay all our worldly honors at the foot of the cross, and go out of the camp and bear reproach as our Savior did. It is truly sad to contemplate what a class of cowardly followers a crucified Lord has—they follow as far as fashion, as far as an ungodly church and world will smile, but the least scoff will make them forsake that dear One, who for them oused out his blood like water. I do rejoice that his cause is in the hands of his omnipotent Father, who has said that "his soul *shall* be satisfied," and the *work of the Lord prosper in* his hands, in spite of the enemies which are of his own household. Yes, he shall have a seed though earth and hell combine against Him. His house shall be full. His lost children will be sealed under the voice of the cry. His servants will give that cry, "for they who are *with the Lamb*, are called, and chosen, and faithful." Let our prayer be, Any thing, any way, dear Lord, only let us know thy will that we may do it. Let us die ten thousand earthly deaths, rather than be guilty of the satanic ingratitude of slighting Thee. Let this point be arrived at, let each watchman feel *assured in his heart*, that he is a living sacrifice on the altar of his God, (*fearing men no more than Noah did,*) then the midnight cry will come out free and unbound. You will not have to labor to convince such as to duty, or as to the indispensable utility of the cry as the appointed instrument of waking up the virgins and turning them to Christ crucified. Such an one will at once see, that notwithstanding the preaching of all other gospel motives, still spiritual death reigns, and consequently that this latter instrument must be resorted to faithfully, and that without delay. True, I have heard of some of our brethren who *talked* of sounding this cry on Advent Sundays! I do not know but they did, but so far as I know, the *world* has heard nothing of their efforts to wake it up! Nor have I heard of their carrying it so far as to effect in the least their reputation with the ungodly. O, that they might remember that so wicked is this world, that its friendship is enmity to God, and that a woe is pronounced upon that one of whom all the world speak well. Alas, not only has *full duty* and truth *fallen in the streets*, but the cross has fallen with it. How few are willing to bear it as they ought! The god of this world has blinded their eyes. I cannot then, in justice to my dear Lord, call the work of such the glorious work of *sounding* the midnight cry: at most, I fear it was but a mere *squeak*, and that too much in the corner. It should be upon the house top and with a *loud voice*. See Prov. xiv. 7, "For the hour of his judgment *has come.*"

The history of the sounding of the midnight cry, also *shows its indispensable necessity*; for wherever we go, there we find a torper of spiritual death reigning, which God seems to break up alone by this cry. You know enough of the state of the churches in our land to know that the very smallest fraction, if any of them, previous to the going forth of this cry, could be said to love the *instant* appearing of their Lord. Who was hastening unto his coming? Who was saying, "Come, Lord Jesus, come quickly? Who, in short, loved Him with that full soul they ought, so that it was needful to admonish them, saying, Be patient, brethren, unto the coming of the Lord! Alas, I know none such, and very few, if any they were. But not so now. He is loved *now*, is loved according to *his* word and will. Yes, and it was the precious cry that was blessed to this. The *faithful* follower took the heaviest cross upon his shoulder, went crying through the streets,—Behold the Bridegroom cometh, and whilst he reaped the scorn of an ungodly world, from the high priest downward, glory shone within him; peace, joy and love followed in his train. *Then* the virgins rose and trimmed their lamps. The wise shall understand, the wicked shall do wickedly, and so it has been, for the Scriptures must needs be fulfilled. Dear brother, *persevere.* "If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you."

Now, my dear brother, I affirm, in the light of God's word, and in the light of an experience which is founded on a fulfillment of that word—that unless this cry had been thus faithfully given, unless the stricken disciple had gone forth as he has, bearing his reproach, the *Will of God had not been done.* This, then, being the appointed truth with which the Lord is plea-

sed to finish up his work, and prepare his Bride, I believe, with all my soul, that every professed disciple who cannot say in truth—I believe that I am faithful to this generation truth, *is guilty of the blood of souls*, and God will require them at his hands. Especially are the watchmen deeply, tremendously guilty. O pray for the watchmen.

Yours in love,
GEORGE A. STERLING,
Elder of the Church of Christ of the Epis. Branch.

P. S. I have spoken in the above with respect due the eminent services of Bro. Miller, not asking it to be understood that I adopt his whole system. The watchmen do not yet see "eye to eye." G. A. S.

Canaan, Ct., Aug., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 18, 1844.

The tenth Day of the seventh Month.

It is well known to our readers that the 7th month of the Jewish year has been looked to with considerable interest, as the time when the typical institutions of Moses might be supposed to indicate that the Lord would appear. With the letter of Mr. Miller on the subject, (Signs, May 17, 1843,) they are well acquainted.

There are circumstances, highly worthy of consideration, which have called the attention of some of our brethren and sisters to the *tenth day of the seventh month*, now just before us, the day of the great annual atonement, and the sounding of the Jubilee trumpet; and from a fair consideration of all the facts in the case, we must say, that if we should look to any one day, in preference to others, as the time for the Advent, we should be disposed to look to that day.

It must be admitted, that according to the received date of the commencement of the most important period which brings "the end" to view, we must now be numbering its last hours. Our position is somewhat like that of one of our packet masters, on a passage of which he gave us an account, as we were entering Boston harbor a few days since. They were overtaken by a snow storm in Boston bay, in the month of December, and in order to make the land at all before night set in, they were obliged to drive the vessel before the wind; but as no object could be seen till they were very near it, everything depended upon the precision of her course. Unspeakable anxiety was felt by all on board, and at last the Captain announced that *in less than twenty minutes*, they should make the rocks at the entrance of Scituate harbor. And by this it was understood that *in that time, the fate of all on board would be determined, for life or death.* Every man had his post assigned him, and everything was put in readiness to do the best that was possible. Before the time passed, they had made the rocks, and entered in safety. So with us. If the 2300 years began with the 7th of Artaxerxes, and the 70 weeks ended in A. D. 34, (and I do not hesitate to assert that the best authorities are in favor of this position,) within *four months* at farthest, the voyage will be over—"the end" must come, and the fate of all be decided! All the interest therefore, which ought to be felt, on the supposition that the Lord is to come on the day of the atonement, is fully authorized by those prophecies, concerning *the design* of which there can be no room to doubt.

But since there are a few points to be settled before we can receive a chronological calculation from the types, as *exact* and *positive*, we may very properly refrain from looking, with the confidence some have expressed, to any particular day designated by such a calculation. I refer, now, to those who take the position that the Lord cannot come till the day under consideration; and if he does not come then, his coming must be deferred *fifty years*, because this year is assumed to be the Jubilee year, and it is also assumed that the Advent must take place on a Jubilee year.—The time of which, by the way, no man probably on earth can determine.

But what are the points to be settled, before a chronological calculation from the types should be relied upon with confidence? 1. Were the typical institutions designed to teach any chronological truth? That they were "*a shadow of good things to come*," there is no question.—But were they designed to show us *when* the "things" should "come?" For myself, I am not aware that there is more than *one* case in which this is clearly intimated. It is that of the Sabbatical year as applied in the captivity. (Compare Ex. xxiii. 10, 11. Lev. xxv. 3—7, 20—22; xxvi. 2, 34, 35, 43; and 2 Chron. xxxvi. 21.)

In this case, however, as in all the other cases, in which indeed, there is no such authority for this chronological application, it is difficult to point out the fulfilment, because the beginning and end of the period of the neglected Sabbatical years, are not in any way noted as such by the historians. True, we may very fairly suppose that period to terminate with the captivity, B. C. 607; and 70 years, the period of the captivity, would be equal to the Sabbatical years, in a period of 490 years, and 490 added to 607 are 1097. According to the marginal chronology, B. C. 1097, would fall about the time that the Jews received their first king—a thing in itself highly displeasing to God. See 1 Sam. 8:h to the 10th chapters. These *may be* the dates of the chronological fulfilment of the type in the case.

2. If these institutions were intended to be understood chronologically, and were so fulfilled would the Evangelists and Apostles, who are so very particular to note every thing of that nature, omit to point it out in that light?

In the case of the death of Christ, "our Passover," although the type was honored by the antitype in a surprising manner, there was not that exact chronological fulfilment which has been supposed and asserted.

And here it may not be improper to remark that no one fact in the evangelical narrative, has been made the ground of such a diversity of opinion among Christians, or of bolder charges against the inspiration and credibility of the sacred writers, by neologists and infidels, than the fact of Christ's death and its connection with the Passover. And the discussions which have arisen from it, pro and con, show, in a striking light, how much often depends upon an acquaintance with the plain facts, in settling a question which has almost bid defiance to the ablest philological polemics.

DIFFERENT OPINIONS.

The apparently contradictory statements of the different evangelists have given rise to these several opinions among Christian writers, while their enemies have declared that some of the histories must be spurious.

1. "Some suppose that Christ, foreseeing that his death would take place on the proper festival day, arbitrarily ate the Passover by anticipation;" i. e. *one day earlier than the law required.*

2. "Others suppose that there was a dispute at that time between the Pharisees and Sadducees in reference to the Calendar, in consequence of which the Sadducees celebrated the passover one day earlier," and that Christ kept it with the latter.

3. Others, again, suppose that the Jews deferred the Passover *one day beyond the lawful time*, on account of the crucifixion.

4. Again, it has been contended that Christ did not keep the Passover at all, or not in the proper sense.

5. Finally, it is contended that Christ did keep the Passover according to the law, and at the same time with all the Jews. See Tholuck, on John xiii. 1.

Some of the apparent contradictions in the historians are as follows: Matthew (xxvi. 17,) Mark (xiv. 12,) and Luke (xxii. 7,) tell us that Christ ate the paschal supper on "*the* FIRST DAY *of unleavened bread, when the passover must be killed.*" John, xiii. 29, tells us it was eaten "BEFORE *the feast of the passover.*" Supposing "the feast of the passover" and the paschal supper to be the same, there is an evident contradiction.

Again, Matthew, Mark and Luke speak of the *preparation* being made for the passover by the disciples, the *day before the crucifixion*, while John declares plainly that the crucifixion took place *on "the day of the preparation of the passover,"* John xix. 14. Compare Matth. xxvi. 17—20, 31, 47; xxvii. 1—50. Mark xiv. 12—17, 30; xv. 1, 25, 42; Luke xxii. 1—15, 66; xxiii. 54.

Now it is very clear that if the *preparation* here spoken of, was a preparation for eating the paschal supper, there is a plain contradiction in the history, or, on the other hand, Christ could not have eaten the supper at the same time with the Jews; and this has been the ground of the diversity of opinions before stated. But nothing is more evident than that the *preparations* spoken of by the different evangelists, are entirely different in their nature. One is the preparation for the paschal supper, the other is the preparation for the Sabbath, which came in the Passover Week, and which on that occasion was also "the feast day." Mark is very particular to explain what he means: "And now when even was come, *because it was the Preparation, that is, the day before* THE SABBATH," &c. Mark xv. 42. So Luke: "*And that day was the Preparation, and* THE SABBATH *drew on*," Luke xxiii. 54. When John therefore says, in speaking of the same thing: "*And it was the preparation of the Passover.*" John xix. 14, (see also verses 41, 42,) he evidently means that it was that preparation day for *the Sabbath which occurred in the Passover Week.*

Two very simple questions remain to be settled, and all will be plain, in reference to the *chronological* agreement of the type and anti-type. 1. On what day of the week was Christ crucified? 2. On what day of the week did the law require the paschal supper to be eaten? And these may give rise to this question as a 3d. Can we give an answer to the first two questions with which the testimony of the evangelists will harmonize?

1. On what day of the week was the crucifixion? That this deeply interesting event took place on Friday, the sixth day of the Jewish week, we hardly need to prove. He rose from the dead on the morning of "the *first day* of the week," our *Sabbath.* Matth. xxviii. 1; Mark. xvi. 2; Luke xxiv. 1; John xx. 1. He laid in the grave over the *seventh* day, our *Saturday.* Matth. xxvii. 62; Mark xv. 42—47. xvi. 1, 2; Luke xxiii. 54—56. He was crucified on the *sixth* day of the week, our *Friday.* See above.

TRUE TIME OF THE PASSOVER.

2. On what day of the week did the law require the paschal lamb to be slain and the supper eaten?

Let us turn a moment to the statutes of Moses. "On the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. Lev. xxiii. 5—7. "From even unto even shall ye celebrate your Sabbath. Lev. xxiii. 32.

Here then it is settled when the Paschal "*feast*" (not *the supper*) must be held: "*on the fifteenth day of the first month.* Now we know that "the feast day" of the Passover week, in which Christ was crucified, was "the Sabbath." On this point, the testimony is very ample and decisive. We will notice that which is afforded by the proceedings and policy of "the chief priests, the scribes, and elders of the people," who rallied, and led on, and sustained the mob, while they trampled, in the name of religion, upon its author, the object of its adoration, and the only spotless example of its excellence and power; the mob, who, in the name of justice, violated every one of its maxims in the sacrifice of innocence so pure that it proved almost invincible of itself, even when its enemies were sheltered by the darkness which is ever the mightiest prop of the courage, as it is the appropriate element for the operations of infamy; and in the name of patriotism, hung up their appointed and lawful King like the vilest felon,—the act which drove away the last protecting agency of Heaven, preparatory to the sudden and irresistable destruction of the nation!

The malignant bigotry which had marked the Savior for its victim, on the first public departure from the popular, superstitious and heartless observance of the Sabbath, by making a man every whit whole on that day, though it had been ingeniously disguised without forgetting its purpose, was aroused beyond control by the transactions of the last days of the Savior's ministry.

The resurrection of Lazarus was like a match applied to the magazine of the religious enthusiasm of the whole nation. As the multitudes who thronged from all parts of the land to their capital, arrived at the temple, just before the approaching festival, the inquiry passed from one to another, "What think ye, that he will not come to the feast?" And when they learned that Jesus was at Bethany, where Lazarus was, whom he had raised from the dead, they visited the place in crowds, "not for Jesus sake only, but that they might see Lazarus also," on whose account "many of the Jews went away and believed on Jesus." Every thing was giving way to the popularity of the Christian cause. When it was rumored, *five days* before the passover, "that Jesus was coming to Jerusalem," the assembled mass of the nation were all ready to strew his way with branches of palm trees, and to swell the feeling of enthusiasm which broke forth in the sublime strains of their old prophets and poets, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!"

The Pharisees were at a dead stand. The inquiry passed around "among themselves," "Perceive ye how ye prevail nothing? Behold, the world is gone after him!" See John xii.

The intervening time was filled up by the Savior in giving utterance, in the presence of these multitudes, to those recorded discourses of his, which stripped off the nicely adjusted mask by which the scribes and pharisees endeavored to conceal their detestable and murderous hypocrisy, laying bare to his scorching denunciations the most sensitive nerves of their consecrated selfishness and depravity, and which predicted also the fate of their temple, the desolation of their eyes, of their city and of their offspring, down to the end of time. See Matth. xxiii. xxiv. xxv. chapters, and xxvi. 1, 2.

All this could not be endured. "Then assembled together the chief priests, and scribes, and the elders of the people, and consulted that they might take Jesus by subtilty, and kill him." "The palace of Caiaphas" was the place of consultation. Here they "gladly" bartered with Judas to perform his perfidious part in the drama. From this palace the priestly mob, with Judas at their head, rallied to Gathsemane, and to this place "they led away Jesus" when "they had laid hold on him."

This conclave was called "*two days* before the passover," Matth. xxvi. 2; Mark xiv. 1; and they were impatient "to kill" the Just One. Their prudence foresaw that it would not do to attempt the still unpopular act "*on the feast day, lest their should be an uproar among the people.*" It must be done before the feast day arrived.

2. This is made further evident from the construction which was put upon the words which Christ addressed to Judas, after the last supper, "What thou doest, do quickly"—which they thought referred to the buying of "those things which they had need of *against the feast.*" How little did they suspect what a feast that was to be to them, or that one of their own number could act such a part! The application they gave to the words of Christ, implies that the feast was yet future, and that that was the latest opportunity for obtaining what was needed to keep it.

3. The custom of releasing some criminal at that feast, which was appealed to as a last effort to rescue the victim of their malice, shows, in an important light, the relation of his trial to "the feast day." It must have been near, though still future; and as that day was to be "a holy convocation," corrupt as the Jews were, their superstition, if nothing else, would not have tolerated the trial and crucifixion on the feast day. Indeed, everything was hastened in view of the approaching Sabbath festival—the plot—the betrayal—the seizure in the garden—the mock trial—the agonizing death, and even the burial of Christ. See John, xix. 31—42.

5. John is very particular to inform us that "*that* SABBATH DAY *was an high day*,"—Beyond dispute "the great day of the feast."

The law required, as we have seen, that "the fifteenth day of the first month should be the feast of unleavened bread," which was to continue "seven days," "the first" of which was to "be an holy convocation." Accordingly, that fifteenth day must have been the Sabbath of the Passover week, at the time of the crucifixion. The Sabbaths extended "from even unto even," that is, from the evening (about 6 o'clock) of the day which we should call *Friday* to the evening of *Saturday*. The day of the Lord's passover, in which the lamb or kid must be killed, and the paschal supper eaten—"the fourteenth day of the first month"—must, therefore, have extended from our *Thursday* evening to *Friday* evening. And any one can see that the *first* evening of this fourteenth day, our *Thursday* evening, must be the time when the law required the lamb to be killed, as it also must be *eaten* "in that night." This is apparent from the institution of the first passover. Ex. xii.

Concluded next week.

Editorial Correspondence.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight Cry" with *Bro. Miller* in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant, and effectual, in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their last condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labors. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organizations or discipline; believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one *distinct object*, and that was to give the "cry," the warning of the judgment "at the door," and persuade our fellow-men to get ready for the event.—Most of the ministers and churches that opened their door to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but *had not* sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the *crisis* which was right upon them they would have difficulty with the *decided and determined believers.* They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the "meat in due season" was withheld from them, and the syren song of "peace and safety" was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, "*come out of her, my people.*" This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the *cry of separation*, and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position of defence for the truth, and the downtrodden children of God.

APOSTOLIC EXAMPLE FOR OUR COURSE.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when *divers were hardened*, and BELIEVED NOT, BUT SPAKE EVIL OF THAT WAY BEFORE THE MULTITUDE, he departed from them, and SEPARATED *the disciples*, disputing daily in the school of one Tyrannus." Acts 19: 8, 9. It was not until *divers were hardened*, and spake evil of *that way* (the Lord's coming) *before the multitude*, that the brethren were moved to come out, and separate from the churches. They could not endure this "evil speaking" of the "evil servants." *And the churches that could pursue the course of oppression* and "evil speaking" towards those who *were looking for* "the blessed hope," were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the *instant* and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose, the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, "Come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17—18. J. V. HIMES.

McConnellville, O., Aug. 29, 1844.

P. S. We leave this place for Harrisburg, Pa., this P. M. Our meeting closed last evening. I think good will result from it. Sept. 2d, President Weethee and Brother Boggs were with us.

J. V. H.

Increase of Crime.

One of the most alarming features of the present day, is, the frightful increase of crime which is abounding not only in our own country; but all over the globe. And yet, with this fact staring the world in its face, the churches are flattering themselves, that we are living in the dawn of the millennium! We cut the following from a long article in Blackwood's Edinburgh Magazine, of July 1844, on the cause of the increase of crime:

"If the past increase and present amount of crime in the British Islands be alone considered, it must afford grounds for the most melancholy forebodings. When we recollect that since the year 1805, that is, during a period of less than forty years, in the course of which population has advanced about sixty-five per cent. in Great Britain and Ireland, crime in England has increased seven hundred per cent., in Ireland about eight hundred per cent., and in Scotland about three thousand six hundred per cent; it is difficult to say what is destined to be the ultimate fate of a country in which the progress of wickedness is so much more rapid than the increase of the numbers of the people.—Nor is the alarming nature of the prospect diminished by the reflection, that this astonishing increase in human depravity has taken place during a period of unexampled prosperity and unprecedented progress, during which the produce of the national industry had tripled, and the labors of the husbandman kept pace with the vast increase in the population they were to feed—in which the British empire carried its victorious arms into every quarter of the globe, and colonies sprang up on all sides with unheard-of rapidity—in which a hundred thousand emigrants came ultimately to migrate every year from the parent state into the new regions conquered by its arms or discovered by its adventure. If this is the progres of crime during the days of its prosperity, what is likely to become in those of its decline, when this prodigious vent for superfluous numbers has come to be in a great measure closed, and this unheard-of wealth and prosperity has ceased to gladden the land?

At present about 60,000 persons are annually committed, in the British Islands, for serious offences worthy of deliberate trial, and above double that number for summary or police offences. A hundred and eighty thousand persons annually fall under the lash of the criminal law, and are committed for longer or shorter periods to places of confinement for punishment. The number is prodigious—it is frightful. Yet it is in all only about 1 in 120 of the population; and from the great number who are repeatedly committed during the same year, the individuals punished are not 1 in 200.—Such as they are, it may safely be affirmed that four-fifths of this 180,000 comes out of two or three millions of the community. We are quite sure that 150,000 come from 3,000,000 of the lowest and most squalid of the empire, and not 30,000 from the remaining 24,000,000 who live in comparative comfort. This consideration is fitted both to encourage hope and awaken shame—hope, as showing from how small a class in society the greater part of the crime comes, and to how limited a sphere the remedies require to be applied; shame, as demonstrating how disgraceful has been the apathy, selfishness, and supineness in the other more numerous and better classes, around whom the evil has arisen, but who seldom interfere, except to RESIST all measures calculated for its removal.

The Sixth Seal.

Rev. vi. 12—17.

Of the events which were to occur under the sixth seal, — the first was to be a great earthquake. The following account of the greatest earthquake on record, which was a few years before the darkning of the sun, marks the commencement of this seal.

"On the morning of All-Saints' day, the 1st of November, 1755, Lisbon was almost torn up from the foundations by the most terrible earthquake on European record. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten the first shock was felt, which lasted the extraordinary length of six or seven minutes, then followed an interval of about five minutes, after which the shock was renewed, lasting about three minutes. The concussions were so violent in both instances that nearly all the solid buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their fright.—Crowds fled to the water; but the Tagus, agitated like the land, suddenly rose to an extraordinary height, burst upon the land, and swept away all within its reach. It was said to have risen to the height of five-and-twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times.

The despatch from the British consul stated, that the especial force of the earthquake seemed to be directly under the city; for while Lisbon was lifted from the ground, as if by the explosion of a gunpowder mine, the damage either above or below was not so considerable. One of the principal quays, to which it was said that many people had crowded for safety, was plunged under the Tagus, and totally disappeared. Ships were carried down by the shock on the river, dashed to pieces against each other, or flung upon the shore. To complete the catastrophe, fires broke out in the ruins, which spread over the face of the city, burned for five or six days, and reduced all the goods and property of the people to ashes. For forty days the shocks continued with more or less violence, but they had now nothing left to destroy. The people were thus kept in a constant state of alarm, and forced to encamp in the open fields, though it was now winter. The royal family were encamped in the gardens of the palace; and, as if all the elements of society had been shaken together, Lisbon and its vicinity became the place of gathering for banditti from all quarters of the kingdom. A number of Spanish deserters made their way to the city, and robberies and murders of the most desperate kind were constantly perpetrated."

The vigor of Pombal's administration raised bitter enemies to him among those who had lived on the abuses of government, or the plunder of the people. The Jesuits hated alike the king and his minister. They even declared the earthquake to have been a divine judgment for the sins of the administration. But they were rash enough, in the intemperance of their zeal, to threaten a repetition of the earthquake at the same moment the next year.—When the destined day came, Pombal planted strong guards at the city gates, to prevent the panic of the people in rushing into the country. The earthquake did not fulfil the promise; and the people first laughed at themselves, and then at the Jesuits. The laugh had important results in time.

Blackwood's Mag., July 9th, 1844.

From the Hope of Israel.

Keep Awake.

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the christian, to warn those, who profess to be hourly expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us, that even *Adventists* need the gospel toesin continually sounding in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements, and being overcome by the deceptive stratagems of him, who transforms himself into an "angel of light." And in view of this imminent peril, we are solemnly bound, as we *discover* the snares laid for the feet of our fellow pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires me to point out what appear to be a few of the dangers, to which the lovers of Jesus' appearing are exposed.—A few only can now be touched upon, but they are seen to be traps, in which some unwary souls have been, it is to be feared, already ensnared. Heaven grant such a speedy *deliverance!*

1st, Beware of resting easy with a theoretical *knowledge of what you confidently* believe to be truth, without reducing it to constant practice. This is a rock upon which many an ill fated bark has split. To *know* the truth will only aggravate our guilt, unless its *life* and *energy* is experienced in the soul. We must *act* as well as *talk* truth.

2nd, Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshipped by them.—Is there not great danger here? Let us remember that others may think we are in a fair way to heaven, when God sees we are in the *broad road* to *perdition!* In a spiritual meeting, through sympathy, we may catch the fire of those around us; and so be led to believe that our own hearts are right in the sight of God. Look out for deception!

3rd, Beware, when listening to a searching truth, of applying it *en masse!* Would it not be better to enquire, "Lord, is it I?"

4th, Beware of supposing that because we live so near the close of time, it is of no use to employ our *talents, property,* &c., in trying to diffuse light and truth. Jesus says, "*Occupy till I come.*"

5th, Beware of excusing yourself for not being more zealous in God's cause, by saying, "It is such a *trying* time that it is *hard* to live a christian life." Such can only be the language of blind unbelief. "As thy *day* is, *so* shall thy *strength* be."

6th, Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the 'filthy lucre' of this world. He may suggest the idea that with it you can spread light; but it may prove but a *passage way to death.*

7th, Beware of embracing the idea that Jesus cannot come *now;* but that the church will have to pass through a season of bloody persecution, before that event can take place. It *has been* the device of Satan to bring the saints into a belief, that a time of universal prosperity and peace must elapse prior to the coming of the Son of man; but *now* with those whose eyes have been opened to see that such is but a fable, his course has been changed,—he takes the opposite extreme, and says, "Ah no! there cannot be a time of *peace* before that day, but there must be a season of *persecution.*

8th, Beware of giving credence to the idea that the prophetic periods end in a *'spiritual deliverance'* of the saints. May the Lord help us to fix our eye steadfastly upon a *literal* and *eternal* deliverance, expecting its consummation every moment.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The enquiry should be instituted, what effect does it produce upon the *life?* What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's *opiates.* His main endeavors will now be, to induce the child of God to slumber. Let us keep upon the watch! It is no time for the christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around, filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes, and fold his hands, when the battle rages the most fiercely, and more especially in the *final,* the decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life

the pious dead, shall break upon the affrighted ear. The warning of St. Barnabas is full of weight and power, and worthy the solemn attention of all who desire an abundant entrance into the everlasting kingdom of God.

"Take heed, therefore, lest *sitting still now that we are called, we fall asleep* in our sins, and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord. Consider this also: although you have seen great signs and wonders done among the people of the Jews, yet, this notwithstanding, the Lord hath forsaken them. Beware, therefore, lest it happen to us; as it is written, There be many called, but few chosen.

The Supper.

Luke xiv. 15—24. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. Another said, I have married a wife; and therefore I cannot come. So that servant came and showed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The first important point is the time in which this parable applies. We have before said that it covered over the day of *preparation*, and of course must apply at the close of the gospel age. But we will show at this time, that the *time* of its application is in the parable. —What time? Jesus says, "*at supper time*," —Now as sure as morning, or noon, is not night, so sure this parable must be fulfilled just as the time is closing. Some will try to apply it to the rejection of the Jews, and calling of the Gentiles, but their effort will be vain, for let such remember that there is one more invitation in the parable as recorded by Matthew than is found here: the first of which was to the Jews; but they are not introduced at all in this conversation. In the conversation the *Kingdom* of God is introduced, and the idea of eating bread therein, and then the Savior proceeds in the parable to show the circumstances of his coming. When he has prepared the supper, (of course it must be the day of preparation,) the servants are directed to go tell them that were bidden to come, for all things are now ready. Those who were bidden, must be those who have professed faith in God, and the Bible, and have been expecting that this supper would at some time come;—they were bidden. Those must represent the nominal church, those who have once had religion, for none other have been properly *bidden guests*. The word "bidden" here implies a right. The invitation is clearly the gospel of the kingdom, or "the bridegroom cometh, go ye out to meet him;" for the marriage supper is when he comes. The cool reception of the message illustrates most vividly the manner in which our message has been treated, by the nominal church. —Each have had their schemes and excuses, and each has turned to his own course. His servants were then ordered to call another class; so it has been with us, and thanks be to God, some have heard, but yet there is room. The servants were then required to go into the highways and hedges, and compel them to come in. So have we been under the necessity of doing, and thus we labor at this present. Jesus knew that the nominal church would reject this invitation, and that they would shut it from their houses, and that we should be obliged to preach it in school-houses, townhouses, public halls, (high ways) and groves, (hedges) and has told us to do it, but, when Christ's servants are there let all the world remember, —that Christ himself has said, "not one of them that were bidden shall taste of my supper. That is, not one of them that were bidden, and have excused themselves, and have made a full decision not to attend at that time. Here again, we see that the rejection of the gospel of the kingdom is fatal to the most sanguine hopes of heaven. And why should it not be so; Surely a continued sanctification can only be enjoyed through a continual reception of the truth in the love of it; joined with implicit obedience.

A separation is also presented, for every thinking person must see, that those who go to this supper, must leave behind them those who excuse themselves, and will not go. Again, this invitation is shown to be the sieve which separates the chaff from the wheat. But let none suppose, that all who profess faith that the Lord is coming immediately, and therefore go to meet him, will consequently be saved: although you go to the supper, if you have not on the wedding garment, you will be cast out into outer darkness. See Mat. xxii. 11—14. It is to be feared that many who have attended to this invitation, now hold this truth in unrighteousness. They do not reject this truth in the abstract, but they do not attend to its appendages, they are not inwardly and outwardly holy, and therefore are likely to sleep as do others. Again, they may hold the truth in the main, but, at the same time break the command "*go ye out to meet him.*" They love their sects, and seem determined to remain with them, be the consequences what they may. John says, "This is the love of God, that ye keep his commandments; and his commandments are not grievous." John v. 3. Let all such look to their case immediately, lest e'er they obtain the wedding robe, the Bridegroom comes, and they be cast into outer darkness where there is wailing and gnashing of teeth.

On the other hand, there may be those who have not made their decision fully, who may, if they will, go to the supper, but they will soon decide either for or against, and then will the harvest be finished. May heaven help them to decide for the truth and be free.—*Hope of Israel.*

From the Midnight Cry.

Visit to Sister Matthewson.

Brother Southard,—While at the Manchester campmeeting I had the pleasure of visiting sister Matthewson, and spending about three hours and a half with her. Your account of her in the Cry does not vary from what I received from her own lips, and from her mother and sister and the rest of the family. I found her perfectly rational: and although she has not eaten a particle of food for the last three weeks, she converses freely *all day long*, without any apparent fatigue. She does not appear to be susceptible of any sensation but that of joy, and she is all the time under its influence. The very mention of her Savior's name, or of the bliss of the kingdom state, and the certainty of soon entering upon it, wakes up within her the liveliest emotions of joy; and it is expressed by her smiles, and her animated representations of what she has heard and seen. She says she will very soon enter upon the realities of it, *without dying*. When she revived from death, as she expresses it, she was *perfectly ignorant of her former life*, and remained so, until the Friday afternoon following, when her memory began to return to her, and all her former history revived in her mind. Her conversation is perfectly connected; no break; no faltering; nothing contradictory in; what she utters—it is given in all the artless simplicity of angelic purity—and I am convinced that her joy is as pure as that of angels, by whom she says she is constantly surrounded. She seems to me to be a perfect pattern of what we all ought to be, who are professing to love God, and to be looking for his Son from heaven. Perfect meekness, patience, gentleness, love, peace, joy, all cluster around her, and leave the divine impress of one who is blessed in waiting for Christ—for that is all she is waiting for. She is very much emaciated, yet health is evidently depicted in her countenance; and the adoring expression of her eyes, which she says will never again shed tears, bespeaks almost the existence of an immortalized saint. But she cannot yet be *changed*, for blood courses through her veins. One thing abundantly comforted me in conversation with her; she loves to have those who are looking for the Lord, to come and converse, and sing, and pray with her; and as she presses their hands, though never having seen them before, she will fix her full, beaming eye upon them, which seems to search them through and through, and say, with a sweet smile, "Oh you are awake! I need not wake you up!" There are a great many circumstances connected with her case, which forbid the imputation of any deception.

First, her narative is related to the multitudes who visit her, in such a manner, as that *no contradictory statement* escapes her lips; and while she gives it almost invariably in the *same language*, it is done with such an interest of feeling as to convince the most sceptical, that her whole being is entirely absorbed in the truth of what she says has happened to her, and what she has heard and seen. No rational person, therefore, can believe she is practising deception, for, in that case, some contradictions in her statements would doubtless be detected.

Secondly. That there should be abundant evidence that no deception is practised in relation to her being sustained *without food*, seems to have been provided for in the wonderful providence of that same Being who is now showing forth his power in her: some of the members of the family being of a religious faith so far removed from *the spirit of the commission she says she has received*, that any attempt to deceive in this matter would meet with a prompt exposure by them. Besides which, every opportunity is willingly offered, by all the members of the family, to the most incredulous, to acquire, in any way, entire satisfaction on this point.

Thirdly. Her message in relation to the speedy approach of the judgment, is so perfectly in accordance with our views, as to bring a feeling of distrust over some minds, that it may be a "Miller humbug." Such a suspicion is swept away, however, from the fact, that *she never heard of the doctrine until after her revival from death*, as she expresses it; and even now, she is entirely ignorant of the doctrine, except so far as to know, from the frequent conversations of those Advent brethren and sisters who visit and converse with her, that we are expecting the Lord to come within a few weeks. Other than this, she has no knowledge of our doctrines; so that such an imputation cannot be brought against her case, without doing violence to the laws of evidence.

Upon the whole, I apprehend her case to be the most remarkable thing of the age in

which we live; and as you perceive by what I have now said, He who has raised her up to show forth his power, has done it under such circumstances as to leave me no room to doubt that it is *his work*; without doing violence to my own reason and conscience, I am bound to say, "it is the Lord's doing, and it is marvellous in our eyes!" God grant that all who see her, and that all under whose notice this imperfect sketch shall fall, may be influenced by her faithful warnings that "TIME IS SHORT," and prepare to meet God in peace,

WILLIAM HUTCHINSON.

New York, Aug 28, 1844.

THE LORD WILL TAKE CARE OF HIS CHILDREN.

The above is a very common remark of those who are not quite ready, nor are willing to get ready for the coming of the Lord, and wish for some subterfuge to quiet conscience when conviction is placed home upon their hearts. Such often say there are many, who have been long engaged in acts of benevolence—and there is no need of their leaving their appropriate work to look at Millerism. But if the Lord does come and these are found doing all they can to ameliorate the condition of mankind, they will be saved, whether they knew any thing about the immediate coming of the Lord; and they say there are many ministers who have been wonderfully blessed in years past, and who are now preaching the same gospel and trying to turn sinners to Christ. It cannot be necessary that these should leave their old way of preaching to preach the Advent, in order to be saved. And there are some Advent people who have given the first cry, Rev. xiv. 6—10, who yet refuse to give the second and third. But the cry is, "God will take care of his children." If the Lord does come all these different laborers will be saved. Let us see—Supposing a man has several servants to work for him a specified time, say a year. The bargain is that they will have different kinds of work to perform, which will be made known to them from time to time as the Master sees necessary. The conditions of the bargain are, that these demands are not to be paid while the time expires for which they contracted to labor. and if they do not work the *full time*, they are to receive no pay for what work they do perform. To this the servants all agree. and put their names to the instrument and go to work. At the end of three months, the master goes into the field, and says to the workmen, "You have done all the work I want done here, I have another field I want you to work in now." They all follow the master but one. He says "master you set me to work here, and I will stay here." At the end of six months the master goes again to see the workmen and says, "you have done all that I want done in this second field, come go to another." But one refuses to obey his master, stays behind in this second field the same as the other did in the first. At the end of 11 months and 20 days, the master goes again into the field and says "you have done your work well here, come go to another field." Some of the servants begin to demur and say, "our time is out into 10 days, and we have worked so hard here we will not go into a new field, now; so they remain obstinate and stay behind. The year of contract runs out. The day of reckoning comes—the servants all come for their pay. The master brings forward the instrument of contract, and says, "you signed that did you? Yes. You understood the bargain did you not, that you were to receive no compensation unless you continued faithful to the end of the year? Yes. Well then get you out of my presence you unfaithful and unprofitable servant." They are sent away in disgrace, and right enough too, all exclaim. Well *you* have engaged to work for *Jesus through life, or untill he comes the 2d time*—and you agreed to do whatever he desired you. And you knew the condition was, "*He that endureth to the end*, the same shall be saved (see Matt. xxiv. 13; Rev. ii. 26.) If you did *not* continue, you were to receive *no pay*. (See Heb. x. 35; 2 Pet. ii. 21.) You may have been at work for God in *one* field, and now he calls you into *another*. He calls you to give not only the cry, "The hour of his judgment is come," but the cry, "Babylon is fallen, is fallen." And, "If any man worship the beast, or his image, or receive his mark in his forehead or in his hand the same shall drink of the vine of the wrath of God." He commands you to give the cry, *Come out of her my people, that ye be not partakers of her sins and receive not of her pleasures.*" If you refuse to preach the Advent doctrine, or preaching this, refuse to give *this cry*, you break the contract. You do not continue to the end. And in the day of reckoning, Jesus will to all such, "Cast the *wicked* and *unprofitable servant* into outer darkness. There shall be weeping and gnashing of teeth.

Reader, if you are like that servant who said, I go sir, and went not; repent immediately do what God requires *now*, or you will soon be lost and lost forever.

J. WESTON.

NEW IPSWICH. N. H. SEPT. 4, 1844.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.—Before leaving for Europe, Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the Sabbath. Bro. Hutchinson and Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings. J. V. HIMES.

PITTSFIELD, N.H.—Providence permitting, there will be a *Second Advent Conference* holden in Pittsfield, N. H. to commence on Tuesday, Oct. 1st, and continue through the week. Brethren Cole, Plummer, Couch, and others, are expected to be in attendance. Necessary arrangements for entertainment will be made by the committee. E.C.DREW.

PAWTUCKET, MASS.—By Divine permission, there will be a campmeeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail-road, to commence Monday Sept. 23d, and continue until Saturday 28th. Brethren J. S. White, S. S. Snow, E. Matthias, and Burnham, are engaged to attend. Brn. T. Cole and H Plummer have given the committee encouragement hitherto to be in attendance. We hope Bro. Miller and Himes, will find it convenient to attend this meeting. Brethren from abroad that can, are invited to come to this feast of tabernacles, and bring their tents with them. For the committee,

Anthony Pearce

BROOKLYN, Ct.—The Camp meeting at Brooklyn, Ct. which was postponed from Aug. 20th, for want of lecturers, that obstacle being removed, is now arranged to be holden, if time continue, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence on Monday, Sept. 30th, and continue as long as may be deemed expedient. Brethren generally, and particularly lecturing brethren, not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the committee. Thomas Huntington.

WORCESTER, Ms.—There will be a conference, (the Lord willing) of those who are waiting for the Bridegroom, in Worcester, to commence on Tuesday, Sept. 24th, and to continue as long as may be thought expedient. Faithful preachers, it is hoped will attend.

For the brethren, S. S. Snow.

DANBURY, N. H.—A campmeeting will be held in Danbury, near the Baptist Meeting House, to commence on Tuesday, the 17th Sept., to continue through the week. We hope the brethren that can, will bring their tents with them, others that are not thus provided for, will find accomodation on the ground. Brn. Couch and Cole, are invited to attend if possible.

For committee, Stephen Ford.

BRIMFIELD, MASS.—The anticipated conference in this place will be converted into a campmeeting, to commence Thursday, Sept. 19, and continue one week. A pleasant and convenient spot has been selected, on land of Mr. Gilman Noyes, situated one mile west of Brimfield meeting house, on the road to Monson. It is hoped that all that can, will come and bring their tents with them. Tents to be erected on Wednesday. Conveyance can be had from Palmer and Warren depot, for 30 cents. Victualling and horse keeping can be had near the ground at a reasonable rate.

The reason of the alteration from a conference to a campmeeting, is that we expect to be deprived of our earthly sanctuary by being driven from it by the opposing party, but we are not discouraged, we follow Christ to the mountain, and there we expect to meet him.

Com.—John E. Ainsworth, Waldo Griggs, Elisha S. Kingsbury, Reuben Nichols, Jonathan Collis, Lewis H. Benton.

"HARD TO UNDERSTAND."—As our brother did not understand us our last, we would again say that we are unacquainted with those referred to. But should he be so unwilling to make the acts of any *one man*, if he were known to be an Adventist—not assumed, the criterion by which to judge of the character of others, as we should be to make some who have retrograded at the north, a standard for the character of the great body of believers here; or as we should be to judge of the eleven apostles by the acts of *one*.

ADVENT BOOKS AND PAPERS, may be obtained at Cleveland Ohio, by the quantity of Bro. N. Bond, a few doors below the American House.

NEW WORKS. Remarks on Revelations 13th, 17th, and 18th chapters, by William Miller, price 10 cts. Also A Paraphrase of Dan. 11th and 12th chaps. Price 3 cts. single or $2 per hund.

DIED.—At Tuftonborough N. H., Sept. 8, Sister Betsy Piper, aged 39. She experienced religion about 20 yrs. ago, and ever since has been ready to give a reason for her hope; since the doctrine of the near approach of our blessed Lord has been preached, she has been very friendly to it, and within a few months has believed that the Lord would come in a short time, and warned her friends to get ready to meet him. E. F.

Bro. Himes writes from Harrisburg, September 10th: "Our meeting here is in successful operation—it will do good. We go to Middletown, Londonville and Philadelphia the 15th Sept., then I come to Boston about the 18th."

BROTHER HIMES:—It will be recollected by the readers of the Advent Herald, that a short time since there was an invitation given by Bro. H. Heath of Springfield Mass., requesting the Lecturers to stop at my house,—this I knew nothing of until I saw it in the paper. I have been glad, and should be again to see my brethren, but I did not think it proper to put such an invitation in the public print, as there are impostors going about, and my family is liable to be imposed upon in my absence, as I am from home much of the time. Strangers to us seeing this, I hope will make no calculations about stopping at my house, as the circumstances of my family will not admit.

Yours in the faith of soon seeing the King in his beauty.

WM BECKWITH.

Springfield, Sept. 5, 1844.

Letters received to Sept. 17, 1844.

Elder Edwin Burnham $2 pd to end v 9; J B Seymore by pm $2 pd to end v 9, Dea J Upham $1 pd to end v 8; J Pinney $1 pd to 192 in v 8; J H Lenstaff; J Lord by pm $1.60 pd to 164 in v 7; C Marden by pm 50 c pd to 166 in v 7; Daniel Tripp by pm $3 pd to end v 8; Moses Cheny $1 pd to end v 8; A Davis $1 pd to end v 8; J M Merrill $1 pd to end v 8; O Wyatt $1 pd to end v 8; W T Moore by pm $3 pd to end v 7; O Hewett by pm $1 pd to end v 6; D C Baker by pm $1 pd to 176 in v 8; L D Flores by pm $2 pd to end v 7; Hannah F Fuller by pm $1 pd to end v 8; J M Sherman $1 pd to end v 7; Jonah Chapman by pm $2 pd to end v 7; A P Plant $2 pd to end v 8; Nelson Burroughs $1 pd to end v 8; Isaac Bliss by pm $1 pd to end v 8; Joshua Burnham by pm $1 pd to end v 8; Asa Avery by pm $1 pd to end v 8; E Wentworth jr pm $1 pd to 209 in v 9, paper will now go to Aurora; Thomas Crane by pm $2 pd to end v 7; N Case by pm $1 pd to end v 8; J Spear pm $1 pd to 151 in v 7; Erastus Clark $1 pd to 202 in v 9; G W Jones $1 pd to end v 8; B Munn $1.25 pd to end v 8; M L Priest 50c pd to 190 in v 8; L D Tubing $2 pd to end v 7; R Jones by pm $1 pd to end v 8; A Smith $2 pd to end v 9; S J Matthewson by pm $1 pd to end v 8; S M Case $1 pd to end v 8; Joseph Brown by pm $1 pd to end v 7; L Boughton $1 pd to end v 7; E Bellows by pm $1 pd to end v 8; Mrs C Chandler by pm $1 pd to 209 in v 9; D. E Chamberlain by pm $1 pd to end v 8; pm Plymouth Pa pd to 190 in v 7; J H Sprague $2 pd to middle v 7; H Graves & L Graves by pm $1 each pd to end v 8; C C Tucker by pm $1 pd to 197 in v 9; Samuel Smith by pm $1 pd to end v 8; Charles F Smith by pm $2 pd to end v 7; Silow $1.50 pd to end v 8; S Stevens by pm $1 pd to 202 in v 9.

Pm Keith's wife Ale; Sam Chipman; W E Hitchcock, proposition accepted, although the money was not received; L D Fleming; F G Brown; A C J; Amos Merriam; Wm Beckwith; Rhoda S Robinson; pm Bangor N Y; S Brown $1 less 25 c postage, pm would have sent it free; Phineas Bromley $5: pm Carroll Michigan; C S Miner; Stephen Ford; T C Severance; W B Stutt; T L Tullock all attended to; Henry Flagg, we shall continue to send that paper, as to pay, leave that with yourself; G T Souter; pm McConnelsville O; E March; G Storey $6; E Burnham; pm Grafton Vt; Aaron Clapp; S S Snow; J V Himes; N Hervey; F E Bigelow; Wm Milton $1 pd to end v 8; O Rider $5 pd to end v 7. E. French $1 pd to end v 8

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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MARTIN LUTHER.

AN ODE.

Who sits upon the Pontiff's throne?
On Peter's holy chair
Who sways the keys? At such a time
When dullest ears may hear the chime
Of coming thunders—when dark skies
Are writ with crimson prophecies,
A wise man should be there;
A godly man, whose life might be
The living logic of the see;
One quick to know, and keen to feel—
A fervid man, and full of zeal,
Should sit in Peter's chair.

Alas! no fervid man is there,
No earnest, honest heart;
One who, though dress'd in priestly guise,
Looks on the world with worldling's eyes;
One who can trim the courtier's smile,
Or weave the diplomatic wile,
But knows no deeper art;
One who can dally with fair forms,
Whom a well-pointed period warms—
No man is he to hold the helm
Where rude winds blow, and wild waves whelm,
And creaking timbers start.

In vain did Julius pile sublime
The vast and various dome,
That makes the kingly pyramid's pride,
And the huge Flavian wonder, hide
Their heads in shame—these gilded stones
(O heaven!) were very blood and bones
Of those who Christ did come
To save—vile grin of slaves who sold
Celestial rights for earthly gold,
Marketing grace with merchant's measure,
To prank with Europe's pillaged treasure
The pride of purple Rome.

The measure of her sins is full,
The scarlet-vested whore!
Thy murderous and lecherous race
Have sat to long i' the holy place;
The knife shall lop what no drug cures,
Nor Heaven permits, nor earth endures,
The monstrous mockery more.
Behold! I swear it, saith the Lord:
Mine elect warrior girds the sword—
A nameless man, a miser's son,
Shall tame thy pride, thou haughty one,
And pale the painted whore!

Earth's mighty men are nought. I chose
Poor fishermen before
To preach my gospel to the poor;
And now a boy from door to door
That piped his hymn. By his strong word
That startled world shall now be stirr'd,
As with a lion's roar!
A lonely monk that loved to dwell
With peaceful host in silent cell;
This man shall shake the Pontiff's throne:
Him kings and emperors shall own,
And stout hearts wince before.

The eye profound and front sublime
Where speculation reigns.
He to the learned seats shall climb,
On science' watch-tower stand sublime:
The arid doctrine shall inspire
Of wiry teachers with swift fire;
And, piled with cumbrous pains,
Proud palaces of sounding lies
Lay prostrate with a breath. The wise
Shall listen to his word; the youth
Shall eager seize the new-born truth
Where prudent age refrains.

Lo! when the venal pomp proceeds
From echoing town to town!
The clam'rous preacher and his train,
Organ and bell with sound inane,
The crimson cross, the book, the keys,
The flag that spreads before the breeze,
The triple-belted crown!
It wends its way; a lie is sold—
Yea! deadly drugs for heavy gold,
To feeble hearts whose pulse is fear;
And though some smile, and many sneer,
There's none will dare to frown.

None dares but one—the race to rare—
One free and honest man:
Truth is a dangerous thing to say
Amid the lies that haunt the day;
But He hath lent it voice; and, lo!
From heart to heart the fire shall go,
Instinctive without plan;
Proud bishops with a lordly train,
Fierce cardinals with high disdain,
Sleek chamberlains with smooth discourse,
And wrangling doctors all shall force
In vain, one honest man.

In vain the foolish Pope shall fret,
It is a sober thing.
Thou sounding trifler, cease to rave,
Loudly to damn, and loudly save,
And sweep with mimic thunders' swell
Armies of honest souls to hell!
The time on whirring wing
Hath fled when this prevail'd. O, Heaven!
One hour, one little hour, is given,
If thou could'st but repent. But no!
To ruin thou shalt headlong go,
A doom'd and blasted thing.

Thy parchment has come forth; and lo!
Men heed it not, thou fool!
Nay, from the learned city's gate,
In solemn show, in pomp of state,
The watchmen of the truth come forth,
The burghers old of sterling worth,
And students of the school:
And he who should have felt thy ban
Walks like the prophet in the van;
He hath a calm indignant look,
Beneath his arm he bears a book,
And in his hand the Bull.

He halts; and in the middle space
Bids pile a blazing fire.
The flame ascends with crackling glee;
Then with firm step advancing, He
Gives to the wild fire's wasting rule
The false Decretals, and the Bull,
While thus he vents his ire:—
"Because the Holy One o' the Lord
Thou vexed has with impious word,
Therefore the Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!"

He said; and rose the echo round
"In everlasting fire!"
The hearts of men were free; one word
Their inner depths of soul had stirr'd;
Erect before their God they stood
A truth-shod Christian brotherhood,
And wing'd with high desire.
And ever with the circling flame
Uprose anew the blithe acclaim:—
"The righteous Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!"

Thus the brave German men; and we
Shall echo back the cry.
The burning of that parchment scroll
Annull'd the bond that sold the soul
Of man to man; each brother now
Only to one great Lord will bow,
One Father-God on high.
And though with fits of lingering life
The wounded foe prolong the strife,
On Luther's deeds we build our hope,
One steady faith—the Pope
Is dying, and shall die.

—*Blackwood's Magazine, July 0.*

LETTER FROM WM. MILLER.

DEAR BRO. BLISS:—We are now in this place laboring to prove to the people that the Bible is the revealed will of God, and that all may and will be known which concerns us, to make us perfect in every good work, by every sincere and candid enquirer, in this age of general expectation of some moral or physical revolution in the earth. And we believe, and we so teach, that the revolution so much expected, and so long desired by every child of God, is the coming of King Jesus, the marriage of the Lamb, and the completion of all the promises given us who believe in God's word. We are as confident as faith in the blessed word can make us, that we see now at the very door, and soon our wondering eyes will be ravished by all the beauty, splendor, pomp and glory of our descending King. These thoughts make me happy while I write; but, oh God! what then will be my feelings, when faith will end in sight, and hope in fruition? I know that my mind is too feeble to imagine, my faculties too weak to comprehend the emotion of my soul, when I shall stand before him; yea, and see him as he is, and be like him; yea, more than that, ten times more grand, more glorious still than all, shall be forever with him. No more a stranger in this giddy world, no more a pilgrim from the dizzy maze of life's ten thousand cares, no more a wanderer from my Father's house, no more to meet the scoffs of friends or foes, or meet the upturned lip, or curl of scorn from that black coat, and hear the oft repeated epithet, in accents of deep derision, "*There goes old Miller.*" My soul rejoices when I think a few more days at most, and all these scenes will be forgotten, in the eternal sunshine of his

glory. Why not begin the song of everlasting gratitude to God, for this blessed hope.

I find in every place where Bro. Himes and myself have traveled and labored, the same selfish pharisaical bigotry among the sects, and more especially among the several editors of pretended religious newspapers. Many of these misrepresent and falsely accuse their brethren of other sects in their trade—and they only fatten on the destruction of those who do not wear their sectarian badge. This would be a dark picture for the christian religion, were it not for a few exceptions in the moral heavens; but there is now and then a brilliant star in the galaxy, that shines the brighter in consequence of the surrounding darkness; and in every sect we find a few of their numbers whose faithful hearts and honest lives denote they have not bowed the knee to Baal. Were it not for this, I long ago would have yielded up the point, that wicked men and devils, and the gates of hell, had in this our day prevailed against the church. But thank the Lord, a remnant yet is left; the Bible yet is true, and these men are but the tares which soon will be gathered and burned. I do believe few men will be left.

The organ of the "*Church of God*," so called, in this place, has spit his venom out, and I hope his poison will not taint his own body; but if it does, and should he reap the fruits, I hope he will remember his false assertions only go to show the bird was hit, and all his gall falls harmless at the feet of those he meant to wound. I will write you again when I get home.

I remain as ever "looking for the blessed hope, &c." WILLIAM MILLER.

Harrisburg, Sept. 11, 1844.

To God be all the Glory.

"*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake,*"—David.

This exclamation of the poet and "sweet singer," was made after a review of the signal mercies bestowed on Israel, in bringing them out of Egypt. It is language adapted to the children of God in all ages, in view of His wondrous works in all ages, since he is ever their rock of defence—their safe dwelling place. It is our language, and with hearts overflowing with gratitude we utter it, in view of what the Lord hath done. Our eyes were closed,—our minds were enthralled by the opinions of men, in servitude, more hopeless than Egypt's bondage. Careless and secure we thought "to dwell on the earth," and placed a tower, whose top should reach unto heaven. With many people we said, (Is. ii. 3, 4, 5,)—Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. In thus prophesying for the Lord, we verily thought we did God service. We thought not while we were indulging these pleasing dreams of peace, that the Lord frowned. We heard not the voice, (Is. ii. 6,) *Therefore* thou hast forsaken thy people, the house of Jacob, because they be *replenished from the east*, and are *soothsayers* like the Philistines, and they please themselves in the children of strangers.

Yet, at last, through God's interposition, we were aroused from our slumbering, to hear of the coming "destruction." For it is written: Enter into the rock, and hide thee in the dust, for fear of the Lord, and the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, *when he ariseth to shake terribly the earth*. When our eyes were unclosed to see these solemn declarations, no longer in bondage, we left the chains that so long clogged our course, and rejoiced that the truth had made us free. Still we would exclaim, not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. It would not be merciful to give the glory to us, because it would be *unjust*—we should not then possess that which does not belong to us. It would not be in accordance with the declaration of the Lord, if the glory were given to us, for he has said, *My glory will I not give to another.*

E. C. C.

Supposed Conversation between a Pope and an Ancient Roman High Priest.

Pontifex. Sir, since attentively observing the ceremonies of your consecration, I am utterly at a loss, whether to consider yourself and the present inhabitants of Rome as Christianized PAGANS, or paganized CHRISTIANS. Will you condescend, sir, to solve my doubt?

Pontiff. In reply to your very nice distinction, I remark, that we, professedly, admit NEITHER of your suggestions; but claim to be the only true and canonical Successors of St. Peter, the Apostle of Jesus Christ, and First Pope of Rome. But I must answer your inquiry: I, *in my heart*, believe that the FORMER of your suggestions is the more correct.

Of this, however you must form your own opinion in the sequel.

Pontifex. Your claim of being the Successors of Peter the Apostle very much surprises me.—Peter I never saw, but I well remember Paul, who was a very plain man, and despised the pomp and glory of this world, and claimed none of that power which I perceive you possess.

Pontiff. Very true, sir! But (rebus mutandis mutamus cum illis,) circumstances alter cases, and after the establishment of Christianity, it was proper that its ministers should assume an external appearance, corresponding to the dignity of their faith; and especially, that the Bishop of Rome should be surrounded with outward pomp, becoming the glory of the mistress of the World.

P'x. You speak of Christianity being "*established*;" did, then, that "*dire* SUPERSTITION" finally obtain the ascendency in the Roman Empire?

P'ff. It did, under one of your successors, named Constantine. He embraced the Christian faith, and remodelled the government of the Church according to that of the Empire.—From that time, great changes were made in the doctrines, rites and ceremonies of the Church. This operation was much facilitated by a period, called the *dark ages*, which succeeded an irruption of the Northern barbarians, who overthrew the ancient Empire. During this dark period we succeeded in introducing most of those peculiar ceremonies and doctrines which belong to the Holy Roman Church, of which I have this day been consecrated the "*Sovereign Pontiff.*"

P'x. From your title I conclude that, in the name at least, you are MY SUCCESSOR, instead of Peter's.

P'ff. You are correct; and you will find that in the power attached to the titles, as well as in other respects, I am in no wise your inferior.

P'x. Are your title and power still *hereditary*, as they were in the Imperal family after Augustus Cæsar assumed the office of "Sovereign Pontiff?"

P'ff. No! sir!! by no means!!! I should consider your question an INSULT, were it not that I attribute it to your ignorance of an important change with regard to the order of priests. Be it known to you, then, that we have no LEGITIMATE children to succeed us; having for some centuries discarded the "*holy Sacrament of Matrimony*," as too IMPURE for the Priesthood. Our sons, however, may sometimes succeed us, but not in virtue of any hereditary claims!

P'x. Impossible, sir!! You astonish me beyond measure!!! What! holy matrimony too impure for the Priesthood!! But not to controvert your new ideas on that subject, permit me to ask, how you acquire your present elevation?

P'ff. By the election of the "*Sacred College of Cardinals*," from one of their own number.

P'x. Very good! In this respect you have restored the ancient "*Collegium Sacredotum*," by whom and from whom the "Pontifex Maximus" was chosen before the time of the first Emperor.

P'ff. Exactly so; with this difference, that whereas the ancient "Collegium," when full, consisted but of fifteen priests, the modern one is composed of seventy, for the sake of greater dignity, and to correspond with the Jewish Sanhedrim, as well as to have a representative from each principal part of the Roman Church.

P'x. What are the duties and powers attached to your office?

P'ff. I am the *Supreme Judge* in all cases relating to the *doctrines, rites*, and *ceremonies* of the Church. From my decision, there is ordinarily no appeal, as my decrees are considered *infallible*. Besides this spiritual power, I am supreme temporal Monarch of Rome.

P'x. My exact counterpart and Successor!! Permit me, sir, to congratulate you on this day's good fortune; and by giving you my hand, welcome you as one of the Cæsars!!

To continue—it was my province to judge respecting marriages; have you any authority in that matter?

P'ff. Much more sir, than you ever dared to exercise. I can divorce Kings and Queens, and even grant a dispensation to a man to marry his sister!

P'x. It belonged to me and my "Collegium," to regulate the year and the public calendar—to mark the festival days, and insert the names of gods and heroes in the calendar. Have you similar power?

P'ff. The very same! I appoint the festival days, and inscribe in the calendar the names of those to whose honor the several days are consecrated. But instead of the old gods, who are out of fashion, I insert the names of distinguished saints; and this we call their "*canonization*," that is raising them to the rank of mediators and intercessors, to whom it is lawful for the people to direct their prayers, instead of immediately to God.

P'x. I understand you. The *saints* now occupy the same place in your esteem, that the demi-gods did in ours.

P'ff. Exactly so: and their numbers are equally great.

By the by, did you observe the "*Pantheon*," in your morning walk?

P'x. I did; and was delighted to see that it had undergone but little change, since I crossed the river Styx.

Is it still sacred to "ALL THE GODS."

P'ff. Not *omnibus diis*, to all the gods, but, *omnibus* DIVIS, to *all the saints*. We had but to add a single letter to the inscription, and give the building Christian baptism, and the work was done according to modern improvement.

P'x. Do you still hold the office for life as anciently.

P'ff. We do; we are not subject to impeachment for misconduct, or removal from office on any account. And the better to guard our sacred persons, we are not only surrounded by armed soldiers, but we require all our inferior priests to take an oath at their consecration, that they will on no account plot against our life and limb; but that they will reveal to us all plots formed by others as soon as they come to their knowledge.

P'x. I perceive that your mitre bears a general resemblance to mine, and conclude that mine was the original pattern.

P'ff. You are correct; but mine, as you see, consists of three divisions, to signify the three parts of my dominion—HEAVEN, EARTH AND HELL!

P'x. A very extensive Empire, truly!—Then you have usurped the dominions of *Jupiter* and *Pluto*, as well as of *Cæsar!!* But enough of this; I will trouble you with another question. The small rod which I hold in my hand, as the emblem of my office, I presume must be recognized as the predecessor of yours.

P'ff. Undoubtedly; and my *purple gown* ows its origin to your robe bordered with *purple*.

P'x. I thank you, brother, for the satisfaction which I have received. You have relieved my mind from a great burden. I clearly perceive, that notwithstanding some outward changes, of little or no importance, yet the essence of the old religion of Rome is still preserved.—May the gods protect Rome and her sovereign Pontiff.

But I must depart. Farewell.

P'ff. Farewell, brother!—*Protestant and Herald.*

Prophetic Symbols.

NAKEDNESS. According to this analogy, *nakedness* signifies sin or folly. Thus, in Gen. iii. 7, it is taken for sin in general; and in Exod. xxxii. 25; Ezek. xvi. 36; and 2 Chron. xxviii. 19, for idolatry. And so elsewhere in the Scriptures, all kinds of vice, more or less, but in the highest sense, idolatry, the main act of rebellion and apostasy against God, and all the degrees and acts of it, or dependent and consequent upon it, come under the notion of filthiness or nakedness or sores; and therefore to be in the highest degree naked, is to be guilty of idolatry.

Nakedness signifies also guilt, shame, poverty, or misery any way, as being the consequence and punishment of sin, and of idolatry in particular—a crime which God never leaves unpunished. Thus, in Jer. xlix. 10, "I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he is not,"—signifies the destruction of Esau. So, in Isa. xlvii. 3, the prophet concerning Babylon says, "Thy nakedness shall be uncovered, yea thy shame shall be seen;" that is, thou shalt be humbled and made a slave.

NAME. The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth i. 20, "And she said unto them, Call me not Naomi," i. e. pleasant, "but call me Mara," i. e. bitter; "for the Lord hath dealt very bitterly with me." And thus, when it is said in Isa. chap ix. "He shall be called Immanuel," the meaning is, that the Son there spoken of shall be God with us, dwelling amongst us. And so in Luke i. 32, "He shall be called the Son of the Highest," is, he shall be the Son of the Highest.

Agreeably to this, a new name signifies a new quality or state, a change of the former condition as in Isa. lxii. 2. Hence the custom of changing names upon any remarkable change of condition. So, on account of the new covenant made with God, Abraham and Sarah received those new names from God himself. So Jacob was named Israel: so Joseph had a new name given him by Pharaoh; and Daniel another by the king of Babylon. So our Savior changed Simon's name for Peter; and the Primitive Christians took a new name at their baptism.

To be *called by the name of any one*, signifies to belong to, to be the property of, or to be in subjection to that person whose name is called upon the other, as in Gen. xlviii. 16.

Thus to be *called by the name of God*, is to be accounted his servants, to be appropriated to him, and separated from the heathen world; as in Deut. xxviii. 10; 2 Chron. vii. 14; Acts. xv. 17

So David, to express that God is the Lord as well as maker of the stars, says, Ps. cxlvii. 4: "He telleth the number of the stars: he calleth them all by their names."

Names of men are sometimes taken for the men themselves. Thus in Acts i. 15: "the number of the names," i. e. the number of men.

Man of name is a man of renown. So David is called in 2 Sam. vii. 9, being made famous for many victories, which made him to be celebrated upon different accounts. See 1 Sam. xviii. 7, 8; 2 Sam. xii. 28.

The declaration of God in Exod. iii. 15, when he first appeared unto Moses, "This is my name for ever, and this is my memorial unto all generations," respects his worship. It is that name by which he is to be remembered; that is, invoked, and served by his people, and distinguished from all false objects. For, the word memorial is a term of the Rituals, Lev. ii. 2. Therefore, when God forbids Israel, in Exod. xxiii. 13, "even to make mention of the names of other gods," he forbids to worship, and give veneration, or to commemorate, in public or private worship with the false votaries, those actions of other gods which had occasioned their being deified. For God is, and calls himself, a jealous God, or object of worship. It was on this account, and with a due sense of gratefulness to God's kindness to Israel, that Moses inquired after the name of God, when he appeared to him, and that the Israelites might serve God their deliverer, Exod. iii. 13. But Manoah speaks out in Judg. xiii. 17; "What is thy name, that when thy sayings come to pass we may do thee honour?"

Hence it comes, that not only among the Jewish authors, LXX. in Isa. xxvi. 13. and 2 Tim. ii. 19. but also the Gentiles, *to name*, is the same as to invoke in divine worship. And thus "to be baptized into the name of the Father, and of the Son, and of the Holy Ghost," is to be baptized into the worship of the Father, and of the Son, and of the Holy Ghost, as the one God.

NUMBER. *Third, three, or threefold*, frquently signifies, in the sacred writers, greatness, excellency, and perfection. It is thus used in Is. xix. 23: "In that day shall Israel be the third with Egypt and Assyria:" i. e. great, admired, beloved, and blessed, as it there follows.

The repetition of a word, sentence, or petition thrice, is a token of great earnestness: as in Jer. xxii. 29; Ezek. xxi 27. It was a great emphasis when our Savior told Peter, that he should "deny him thrice." So St. Paul, to shew the earnestness of his prayers, saith, that he "besought the Lord thrice," 2 Cor. xii. 8. So our Savior prayed three times in his agony, that "the cup might pass from him," Matt. xxvi. 44.

Two, is very often used in Holy Writ to signify very few. Thus in 1 King xvii. 12, "I am gathering two sticks:" i. e. a few. So in Is. vii. 21, "two sheep:" that is, a small flock.

Four, is a symbolical number, denoting a universality of the matters comprised. As in Jer. xlix. 39, "the four winds," signify all the winds. In Isa. xi. 12, "the four corners of the earth," denote all parts of the earth. And in Ezek. vii. 2, "the four corners of the land," signify all parts of the land of Judea. And therefore, with Philo, *four* is a number of universality in nature.

In Ezek. xiv. 21, the four sore judgments of God denote all the instruments of grievous suffering. Rev. vi. 8, "To kill with sword, and with hunger, and with death, and with the beasts of the earth," signify the same as the words of Ezekiel.

SEVEN also denotes an universality in its proper district, as being a number of fulness and perfection. It is so at least in all the divine economies, from the day of the creation; and from the glimmerings of that tradition the heathens looked upon it as a sacred number denoting also perfection.

In the divine economy, in respect of chastisements, it is very evident. Thus in Job v. 19, the just is only smitten six times, but not a seventh: "He shall deliver thee in six troubles; yea in seven there shall no evil touch thee."

Thus also in Ezek ix. 2, six men are employed to destroy, but the seventh has the ink-horn, whereby they that are to be saved are marked.

Philo observes, that "Nature loves the number *seven*," which Censorinus confirms by saying, "That the said number was of great efficacy in every thing."

Ten, according to the style of the Scriptures, may have, besides the signification of that determinate number, that also of an indeterminate one; yet so as not to imply either a very great number, or a very small one.

See Gen. xxxi. 7, 41, where ten times is many times. And so in Lev. xxvi. 26, ten women are many women; in 1 Sam. i. 8, ten sons are many sons; and in Eccles. vii. 9, ten men, many men. See also Dan. i. 20; Amos vi. 9; Zech. viii. 23. And so, in several places of Plautus, ten signifies many.

PALMS. Branches of palm trees are the symbol of joy after a victory, attended with antecedent sufferings.

By the Mosaical Law, Lev. xxiii. 40, they were used as a token of joy at the feast of tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance, 1 Macc. xiii. 15; John xii. 13.

STATE OF THE CAUSE.

Br'n Miller, Himes, Galusha, Barry, and others, have just closed an interesting meeting at Lockport. The saints were much strengthened in the faith.—Bro. Smith gives a cheering report from Albion, N. Y.: Some were seeking the Lord—others were rejoicing in hope of his speedy coming, and a deep interest was waked up among the people, on this subject. Bro. and Sister Hersey, and Bro. Stoddard, Bro. Johnson, and others, are doing well for the cause, at Dansville, Le Roy, Scottsville, and vicinities. We have nothing special to report from this city; only there is not quite that engagedness we think there should be, in view of the glorious coming of the Lord; though a general steadfastness exist among the brethren, and many are strong in the faith once delivered to the saints.

Finally, in Western New York, we have not, since the introduction of the good cause, witnessed more zeal, unwavering faith, and true holiness, than now. The cause is the Lord's own cause, and tho' many or all who are now its advocates, should forsake it, he will not; but will justify it in spite of all that apostates and wicked opposers can do.—*Voice of Truth.*

LETTER FROM BRO. HUTCHINSON.

Dear Bro. Bliss:—I have just returned from the Dartmouth Camp-meeting. I only got to the meeting near its close. It was a season of refreshing. A heavenly influence pervaded. The brethren were all awake on the *time*. The virgins are trimming their lamps. Glory to God, the Royal Bridegroom will soon appear.

I spent three days with the dear brethren in New Bedford. They are all alive. They have *faith* in the coming Jesus, and they are acting out their faith. I baptized seven into the faith once delivered to the saints. The Lord gave his presence, favor and blessing. I am confidently looking for our glorious King. I hope it will be in the seventh month, if not before.

Yours in hope,
R. H.

Boston Sep. 4, 1844.

GOLDEN WORDS.—"We are often tempted to censure where we ought to be forbearing; though the more we ourselves become what we ought to be, the less acute and less gratified we are in marking or mentioning the failings of others."

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Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 25, 1844.

The tenth day of the seventh month.

WHEN DOES IT COME?

We give below a table by which it may be seen when the Jewish feasts take place according to our time. As there is some uncertainty whether their year, 1844, began with the new moon of March, or that of April, we give their year for *each* moon, on one of which it must have begun. As this particular view of the Advent is one of serious importance, it should be presented in all its bearings, that we may take our position, with a full understanding of the truth in the case, as far as possible. The Jews began their year at the *appearance* of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon.

TABLE.

New Year's day . . .	March 19, or April 18,	
The Passover	April 3, " May 2,	Feast of unleavened bread, the week after. Lev. xxiii. 5—8.
The Pentecost	May 22, " June 24,	Feast of weeks, or harvest, the week after. Deut. xvi 9, 10.
Day of Atonement, on the 10th of the 7th month,	Sept. 23, " Oct. 22,	Feast of tabernacles, or ingathering 5 days after. Ex. xxiii. 14; Lev. xxiii. 39—42.

Tenth Day of the seventh Month.

CONCLUDED.

The fourteenth day was the day on which the Israelites came out of Egypt. But they ate the paschal lamb before they departed. "The whole assembly of the congregation must kill it in the evening (margin, *between the two evenings,*") that is, between the last evening of the 13th and the first evening of the 14th. "None of them were to go out at the door of his house until the morning," Ex. xii. 22, though it would seem, from verse 42, that being "thrust out," their departure took place "in that night." But as the blood of the paschal lamb was the sign of favor to the Israelites, it must have been killed in the *first hours* of the 14th day. And, of course, the law required that the paschal supper, at the time of the crucifixion, should have been eaten on our *Thursday evening*.

3. A few words will settle the other question, viz.: Can we make the accounts of the evangelists harmonize with the above? The law required, as we have seen, that the feast of unleavened bread should be held on the 15th of the first month—we have also seen, that "that feast" occurred the day after the crucifixion, on the Sabbath of the Passover week, which Sabbath extended from the evening of *Friday*, our time, to the evening of *Saturday*. The law required that the paschal lamb should be killed and the supper eaten on the 14th day of the same month, and in the first evening of the day—our *Thursday* evening. All the evangelists tell us that Christ and the disciples ate the paschal supper *at that time*.

Let us notice some of the particulars, in their chronological order. Matt. says: xxvi. 17 (we put the supplied words, which in this case evidently obscure the sense in brackets,) "Now the first [day] of the [feast of] unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (The Jews were to *begin* the passover by "putting away leaven out of their houses." Ex. xii. 15.) Mark says this was "the first day of unleavened bread." xiv. 12. Luke: [xxii. 7.] Then came the day of unleavened bread, when the passover must be killed. John says it was "before the feast of the pasover," xiii. 1.

Having made ready the passover, when the even [*Thursday evening*] was come, he sat down with the twelve, Math. xxvi. 19—20. And in the evening [*Thursday evening*] he cometh with the twelve."—Mark xiv. 17. "And when the hour was come he sat down and the twelve apostles with him." Luke xxii. 14. This implies, that they complied with the law, even to "the hour." When Judas left them "*it was night.*" John xiii. 30.

The "supper ended," "when they had sung an hymn, they went out into the Mount of Olives."—Math. xxvi. 30. Mark xiv. 26. Luke xxii. 39. Here he warned the "little flock," whose condition appears to have been to Christ, one of the most painful circumstances of this most painful occasion, that the hour for "the shepherd to be smitten" had come—left them "to drink the cup of agony," which even his apostles must not witness, and while it was yet night, Judas with the priestly mob had found their way to the garden. See above. "When the morning was come, [*our Friday morning,*] all the chief priests and elders of the people took council against Jesus to put him to death." Math. xxvii. 1. Mark xv. 1. Luke xxii. 66. John xviii. 28. This was the begining of the more public trial, in pretence at least, and it continued till "about the the sixth hour" John xix. 14, (12 *o'clock of our Friday,*) when Pilate gave way, seeing that "a tumult" was likely to spring from his determination to save Jesus from death, and "all the people," who had but five days before crowded the long avenue through which he passed to their capital, to welcome him as their King with shouts and evergreens, cried out, Let him be crucified, "His blood be on us and on our children." Matth. xxvii. 24—26. Luke xxiii. 13—23. "Jesus yielded up the ghost" "about the 9th hour," (3 o'clock,) Matth. xxvii. 45; Mark xv. 25, 33, 34; Luke xxiii. 44.

On account of the near approach of "the Sabbath," the preparation for which was a stated part of their religion, but now of special importance, as it was also their "feast day," the hurried burial took place "when even was come," the *last evening* of this fourteenth day—*Friday*—which ended at that season of the year, about 6 o'clock. Matth. xxvii. 57; Mark xv. 42; John xix. 38—42. And according to Luke, this was done in season for the disciples to "return and rest on *the Sabbath* according to the commandment," Luke xxiii. 50—56.

Jesus laid in the grave over "the Sabbath," our *Saturday*, and arose "early on the first day of the week," our *Sunday*. See above. So far it is clear that Christ ate the passover according to *the strict requirements of the law*, "on the fourteenth, at even, *at the going down of the sun.*"

Can we make the statement of John, xviii. 28, harmonize with the supposition that the Jews ate the paschal supper *at the same time?* He says, in speaking of the trial of Christ: "Then led they Jesus from Caiaphas unto the hall of Judgment, (Pilate's house:) *and it was early: and they themselves went not into the judgment-hall, lest they should be defiled, but that they might* EAT THE PASSOVER." This text furnishes the main argument for the supposition that Christ ate the paschal supper before the time required by law, and before the Jews ate it; and it is also the text by which it is supposed to be proved that Christ died "*at the hour*" when the paschal lamb must have been slain, according to the law. The most competent critics, however, show us that the phrase — *to pascha* — "the passover," though generally used in speaking of the paschal lamb, was also used in speaking of *any of the offerings of the Passover Week.* (See Tholuck, on John, p. p. 312, 313.) So that the text now, instead of proving that the Jews had not eaten the paschal lamb, rather confirms what must be admitted, unless some direct proof to the contrary is adduced, that they had eaten it at the time required by the law.

The trial of Jesus, which occasioned the difficulty, took place "*early*" in the day. Now if the time to eat the paschal lamb did not come till the following *evening*—there was ample time for them to purify themselves before that time arrived; but as they had already eaten the lamb, and thus entered upon the Passover Week, the defilement would have disqualified them to "eat the passover" sacrifices during the remainder of the week, and especially of the feast day, which followed that of the crucifixion.

It will be seen therefore, that "Christ our passover" died on "*the day,*" according to the law, when the paschal lamb was required to be "killed," and this *fact* is worthy of consideration even in its bearing on the chronological argument, though it is not noticed in this light by the apostles; but so far was it from "the same hour," as some have stated, being misled by a very exceptionable authority—that it could hardly have been *farther* from "the same hour," "*in* the same day." The lamb must be "sacrificed at even, *at the going down of the sun.*" Deut. xvi. 6, Christ was crucified the *next day*, as we should call it, "about the ninth hour," i. e. 3 o'clock P. M. I doubt not our brethren will admit that Moses is as good authority as any of the *old* Jews; and that the Apostles are equal to any of the "*converted*" Jews.

Has there not also been committed a slight oversight in reference to the "command to offer the first fruits of the harvest?" It was the *sheaf* or *handful* of the first fruits" only, which was "brought and waved on the morrow after the passover Sabbath,"—the "offering of the first fruits" introduced "the feast of weeks" on the day of pentecost. Compare Numbers xxviii. 26; Lev. xxiii. 16—21; Ex. xxxiv. 22 Deut. xxvi. 1—11. It may be comforting to dwell upon *the fact* of Christ's resurrection as the pattern and pledge of what awaits those who sleep in Jesus, at his coming, and upon the special outpouring of the Spirit, on the day of pentecost—the agency by which the heirs with Christ are to be quickened, and live with him; and all this the Apostles have done before us; but when we speak of these events as the fulfilment of types, in a sense in which they never spoke of them, is there not danger of adding "jots and tittles," to regard which, we should be as likely to hear *not* Moses and the prophets," as if we should reject what *they have* spoken? It is not well for us to take a position, which lays us under the necessity of making up what is wanting, in clear scripture authority, by strong gratuitous assertions of our own.

When Christ comes, our "year of releasee comes," when "the last trump sounds," our "Jubilee" comes; but if these glorious events take place according to the old types, *chronologically*, the chronological bearing of the "wave sheaf" and "harvest" must be somewhat doubtful, as we shall see, for "the feast of harvest," followed "the offering of the first fruits" on the day of pentecost; *and the harvest must be all gathered in* before "the feast of ingathering in the end, *or revolution* of the year." (The *primitive year*, in all probability,) see Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 39. And if, as we are of late informed us, 6000 years are complete on *the first day* of the 7th month," why should an *exact chronological fulfilment* of this most important of all the types, the Sabbath, give place to those of a subordinate character?

RELATION OF TYPE AND ANTITYPE.

3. A third reason why we may very properly refrain from being so positive, in this typical argument, is afforded by a consideration of the standing and necessary law, that the type shall continue till the antitype comes. The type is to its antitype what a shadow is to the body from which it is cast.

If I should take my position on the side of Bunker Hill Monument (near which I now write) opposite the sun, with a view of finding that object by its shadow, (which all can see, would answer this threefold purpose—give an outline of the shape of the object—indicate its direction—and serve also as "a veil" to soften the dazzling glory beyond it,) when I arrived at the monument I could make no further use of the shadow, unless I should turn about and go back. Just so was it with the shadowy law when Christ came; those who preferred the shadow rejected Christ, those who used the shadow for the purpose intended, left it as soon as they found Christ. Now all admit that those types which were fulfilled at the first advent were "done away;" if others were not fulfilled, why should thes be done away also? He was "the body"—"the mediator of the covenant," to which pertains "the very image of the things," of which the law was "the shadow." He taketh away the first, that he may establish the second. Heb. x. 9.

And now instead of a shadowy "*veil*" we have a *reflector*. "We behold AS IN A GLASS *the glory of the Lord*;" the first is exchanged for the more "glorious ministration of the spirit." So, also, where Paul varies the figure, and compares the law to a school-master, Gal. chap. iii. iv., those who were "servants under tutors and governors," are now "no more servants but sons;" "*and because ye are sons God hath sent forth* THE SPIRIT OF HIS SON *into your hearts* crying Father, Father." And it is worthy of particular notice that the apostle dwells upon the observing of "days, and months, and new moons," &c., as not only the least important part of the law, but he says "I am afraid of you" who do it: and again, "Let no man judge you in respect of an holy day, or of the new moon, &c.—Would the apostle have spoken in this manner if these arrangements were still to afford important lessons to the church in future. Would he not have pointed out the erroneous view then held, and given the correct view? They have been abolished without any intimation that they were to speak chronologically in after times, and who can say that we have any authority to view them in that light?

FULFILLMENT OF THE LAW.

But it is asked, "Did not Christ tell us that he came not to destroy the law, or the prophets, but to fulfil?" Most certainly, he did. But let us be careful that we do not attach a sense, in which the law is to be fulfilled, which God never intended. The only senses in which the law is spoken of as fulfilled, are these three: first, *by the observance of its precepts*—secondly, by cherishing, and living *according to, its spirit*—thirdly, *by the events* of which it speaks in its *typically prophetic character*. Christ evidently speaks of its fulfillment in all these forms, in the words just quoted, because he goes on to speak of those who shall "*do* and *teach* the least of these commandments, while he also couples the law with the *prophets*. Paul also declares that all the law is comprehended in this one word, "Thou shalt love thy neighbor as thyself"—"therefore love is the fulfilling of the law." Rom. xiii. 8—10. In this sense, "the righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the spirit." That all Christians are to fulfil the law in the second sense, Paul has settled; that Christ fulfilled it in the first and second senses none will dispute; and that it has been, or will be fulfilled, in the third sense, all admit, so far as "things," or *events* are concerned. But since Christ has established the law "till all be fulfilled," we may properly inquire, what has been abolised? and what remains to be fulfilled? Its fulfillment cannot be "done away," in the spirit and principle it requires, for it must be so fulfilled forever, in that kingdom where the will of God is to be done on earth as it is done in heaven.

It must then be done away, in the letter of it ceremonial precepts, and these include the types. And here the question again returns. If they still speak to us, why are they abolished? Either something has been given us as a substitute for them, or else they are not done away absolutely, but must come into use again, so far, at least, as they have not been fulfilled. They cannot, however, come into use again *before* the Advent, unless the church is to "build again the things she has destroyed; nor can they come into use in "the world to come," *as types*, for there we shall have the whole array of the anti-types—"the heavenly things themselves."

That the law is entirely and forever abolished, in its typical and ceremonial parts, and that we have substitutes for what has not been fulfilled, and also for what was to be retained as appropriate parts of religious worship, which substitutes serve *to reflect* what we have already become partakers of, in "the earnest," or foretaste, appears very conclusive.—For the primitive Sabbath, we have "the Lord's day;" for circumcision, baptism; for the passover, the Lord's supper; as "the earnest of our inheritance, until the redemption of the purchased posession," and as a pledge of the return of its appointed "Heir" and "King," we have the Comforter, which is the Holy Ghost, to "*testify of Him.*"

But that the old typical institutions are to speak to us of the strict chronological order, even of the events which they bring to view, appears very doubtful, from the apparent, if not actual impossibility of their occurring in that order. Nothing is more fully settled than that Christ is to "appear" at the time, or before his saints are "gathered." But the types require that the saints should be gathered in, some months before his appearing. By a statute as perpetual as that of the passover, or the day of atonement, the time of their "wheat harvest," was fixed in the *third month* in connection with the pentecost, or "the offering of the first fruits," Ex. xxxiv. 22; and it was only in their highest state of prosperity, that "their threshing reached unto the vintage," which must be completed before the feast of tabernacles. So that if the types were to be fulfilled chronologically, and if, in accordance with this, Christ arose the antitype of "the wave sheaf," though not "at the hour" when it was "brought" to be waved, it would seem that the harvest, "the wheat" should be gathered in, in course of the third month, or certainly before the seventh.

But that *the time* is a *jot* or *tittle* of the typical law, and to be fulfilled in the antitype, (though we have seen that Christ fulfilled the law, even as to time, in *the observance of its duties*, and so it did "not pass away till it was fulfilled,") does not appear from anything that is said by Christ, or any of the Apostles. The cases which are brought forward in that light, are not so viewed by them, or, if so, it certainly is not stated with their usual clearness in similar cases. The allusion of Paul to "the first fruits," in speaking of the resurrection of Christ, if he refers to "the wave sheaf" at all, the only thing, as *to time*, with which it coincides, is one of the most common in his writings. And, so far as the language is concerned, the receiving of "the first fruits of the spirit;" the conversion of "the first fruits of Achaia;" and that of the Jews who first embraced the gospel, whom Paul calls "the first-fruits," as compared with the Gentiles, who were to make up "the fullness;" and the redemption of the 144,000 who are called "the first fruits unto God and the Lamb," are as much fulfilments of the type, even as to time, as the resurrection of Christ.

And as to the outpouring of the Spirit on the day of pentecost, no one even assumes that that is spoken of as a fulfilment of a type, either in *fact* or *time*. If it were so viewed by the Apostles, it is remarkable indeed, that they did not record it.

The other Apostolic allusions to the Jewish typical institutions, in speaking of the "appearing of Christ the second time," and of the events which are to take place "at the last trump," and "in the days of the voice of the seventh angel, when he shall begin to sound," appear to be of a similiar character to the allusion to the first fruits. If the old institutions are referred to, in these cases, even as types of the facts of which the Apostles were speaking, and not simply on account of the imagery which they furnished, there certainly is no sufficient reason for supposing that they intended to point out any *chronological* bearing of the types.

The design of Paul, in speaking of Christ as our High Priest, was not to prove that he fulfilled the type, either in the particular manner or time of his appearing, but that Christ had truly appeared and that the "*one* offering of his body," was the true atonement to which the typical sacrifices looked forward; and to express this in its *full* strength, he acknowledges the insufficiency of the old priesthood, and therefore refers to the appointed lot of "man, *once to die*," as a most forcible illustration; to which he adds, in closing his argument, "and unto them which look for him shall he appear the *second time*, without sin unto salvation." In the case of the trumpets, neither the words of Christ, "a great sound of a trumpet," nor the words of Paul, "the last trump," and "trump of God," nor those of John, "the seventh trumpet," indicate a reference to any of the exact typical arrangements of the Jews.

What God has spoken, we may confide in without a doubt, what is doubtful should be received as doubtful. The clearest portions of the word of God show us, in a manner not to be mistaken, the awful position we occupy, and why should we seek for arguments to sustain the truth, whose accordance with what is written is so very questionable!

And now we ask, has not the law been fulfilled, in the only sense in which it could have been feared by the Jews, that Christ had come "to destroy" it, viz.; by *not observing it?* Was it not fulfilled even in the jots and tittles? Was it not so fulfilled before it had passed away? Why then should we apply a statement which refers to its fulfilment in one sense, to its fulfilment in another and entirely different sense? "But is not the law, *in its types*, to be fulfilled in the jots and tittles also?" No doubt it is to be so fulfilled, so far as it has not been in the facts of which it speaks, "the heavenly things themselves; but if an exact fulfilment, to "the hour," "the day," or even the month, is supposed to be intended, we have no evidence that it is to be so fulfilled. If it were, Christ would have "*entered* into heaven itself" on the day of atonement, on the tenth of the seventh month, but we know he was seen to "go into heaven," in the second month, "forty days" "after his passion."

"But have you not said, that if you should look to any one day in preference to others, you should look to that day?" O yes. I do not object to that expectation; I rejoice that there is so much interest in the subject, it is fully authorized by other prophecies; and all must admit that it is a plausible supposition that that day will be honored by the Advent of the Lord of glory. And I feel bound to profess to the world that I believe the Lord will come this fall, and if he does not come before, I shall look for him, by the grace of God, on the 10th of the seventh month, and even till he come. I cannot, however, stand on doubtful positions; and it will be time enough for us to prophecy, when the prophecies which God has given us fail. God does not call us to predict, but to *believe*, and declare what he has spoken, just as he has spoken it. We all know, too well, that the devil is an old interpreter of scripture in his way, which is any way but to make it speak the truth, he can do anything but tell the truth, he cares not whether we "*add to*, or *take from*," the word of God as it is. We must therefore receive the word, and speak the word just as God has given it to us, or the devil will have us, in spite of ourselves or of heaven. Never were we in greater danger than at this moment; and "therefore we ought to give *the more earnest heed*, to the things which we have heard," as well as because that "God has spoken to us by his Son."

DOUBLE CHARACTER OF THE MOSAIC FEASTS.

Besides, it should be remembered that these Mosaic institutions were as much *commemorative* as typically *prophetic*, and in the former light it may be that they are to be observed, as we are assured the passover is, to "be fulfilled *in the kingdom of God*." Luke xxii. 15, 16. (See also Isaiah lxvi. 22, 23; Zech. xiv. 16, 19; Heb. iii. 5, 6; viii. 4, 5; ix. 24.) The Sabbath, not strictly a Mosaic institution, commemorated the work of creation—the passover, the deliverance from Egypt—the feast of first fruits, the faithfulness of God in fulfilling the promise to Abraham, Deut. xxvi. 3—10, the feast of tabernacles, that "He made the children of Israel to dwell in booths, when he brought them out of the land of Egypt." Lev. xxiii. 43.

And it was doubtless on account of their commemorative character that their feasts were held *at the time of the year* pointed out by the law. That of unleavened bread was held in the 1st month, because that, in connection with the passover, "every first-ling" must be "set apart (*caused to pass over*) unto the Lord." Ex. xiii. 6—14. So *also with* "the feast of harvest," in the third month, and "the feast of ingathering at the end of the year," which doubtless coincided with the feast of tabernacles, and began on "the fifteenth day of the seventh month."

What their character may be "in the world to come," we cannot say: but Christ, "the seed and heir to whom the promise was made," and also "the body," of which the law was "the shadow," having come, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," the old shadow is abolished, and in its place are given to us the Lord's supper to "show forth his death"—baptism, by which we enter into a state "conformable to his death," and "the Holy Spirit, which is the earnest of our inheritance, until the redemption of the purchased possession," in which the better covenant will be fully established, and its blessings and institutions fully displayed.

4. Once more. If we had not those portions of prophecy which were given us for the express design of informing us of the time of the Lord's coming, should we place any confidence in the types? We should all feel that they could afford us nothing positive to rely upon, *as to time*. Why then should we place so much confidence in an argument from them, as to suppose that "if the Lord does not come on the 10th day of the present 7th month, he cannot come till that day of some other year?" and, assuming this year to be the Jubilee year, "that if he does not come this year, his coming must be delayed fifty years?" The alleged fact that some of the Jews regard this as the Jubilee year, is hardly worthy of a serious notice. It does not appear that the Jews ever kept a Jubilee when they could have done it as God required: it is now thirty centuries too late to begin. And if we are guided by their chronology, we must give up the great Sabbatical type.

More than this.—If we had been called upon two years ago to determine from the types *the time of the year* in which the Lord would probably appear, who of us would not have fixed upon the first month rather than the 7th? The deliverance from Egypt is so often referred to by the old prophets, and the Apostles, as the type or pledge of the great and final deliverance, that if the type were supposed to speak of *time* at all, few, I think, would have looked to any other time.

Is it not therefore the fact that we are brought right into this corner, so to speak, which gives all the power to the typical argument? Let us not then turn things upside down by giving the lesser argument a weight and power to overthrow the greater.

TRUE BEARING OF THE TYPES.

Finally. That we have entered upon a most deeply affecting season, all must admit. That the longest prophetic period which brings the end to view, the *seven times*, with which we may suppose all the others would be squared, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest."

Without any light from the typical institutions, we have arrived at a most impressive period. And if they may be relied upon as a guide in chronology, there are several days now just before us, which may be honored by the great events of the day of the Lord. Among these typical arrangements, the great Sabbath is first to be considered. Granting that the 6000 years began in autumn, and that they terminate this year, which is evidently as near the truth as any one has been able to arrive, it cannot be that they are "complete on the *first* day of the *seventh month*," *if the other types are also to be honored*; for if the type is to have an exact fulfilment, as to time, as soon as the type runs out, the great Sabbath must begin, and that brings the "rest (keeping of Sabbath) that remains for the people of God." The Jews, however, began their civil year at "the feast of tabernacles or ingathering at the end of the year," Ex. xxiii. 16; Lev. xxiii. 39, Deut. xvi. 13; and this feast began on the *fifteenth* of the seventh month." And it will be seen that this will harmonize much better with the supposition that the Advent is to take place on "the tenth" of the same month. The execution of judgment upon the wicked, which follows the Advent immediately, may fill up the intervening time, and the Sabbath of rest begin at the termination of the 6000 years.

The whole series of typical arrangements, besides those which it is supposed may have been fulfilled at the first advent, would then run as follows.—

The day of pentecost, the last type supposed to have been fulfilled at that time, introduced "the feast of harvest or of weeks"—"the time of harvest" extended to "the feast of tabernacles or ingathering." It began with the "wheat harvest" and ended with "the vintage." And every reader of the Bible must be struck with this fact at least, that this arrangement furnishes the most sublime and awful imagery both of the Old and New Testament prophets.

"In the time of harvest" the reapers are to "gather the tares in bundles to burn them." "The earth is reaped" of what "wheat" there is, and this is gathered in; and then comes the vintage, when "the vine of the earth is gathered" and "the wine-press is trodden by the King of Kings, and Lord of Lords." So the prophet enquires, who beholds the great Actor in that scene, "Wherefore art thou red in thine apparrel, and thy garments like him that treadeth in the wine fat." And this is to be when "the year of his redeemed is come." It might fall between the day of atonement—the tenth—and the feast of tabernacles—the fifteenth—and before the end of the year, when the Sabbath of rest and rejoicing comes to those who have borne the burden and the heat of the day.

We wish not to oppose, but to correct some things which do not appear to have been properly considered, and to suggest that while we avoid the devices of the old enemy on the one hand, we beware of those on the other. The end of the voyage must be near. All is commotion, and we are surrounded with danger. He only who takes his post with a determination, trusting in God, to watch, and be ready, *every day*, and thus occupy till the Lord comes, will be likely to escape! So may the Lord help us to do! H—e.

The Lord, he is the God.

When God's people have been in the greatest need, he has ever wrought deliverance. When the Israelites were sunk in deep degradation and wretchedness in Egypt, he raised up Moses to be their deliverer, and brought them out with a strong arm. "He divided the sea and caused them to pass through; and he made the waters to stand as an heap." In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He smote the rock that the waters gushed out, and the streams overflowed. He rained down manna upon them to eat, and gave them of the corn of heaven. Thus he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in tents. Yet they tempted and provoked the most High God, and kept not his testimonies; but turned back and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel, so he forsook the tabernacle of Shiloh, the tent which he placed among men.

When that woman Jezebel was encouraged by the fallen state of the Israelites to establish the worship of Baal and Ashtoreth,—the religion of her fathers in the very heart of the promised land—God's people were brought very low. The wicked queen slew the prophets of the Lord, and respecting the state of things Elijah said, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." Yet the Lord said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

When the Lord had punished the land by causing it not to rain by the space of three years and six months, a trial was had, "all Israel was gathered unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the grove four hundred, which ate at Jezebel's table." Elijah arranged the plan of the sacrifices and said, the God that answereth by fire, let him be God. Then did the prophets of Baal prepare their bullock and place it on the altar and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. Then it was that Elijah encouraged them to proceed by his satire and irony. After Baal's prophets had spent the whole day in the vain project of arousing their God, about the time of the evening sacrifice the prophet repaired the altar of the Lord that was broken down, and when he had prepared the sacrifice he came near and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, Oh Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "The Lord he is the God: the Lord he is the God!" The power of the Lord as visible in the answer to prayer, completely overwhelmed the unbelief of the people who had been more or less the followers of Baal.

The difference between vital religion and the heartless form of religion may be illustrated by the portion of God's word just quoted. The living christians have no idols, but worship the Lord alone as God—they know that he is the God that answereth by fire—else their lamps were gone out. But those who are conformed to the spirit of the world, have many gods, dumb idols, whom they worship,—not having turned from them to serve the living and true God and to wait for his Son from heaven, they have no more answer to their prayers than had the prophets of Baal. They cry from morning even until noon. But there is no voice, nor any that answereth. To those who are at this time undecided which to choose, the living vitality of religion, or a useless form, a mere husk, how appropriate the question, "How long halt ye between two opinions?"

As the answer by fire showed the Lord to be God, and the worship of Baal to be idolatry, so does the "present truth" that "Jesus is *ready* to judge the

quick and the dead," by its illuminating influence disclose a fearful amount of lip-service formality and hypocrisy. And the spectacle now presented, the conflict now going on in the world, is analogous to that test which was made on Mount Carmel. Ah! says some one, then you think all the people who do not believe the Lord is at the door are idolators! We do not believe thus, for when Israel was *apparently* entirely idolatrous seven thousand had not bowed the knee to Baal. God knows those that are his, and that there are at this moment many of God's people in the dark respecting his near approach, we doubt not. The most wily, subtle and dangerous device of Satan, has been reserved for the last days, when in great wrath he has come down to do what remains for him to do. That the church for the most part has been taken in this crafty delusion, no one can deny; and that the true people of God are being delivered from its blinding influence, is just as evident. In primitive times—in the days of Christ and his apostles, the church "was clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" but in tracing down her history, we find that she apostatized so much that there was only a remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. Why? Because when the whole church was of one language, and of one speech, they said one to another, "Go to, let *us* build *us* a city, and a tower whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Thus the upbuilding of that tower, *Our Church*, estranges and alienates the professed people of God from their first love. Unlike, however, the ancient builders of Babel, after the confusion of *tongues*—the many sects continue the tower building, and each is sanguine that his will be the only one that will reach to heaven. The truth that the Lord is the God seems to be quite forgotten, and *our church* engrosses the worship of Christendom very generally, just as in the days of Elijah, Israel turned aside to follow Baal and Ashtoreth. And now the Lord is, as it were, assembling the people at Carmel by calling up their attention to the truth—and as Elijah the prophet was to come before the great and dreadful day of the Lord, even so now has the Lord some indefatigable Johns who are clothed with the spirit and power of Elias, and who at this same time are officiating at the sacrifice on Carmel. Yes, the picture is a vivid one—the peace-prophets are trying to infuse by their prayers the spirit of life into that great image which they have set up to worship, the temporal millenium. The cry is, on the part of those that take God at his word, "The God that answereth by fire let him be God!" "To the law and the testimony!" So those who cry peace when destruction cometh, pray for the temporal millenium from morning even until noon, saying, Oh Lord, let thy spiritual kingdom come! But there is no voice, neither any that answereth. A dead, cold, heartless formality prevails—the prayers seem to come back upon the hearts of those that offer them like dead weights. Yet they continue to cry aloud, and afflict themselves after their manner, in order, it would seem, to make the idol live. Were Elijah here in very person, he would doubtless mock them, and in his satire exhort them to cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! Yes, he would tell them that their idol was a god, and would yet do great wonders, for there is a time coming when the way to life will not be narrow, when the road to destruction will not be wide—when the words of Jesus will not be true. The wheat and the tares shall not grow together until the harvest—the field is not the world—the field is the church—so cry aloud, for your idol is a god! Down somewhere between the toes of Daniel's image, there is to be allotted for the thousand years' spiritual reign of the saints, God's *everlasting* kingdom will be pushed out and destroyed when the earth, which is reserved unto fire against the day of judgment and perdition of ungodly men, shall be burnt up! The little horn shall not prevail against the saints until the Ancient of Days comes, and the time comes that the saints possess the kingdom. Cry aloud, for he is a god! When Jesus said, a little while and ye shall not see me because I go to the Father,—it is to be spiritually understood, and means a great while; and "Behold I come quickly," means, it is very doubtful whether I come at all unless it be at death. So cry aloud, for peradventure your god sleepeth, and must be awaked! The second woe [of the sixth trumpet] is past; and the third woe [of the seventh trumpet] cometh *quickly*, only strengthens us in our cry of peace. Then the sun shall be confounded, and the moon ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously; this means before us *moderns*, and is to be fulfilled in the golden age of the Millenium, while the souls of them that were slain for the word of God and the testimony which they held, will be kept out of their inheritance under the altar, crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? For when the Lord said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled; he meant that they should rest a long season after the persecutions had ceased; and the Savior's words, Behold I come quickly, and my reward is with me, to give to every man according as his work shall be, means that he is coming more powerfully by his spirit to build up our flourishing churches, and vindicate the living pious. Yes, doubtless Elijah ironically would fall in with the absurd reasoning of the prophets who daub with untempered mortar, and prophesy peace of Jerusalem when there is no peace; he would doubtless say, in regard to the theory which they serve, cry aloud, for he is a god! But the parallel farther extends between the prophets of Baal and the prophets who prophesy falsely *peace*, respecting the tremendous events which revelation teaches are about to occur. This we shall notice by considering their fate. When Elijah had prepared the altar and the sacrifice, after giving the false prophets time enough, i. e. all day, to prove if their god was a god, at the time of the evening sacrifice he prayed, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The Lord, he is the God! The Lord, he is the God!" And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon and slew them there. The Lord says respecting those that prophesy out of their own hearts, and see visions of peace when there is no peace. Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God, and mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, *neither shall they enter into the land of Israel.*" See page 13. The land of Israel is the land promised to the redeemed—the heavenly country. For thus saith the Lord God, "Behold, 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*. Because, even because they have seduced my people, saying peace, and there was no peace, and one built up a wall [Dr. Whitby,] and lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar that it shall fall; and there shall be an overflowing shower; and yea, great hail stones shall fall; and a strong wind shall rend it." That this wall is the temporal millenium scheme the tower men seek to build up to heaven, is very plain from the connection. But the Lord says, Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye daubed it? So I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. (*The Lord he is the God!*) Thus will I accomplish my wrath upon the wall, and upon them that daubed it with untempered mortar; [why! see Rev. xxii. 18, 19,] and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them. We have supposed that this impressive portion of God's word is peculiarly applicable to our time, and have thus applied it, yet we feel to pray for many, Father forgive them; they know not what they do! We feel to cherish the fervent charity that never faileth, in our souls, to hope all things, etc. But above all we must rejoice in the truth. But the times of this ignorance God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. E. C. C.

Editorial Correspondence.

THE MUSKINGUM CONFERENCE AT McCONNELSVILLE, OHIO.

We arrived at this place on the 28th of August, in season for our meeting. Here we were kindly welcomed by Bro. Marsh, with whom we put up during our stay. In the afternoon of the same day President Weethee arrived, who was introduced to us by Bro. M. As he had never before seen one of our advent lecturers, this was to him and his brethren a very joyous occasion; and it certainly was one of very deep interest to us. Here we found a faithful brother, who had sacrificed all, and had now relinquished his connexion with the infant institution of which he had the care, and forsaken it for the Advent glory and and crown:—a brother who was firm in the faith, constant in labor, and successful in doing good, yet struggling alone, as to any ministerial aid. To comply with the call of such an one for help, affording us an unspeakable satisfaction.

Bro. W. but recently moved to Beverly, Ohio, from Pennsylvania, where he had charge of a college, under the patronage of the Cumberland Presbyterians, of which denomination he is a member. He is now entirely free, and is devoting all his powers to the proclamation of the kingdom of God at hand. His field of labor has been chiefly in the valley of the Muskingum. He has visited and given lectures in a large number of towns in the valley, from Marietta to Zanesville. In some of these places there are distinct meetings of Advent believers who are looking for the coming of the Lord as their *only hope*.

There is a fine field of labor in this valley. If there were six or eight faithful brethren, who could devote themselves to this field, I doubt not they would have "souls for their hire," and see the work of the Lord prosper in their hands, in preparing souls for the kingdom. They cannot expect much in a way of support, only as friends are raised up by their labors to minister to their necessities. Those who go into the field will have to trust in *Him* who once asked his disciples when they had returned from a missionary tour, "*Lack ye any thing?*" And they answered him "*Nothing, Lord.*" Bro. Bogga has already entered the field with Bro. W., and we sincerly hope that the Lord will raise up others.

Our meeting at McConnelsville was well attended in the evenings and on the Sabbath. We had a Bible class in the morning, and lecture in the afternoon, which were rather thinly attended. The stormy weather prevented our brethren from coming in from the country, and having only one or two in the town who believe the doctrine, our congregations were made up chiefly of unbelievers. Many however, heard with candor, and some, we trust were waked up to prepare to meet the coming Judge. Bro. Miller gave *five lectures*, and was heard with interest by them all.

On Sabbath afternoon I baptized Brother Weethee, and one other, in the Muskingum, in presence of a very large audience. This was a solemn and affecting scene. Bro. W. has had his mind exercised on the subject for some time, and had been waiting for an opportunity thus to obey his Lord.

As *McConnelsville*, is a central point in this field of labor, a *Second Advent Depot* has been established there, in the charge of *Bro. Emerson Marsh*. Friends wishing the publications on the advent, or hymn books, can obtain them of him at that place. J. V. HIMES.

Canal Boat, September 6, 1844.

Foreign News.

The Britannia arrived the 17th inst., bringing Liverpool papers to the 4th. From these we make the following selections.

OCCUPATION OF MOGADOR BY THE FRENCH.

The *Messager* of Monday evening publishes the following copy of another telegraph despatch received by the French Government:—

Mogador, the 17th.

"The Prince de Joinville to the Minister of the Marine.

On the 15th we attacked Morgador.

After having reduced to ruins (ecrase) the town and its batteries, we took possession of the island and of the port.

Seventy men, of whom seven were officers, were killed and wounded. I am employed in establishing the garrison of the island. I have placed the port in a state of blockade.

Comformable to copy.

The Vice Admiral Peer of Marine and Colonies."

BARON DE MACKUA.

ENGLAND AND FRANCE.

The foreign news of the last fortnight, will show the ticklish state of our relations with France. It is a truism to say, that those relations have not been so jeopardised since Thiers went out of office on the Syrian question. Indeed, every event that has happened in the interim, has strengthened, on the part of our volatile and clever neighbors, the war mania against England, which sprung into existence under that minister. The blaze of excitement that ruled in France, in 1839-40, on the Eastern question, discovered the latent feeling in the minds of its people towards this country, which it was fondly hoped had expired in the quarter of a century since the downfall of Napoleon, and the restoration of the Bourbons. But the antipathy has been growing stronger every day since and the recent events in Tahiti are its off-spring. The events which have happened in Morocco would not without this predisposing cause, be worth the interest they have created, or the fears they have excited.

The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers. This is narrowing the point at issue. The French have now possession of the small island which commands the harbor of Mogadore. If they retain it, beyond the time necessary for securing the Emperor's submission, the first spark of what cannot fail to involve a general European war, will then have been kindled. But M. Guizot, it is asserted, and generally understood, will be no party to a war arising out of such circumstances: he will retire, and leave to others the responsibility of its conduct. But whatever turn matters may take at the present time, a rupture with France, at no distant day, seems inevitable. Nothing, apparently, will satisfy the war party in that country but slaking its thirst of vengeance in English blood. Such a feeling is lamentable—but it exists; and the only course is, to be prepared for the issue, come when it may. Even if affairs in Morocco take a pacific turn, the next accounts from Tahiti, which are anxiously looked for, may blow the war embers into an irresistable flame.

REASONS for believing the Lord will come, on the 10th of the 7th mo of this Jewish Sacred year, by S. S. Snow, 50 cents per hundred: These can be obtained at this office and that of the Midnight Cry. We expected to have reprinted a part of this sheet in this week's Herald, but have been obliged to defer it. Next week we hope to give it entire. The substance of it has, however, been already given in this paper.

TO CORRESPONDENTS.—We have quite a number of letters on hand which will appear in our next.

Editorial Correspsondence.

LECTURES AT HARRISBURGH, MIDDLETOWN, LANDERSVILLE AND PHILADELPHIA.

We commenced our meeting at Harrisburgh, Sunday, the 8th instant, and continued four days in the old Methodist Chapel. The attendance was good, and the interest awakened on the subject of the speedy advent, was as great as we could expect in these times of political excitement, when there is much more interest to select a President, than to crown the King of Kings. Some were induced by the Advent doctrine to abandon Cesar's Household and give themselves wholly to the work of God. Many were awakened to read the Bible, and to pray, and some to become obedient to the faith of the gospel. The Advent believers intend to procure a place, and have constant meetings on the subject of the Advent, in future.

During the meeting, *Bro. Clayton*, of Norfolk, Va. was introduced to us, with whom we formed a very pleasant acquaintance. He was a member of the P. M. Church, and was at one time a correspondent of the "*Olive Branch*." But he has become a thorough believer in the Advent, ever since the time past by, and now consecrates all to the work. Being a southern man, and desiring to do what he could for the south, he was very anxious that Bro. Miller, myself, or Bro. Litch, should go with him. The field is open, and ripe for harvest. It is possible that Bro. Miller may go south with him this fall, if time be prolonged. We immersed Bro. Clayton in the Susquehanna, in the presence of a large audience. He accompanied us to Philadelphia, and aided us in our work. I trust that he with others who may be associated, will do much for the south, who are now calling for light on the Advent.

We spent two days at Middletown. Bro. Hale raised the standard here more than a year since. His labors were blessed beyond example. There is a good company raised up here who are strong in faith, and waiting for the appearing of Christ.

At Landersville, we had one meeting. Bro. Miller spoke with great power, to the comfort and edification of the saints. We found a blessed company of disciples in this place. The recent Camp Meeting was attended with a great blessing to that whole region of country. Bro. Prideaux and Bogen, are laboring at present in that region.

On the 14th, we arrived at Philadelphia, and lectured at the Museum, and at Julianna st. on the 15th, to large assemblies. We found the cause rising in this city. Meetings are full and the brethren and sisters are united, and engaged in the work of the Lord.

On Monday, the 16th, I returned home, in consequence of necessary duties here. Bro. Miller and others remained, and continued the meetings in Julianna st.

I shall spend next Sabbath, the 22d, in New York and Brooklyn, and the rest of my time, mostly, in Boston, until we sail for Europe.

Bro. Hutchinson has returned to Canada East to labor there for the present, and will not now accompany us to England. Bro. Litch only, is expected to go on with me.

As to this Mission, we still regard it as our duty, to fulfil it, in case time is continued. If the Lord should come in the seventh month, as some of our brethren confidenaly believe, he will find us in the way of what we believe to be our most solemn duty.

J. V. HIMES.

Boston, Sept. 19, 1844.

The English Mission.

This is not a new movement. It has rested upon us with a great weight of responsibility for three years past, and at two different times we have made arrangements to go, but was prevented by the remonstrances of friends who felt that our services were demanded at home. And now after making arrangements a *third time*, the peculiar circumstances of the cause and the remonstrances of friends come up stronger than ever against the mission. The great interest that I feel for the cause at home, and the profound respect that I cherish for the counsels of my brethren, have had a deep impression upon my mind. It has been with some difficulty that I have withstood these considerations. And now, after much prayer and deliberation on the subject, I dare not alter the original purpose to do all in my power to accomplish this much. I cannot expect the sympathy of those who entertain a different view. Neither can I reasonably expect assistance from the dear brethren who have strong faith in the *seventh month*. I do not ask it. Whatsoever is not of faith is sin. We must all act as we can answer to the Great Judge who now "standeth at the door." My Savior may come while I am in mid-ocean. I look for him in sincerity and truth as the next event, and that that next event may now come at any moment. I cannot promise myself an hour, and yet I feel the force of the command to *occupy till He come*. I feel, therefore, that this is my work, and shall feel justified in being found engaged in it, either in its incipient stages or on more full excursion when the Master shall appear.

I have done my duty, thus far, to this country. I have cleaned the skirts of my garments from the blood of all. I feel that I owe a duty to the old world, and if there is time to do it, Providence permitting, I hope to have grace to discharge it. The brethren are calling for help, and the masses are calling for light, and we *must do our duty*.

Bro. Litch will accompany me. A few dollars only, have been received for the mission. But our trust is in God,—*Jehovah Jireth*—"the Lord will provide."

Boston, Sept. 20, 1844. J. V. HIMES.

Bro. Bliss:—If you will publish the following in the next paper, it would take some blame from myself.

CORRECTION.

Some time ago, notice was given of the little band here and direction to any that felt it duty to stop and labor, (and were unacquainted in the place) to Bro. Beckwith, as he lived near the centre and near the depot. I gave it without his knowledge, as I was absent in a different place, but supposed he would be perfectly willing. In your last No., he declined receiving any brethren, it being inconvenient. But there is yet an open door, though we live a little east of the place. Any brother feeling it duty to stop and work for the Lord, may remember this name. H. HEATH.

Springfield, *Mass.*, Sept. 18, 1844.

NOTICE.

Elders Plummer and Cole, will attend a meeting two days, 8th and 9th of Oct., at Rye, N.H., a great tent to be reared. All that can, we hope will attend, to comfort one another.

E. Philbrick.

Letters and Receipts to Sept. 21.

L White $1 pd to end v 8; E C Drew; R Hutchinson; E Pendleton by pm $1 pd to end v 8; H Healey by pm $1 pd to end v 7; Dea J Pepper by pm $1 pd to end v 8; Horace Smith by pm pd to end v 8; J Munroe $2 pd to middle v 7; G S Miles; J Wheeler $1 pd to end v 8; T Sabine, 50 c pd to middle v 8; E P Richardson, S Bradford, F Drew, S Drew, R Holmes, L Chandler, P Dolben, M Bradford, S Stetson and T Mitchell $1 each all paid to end v 8; Deacon Millikin $1.75 pd to end v 8; A Bates $1 pd to 203 in v 9; J Rubden by pm $1 pd to end v 8; A Blackburn by pm $1 pd to 179 v 8; P Tew by pm $1 pd to 137 in v 6; pm Granville O; pm D Richardson $1 pd to middle v 4; EA Manning $1 pd to end v 8; Solomon Leonard $1 pd to end v 8; Joel Baker by pm $1 pd to 174 in v 8; Benj Baldwin by pm $1 pd to end v 8; E Eaton $1 pd to end v 8; pm So Berwick $1 pd to 178 in v 8; John White by pm $1 pd to 153 in v 7; Benj Plummer $1 pd to 206 in v 9; Charles Offutt $1 pd to end v 8; John Tefft $1 pd to 177 in v 8; Sam Adams by pm $3 pd to end v 7; W Wesby $1 pd to 203 in v 9; CO Gale $2 pd to end v 6; S Stewart $1 pd to end v 6; Rev I Sawyer $3 pd to end v 6; Sally Blake by pm $1 pd to end v 8; Catharine Happink $1 pd to 165 in v 7, E March $1 pd to 203 in v 9; D E Bland by pm $1 pd to end v 6; Miss D Maynard $1 pd to end v 8; Dea J H Lagel by pm $1 pd to end v 8; J Meanney $4 pd to end v 8; L Wiswell by pm $1 pd to end v 9; Sam Baldwin by pm $2 pd to end v 7; Seth Howard by pm $2 pd to end v 8; O R L Crosier by pm $1 pd to end v 8; E L Philbrick by pm $1 pd to end v 8; N Bennett $2 pd to 175 in v 8; Mrs Wm Cabbott by pm $1 pd to 204 in v 9; Amos Hawkins by pm $1 pd to end v 8; H Binfield $1 pd to end v 8; Lewis Hodge by pm $2 pd to end v 6; W Wiswell' $2.40 pd to 177 in v 8; Elder A Bolton by pm $1 pd to end v 6; J T Richardson by pm $1 pd to end v 7.

Pm Weathers' Me; pm Brunswick Me $2; A C J Akers O; pm Strafford Corner N H; Henry Barrett; J F Baker $4; Wm Rogers & Co books sent; pm Chenango Falls Mass; pm Hillsboro Centre N H; A H Tomlinson $3; James Merriam; N Hervey; G W Shepardson $2; T L Tullock; J A Trebridge; H Heath; D Burgess; Sam Brown $2; D F Wetherbey $7; I H Shipman $3; pm Harrodsburg Ky; Ali Brick $1; Wm P Minor; J B Sambmayd; M H Binfield; I H Shipman; C Stone $1 send books when in office; Anthony Pierce; Bro Hale received your letter with money enclosed; pm Northfield Me; F G Brown; L Proudfoot; pm Rochester Mich; pm Juliet Ill; pm Battle Creek Mich.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.—Before leaving for Europe, Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the Sabbath. Bro. Hutchinson and Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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AT EASE IN ZION.

The great man sat in his easy chair,
And dreamed the moments were snails,
And that Time's vessel from port was afar,
While idly were flapping the sails.

(Enter stranger bewildered.) "Good sir, canst thou tell—
Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
May it please thee to tell me the hour?"

Still slumbers the sleeper. Thinks the stranger "I trow,
This watchmen deals not in 'deceit,'
As soon I doubt not his answer will show,
And guide my wandering feet."

A long while he waits—and then "canst thou tell—
Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
Oh Watchman, pray tell me the hour?"

The dreaming man then disturbed in his sleep,
Rubs a little his leaden closed eyes,
And begs the intruder no more like a thief,
His slumbers so dear to surprise!

STRANGER.

"A weary lost wanderer, constrained to be bold,
Says thee be pleased to awake!"

WATCHMAN.

"If then you must know, the night is not spent,
All's well! thy rest, prithee, take!"

Enter Pilgrim.

"*The night is far spent, the day is at hand,*
Thus pointed the clock long ago—
That soon on Mount Zion the ransomed shall stand,
The signs of the dawn plainly show.

Watchman, dreaming.

"Where? where is the promise, the night will soon end!"
We're watchful—yet see not a sign!
That soon from the heavens the Lord will descend,
In truth we cannot divine!"

"We charge thee be quiet—we logical men
Can dispose of these things at our leisure;—
To show 'every vision now faileth,' and then
The days are prolonged, is a pleasure."

PILGRIM.

"Thus saith the Lord God, this proverb shall cease,
Eze. xii. 23.
And in my set time the vision shall be.
Hab. ii. 3.
Wo' wo! to the prophets that prophecy peace.
Eze. xiii. 16.
When from desolation there's warning to flee!"
"Wo! wo! to the people that build up a wall.
Eze. xiii. 12—23.
To 'the daubers with untempered mortar'—
Go say to the builders 'Behold it shall fall!'
And warn thou 'Jerusalem's daughter'!"

E. C. C.

Rome as She is.

The following letter from Rome gives a very good idea of the splendor and pomp that the Man of sin still displays.

LETTER FROM ROME.

From the home of the Cæsars, health and greeting! I wrote you 4 days ago, and now resume my correspondence in the Eternal city, where we have been four days, in time for all the ceremonies of the Holy week. In my former letter, I gave you an account of what I have seen from Havre here, and now I am so full of the sights of to day; that I must needs give them to you.

I have just returned from St. Peters! Would that I could convey the slightest idea the magnificent spectacle which I have witnessed. No discription of mine, however elaborate, could do so. About ten this morning, I stationed myself behind one of the gigantic colums which support the great dome, and found the staging erected upon each side of the sepulchre, already crowded with ladies. The space between the High Altar and the Chair of St. Peter, was richly carpeted, and two thrones were placed within the enclosure, for the use of the Pope. Upon either side of the great throne were ranges of seats covered with tapestry, for the Cardinals; and back of these, galleries richly hung with crimson damask and gold, for the reception of the many Princes and distinguished personages at present in Rome. Upon two tables placed beside the altar, were set out the golden vessels of the communion service. Around the space reserved for the dignitaries of the Church, were ranged the gentlemen of the Pope's body guard, their rich attire in keeping with the splendor of every thing around. From the grand canopy of gilded bronze, eight feet in height, rising above the high altar, and brilliant with the light of over one hundred enormous gilded lamps, which ever burn before it, down to the great door of the church, were ranged double files of soldiers of four different regiments, who kept the naves free for the passage of the procession. The other parts of the immense edifice were occupied by crowds of peasants, citizens and strangers, who knelt before the various altars, or paced the aisles, and with whose mingled attire, shone out at intervals, the bright spear heads, and burnished mail of the Swiss Guard.

At about eleven o'clock a burst of music announced the coming of the Pope. The great doors were thrown open, and preceded by the officers of his guards, the great body of the priesthood, bearing upon cushions of velvet and gold, the various insignia of his office, and by the Cardinals, robed in their splendid dresses, came the successor of St. Peter, seated upon his throne, and borne by twelve dignitaries, clad in scarlet. Over his head was borne a canopy of the richest tissue, sown with silver, and upon either side was carried an enormous fan of Ostrich feathers set in gold. The passage of this gorgeous procession up that vast aisle, was a brilliant and imposing spectacle; the effects of which was heightened by the kneeling of thousands who bent down at its approach.

The Mass which immediately commenced, was indeed grand, and the vast dome which soared up to Heaven over the crowded multitude, rang with music, such as I never hope to hear again. Could I have stood where I did, and have shut out from my view the gleam of armor, the glitter of splendid attire, and all the pomp and circumstance of earthly power and regal state which all around bespoke, and have heard alone the burden of that glorious chant go up to the o'er arching heaven of that wonderous vault, I should have been ready to exclaim, "the very spirit of Religion indeed is here—acceptable to God must be such an homage;" but the long lines of marshalled troops, the robes gleaming with gold and flashing with jewels, all witnessed to the wealth and told the power of the earthly sovereign, and I could not help thinking that the meek form of Religion was obscured with the gorgeous habiliments of *State*.

Shortly before the termination of the service, I left the church and stationed myself beside the Egyptian Obelisk in the centre of the piazza, in order to see the next great ceremony of the day—The Papal Benediction. The pealing of bells, the eager and strained gaze of the people, the floating of scarlet robes, and the gleam of crucifix and cross in the balcony over the great entrance, told that the august ceremonial of Rome and of the world, was about to commence. At least *one hundred thousand* people must have been gathered in the dense sea of restless life, which swayed and rolled about me. From the very Portico of St. Peters, covering steps and square Collonande and Fountains, and choking the streets beyond, stretched the thousands. The three broad flights of stone which lead up to the church, were thronged with towns-people and peasants of the better sort, the men with high peaked hats of felt, bright crimson sash, and corduroy breeches, gay with buckles and ribbons—the women with colored gowns, and square head-dress of white, and broad and gaudy waist-bands. The space between these and the obelisk was occupied by some six thousand troops, forming a hollow square. Beyond them the remaining space was densely thronged with carriages, filled with ladies, and under the very wheels, and packed in between the horses were wedged numbers of the populace. And a motely mass they were—peasants, who could boast no peaked hat nor muslin head-dress, but who came clad in rags, looking as though their bed was the furrow, and their house where water was not to be found. Priests of countless grades, in hooded gowns of black serge, or scarlet—Pilgrims, who had paced many a weary mile, from other lands and distant provinces, with staff, and scallop shell, and sandal—Monks

with brown and dark sackcloth—venders of beans, and chesnuts, cauliflowers and oranges, shouting their discordant cries, and doubtless blessing the advent of Easter, which descended upon them in a shower of Baiocchi. Such an admixture of splendor and poverty—such a multitude of men—such a variety of classes, and such a contrast of conditions, I can scarce expect ever again to see crowded into one place. In the curtained galleries above, the Prince, with the revenues of a province—magnificent in his attire—radient with crosses and orders, and elevated above the heads of the peasants below, who, browned by exposure, hardened by toil, ragged with poverty, kneel upon the ground!

The clang of bells soon ceased—the last chime of the hour of noon was dying away—a stir in the balcony, and behold, upheld upon the shoulders of his attendants, Pope Gregory the Sixteenth advances to bless the myriads around! He rises, and, as one man, the soldiers kneel, the people uncover their heads, and stillness the most profound pervades the square. With slow and majestic motion—with signing of the cross and hands outstreached he pronounces his benediction; and as he sinks again into his seat, the soldiers rise, and the roar of cannon from St. Angelo announces that the august pageant is over.

April 8th.—I saw last night another grand sight connected with the solemnities of Easter—the illumination of St. Peters! I wish that some ingenious Webster would invent a new set of superlatives—in attempting to discribe such sights as are to be seen here, one finds himself greatly at a loss for sufficiently *large* words; and he is forced to string together the existing ones *ad nauseam*. At about twilight I found myself again in the Piazza, watching the process of lighting the lamps upon the facade and dome. This service, as you know, is so extremely hazardous that the men who perform it are previously absolved.

The appearance of the church for the first hour or so, was extremely beautiful. The whole front, columns, windows, doors, and belfry, brilliant with light, soft as moonlight—rows of lamps extending along the triple piazza, and hung between the columns; the great dome, as well as the two literal ones, was covered with lights most beautifully arranged. As the darkness gradually deepened, the scene grew more enchanting—the coup d'œil was such as the Piazza de San Pietro alone could present. The crowd of the morning again filled the square—the windows of the surrounding houses, gay with ladies and uniforms; the mounted guards, with steel casques and drawn swords, stationed at different points through the square; the Grenadiers drawn up before the entrance of the church; the music of the different military bands; the clattering of the hurrying carriages, the red glare of the links borne before the equipages of Cardinal or Prince; the restless and turbulent crowd, united to form a scene singularly imposing and picturesque. As the great bell of the church chimed the hour of eight, "a change came over the spirit" of the scene, at once startling and magnificent. In an instant as if by the wave of some enchanted wand, the myriad lights of pale and softened lustre, shot up into a broad red flame, and the wide circumference of the Piazza, the grand facade, and the majestic dome, rose from the bosom of the circus of Nero, a mountain of fire. The effect of this instantaneous change is wholly indescribable—it can only be *imagined* by one who has beheld the vast pile of St. Peters, and whose mind is familiar with the various elements which make up the grandeur of the scene. *In itself*, it is richly worth the voyage of three thousand miles.

Monday night, April 9th—One scene more of splendor, fully in keeping with those I have attempted to discribe, and the seal is set to the glories of the Holy Week. After the illumination I was almost afraid to be present at the fireworks this evening, lest they should weaken the impression created by what I had previously seen. Greatly, however did the reality disappoint such a supposition. The hour of dusk found the open square facing the Alian Bridge thronged to excess—the crowd seemingly composed of the same materals as that which thronged the Piazza San Pietro the preceding night. The same admixture of Cavalry and Infantry, patricians filling the balconies and windows of the neighbouring houses and occupying the chairs which were placed upon the banks of the Tiber, and hired out for as many Paoli as curiosity could give—the plebians choking up the bridge, piled up upon its ballustrade, and clinging to its statues, gesticulating, laughing, wrangling and swaying to and fro, as the troops stationed at each end of the bridge moved to enforce orders, and making altogether just as much riot as they dared make with bayonets in front and horses in rear. For two hours, or more, the crowd continued to receive accessions, until from the castle far down the streets leading to the river, spread one sea of upturned faces, watching with impatience of growing fatigue, the black mass of the vatican place, from those whose towers was to come the signal for display that they had assembled to see. While I was engaged in watching their movements, and in trying to understand their mongrel Italian, the glare of a rocket lit up the dome of St. Peters. Another, and another shot up in quick succession, followed by the roar of as many cannons; and instantly from the bosom of the Castle of St. Angelo, (formerly the Mausoleum of Adrien,) went up a flight of balloons, some twenty in number, followed by a host of rockets, scattering gold and silver stars—these were succeeded by a magnificent burst of fire, covering the whole front of the castle and representing the eruption of Vesuvius—and then, for more than half an hour, succeeded an infinite variety of fountains, wheels, flowers, jets, girandoles and rockets, running through all the combination of Pyrotechny, and forming a display of unparalleled splendor. At times the whole castle was wrapped in a mantle of the densest smoke, from the bosom of which would shoot a host of rockets, or the quick flash of exploding cannon—and again, castle, bridge, and river would glow in the broad glare of some grand outbreak of fire, which would tinge even the distant cross of St. Peters, and the crowded pallaces of the vatican. The whole concluded with a cascade of colonred fires, which, sweeping up to the height of some twenty feet from the whole front of the castle, formed a glorious sheet of flames, and poured its golden sparks far over upon the bridge and into the waves below, making old father Tiber blush with hues of sunset!

To-morrow, I go to see sights of a different kind. Not the splendor of a Papal procession; the glories of brilliant illumination, nor the shows of artificial fireworks—but things far removed from today, and not the creation of the men of *to-day*—but carrying the mind back into the embraces of a glorious antiquity, and bringing the man into contact with the mementoes of a majestic age.—*Corres. Baltimore Patriot.*

FOREIGN.

Troubles in Italy.—It is not to be questioned or concealed, that things in Italy are tending to a crisis. That crisis will come as certainly, as that there is power in truth and civil liberty to burst the bonds of religious and political slavery. The Italian mind will not much longer bear the crushing weight of Papal despotism. There is evidently a restless state of mind in that country. Intelligent men there are watching the signs in the political heavens with a vigilant eye, and ready to take advantage of any movement to relieve themselves and their countrymen from Papal bondage. The London Patriot contains a letter, dated Florence, Aug. 13th, which says:—

"The discontent in the Legations, upon which the military commissions and executions appear to have had but little influence, will, it is generally believed, assume a more palpable form, if the affairs before Tangiers confirm the belief entertained in Italy, that a broil between the great Powers is impending. Many symptoms indicate the anxiety of the Papal Government, and the precaution it is adopting to meet contingencies. Under any circumstances, depend on it, as I wrote you from Forli, if amelioration do not take place in the Papal system of administration ere long in right good earnest, perhaps this winter, but at all events the next, will not pass over without serious troubles in Italy."—*N. Y. Evangelist.*

Not Without Reason.—The English papers mention a rumor which prevails at Rome and elsewhere, that the old Pope is constantly laboring under a painful foreboding of some impending calamity to his church, and that he has in consequence, sent to his bishops a form of prayer in reference to this point. If his Holiness does not tremble at the approaching doom of his apostate church, he might well do so. As sure as prophecy and providence coincide, and God makes good his declarations, a fearful calamity awaits him; and all the signs of the times—even the very successes of Rome, give indication that it is not far off. Of all destinies, the Pope's is the most to be shuddered at. The poorest child of human calamity, that groans in affliction and eats the bread of bitterness, is not half so worthy of pity as he.—*N. Y. Evangelist.*

Spain.

The great "conspiracy" at Madrid is now admitted to have been a delusion. When this confession had been made, news arrived from Pampeluna that several of the principal officers of the staff in that city had been arrested for participation in the supposed plot!

Portugal. The accounts from this country indicate a brewing storm. Senhor Costa Cabral has resorted to measures of an extremely arbitrary character. A "monster prosecution" was in course of preparation, or rather series of prosecutions, for the trial of persons implicated in the last revolution.

Circassia. The accounts of Circassian successes over the Russians, are confirmed by way of Trebizonde. Not only were the Russians defeated at Erbend, on the Caspian sea, with the loss of 2000 men, but subsequently they were routed in attempting to storm the fortress of Gratigarsk, in the Upper Caucasus. At the last accounts however, the Russian army was receiving large accessions to its strength, and the probability is that it will yet prove too powerful for the hardy and intrepid mountaineers.

We find the following in a Constantinople letter:

"To the accounts we have received from the Caucasus of the defeats sustained by the Russians, we have to add that the mountaineers have gained the defiles of Demir-Kapon, so that the communications between Georgia and the Russian army are intercepted. In a note recently delivered by M. de Titoff to the Porte, complaining that the Divan, directly or indirectly, was still supporting the Circassians, it is declared that the chief Ali Bey Senegla, who, by the desire of Russia, had been banished to Bola, still kept up, without any impediment, a constant correspondence with his countrymen. The Turks openly sympathize with the Circassians, and exhibited the most extravagant joy at the late defeat of the Russians.

Italy. Letters from Leghorn, state that Austria is so well aware of the dangerous position to which the evils of pontifical misgovernment have brought the Papal States, that it has opened negotiations with the Holy See, with a view to the secularization, as far as possible, of that Government. The Court of Rome resists, and will continue to do so, and it is said that the Austrian Government, foreseeing that circumstance, has addressed the French Cabinet, to invite it to join with Austria, Naples, and Tuscany, to oblige the Pope to make such reforms as the safety of Italy may demand. The King of Sardinia is not included in the negotiation, from which it is supposed that he is opposed to it.

The latest accounts from Egypt state that Mehemet Ali had abandoned the intention of design-

ing power. His absence lasted but four days, and had returned to Alexandria to carry on the government as usual.

Texas.—The New Orleans Picayune of Sept. 6th, says:—

At an early hour yesterday morning a Texan vessel, the schooner Star, arrived at this port twelve days from Galveston, having on board Mr. E. O. Carr, with despatches for the U. S. Government, and for the British and French Ministers at Washington City. The despatches are supposed to refer to the invasion of Texas. General Woll, with some 10,000 of the advance detachment of the Mexican army, has, it is said, arrived on the banks of the Rio Grande. The despatches were forewarned by yesterday's mail. This is indeed deeply interesting intelligence, and may be supposed to have created great excitement in Texas.

Letter from Bro. Crosier.

Dear Bro. Himes,—We held our Camp meeting at Canandaigua, as resolved upon at Scottsville. This is a field that had scarcely felt the sickle; but God's servants have reaped to his praise, their joy and the people's good; and there is now in Canandaigua a band who meet three times a week to pray and talk of the "blessed hope" which we believe will soon be changed into a glorious fruition. The good Lord in his bounty, far exceeded our most sanguine expectations. The brethren and sisters came together from different and distant places with happy hearts, strong faith, and buoyant hopes of soon entering the kingdom. Bro. Barry came with tents and a large company from Rochester, whose all seems consecrated to the cause of our coming King. The lecturers generally spoke "in demonstration of the spirit and power." While the Holy Ghost moved to speak and hear, the truth seemed like "apples of gold and pictures of silver."

We needed no weapons stronger than faith in God and kind treatment to keep in check the wicked. Many from curiosity crowded to hear sister Hersey, who were almost unawares divested of their prejudices, and captivated with the charms of truth. I hope none of our sisters upon whom the spirit is poured, will withhold their talents and influence in this important crisis. They are among the most useful laborers in the field. For authority see Luke ii. 36—38, and Acts ii. 17, 18. Whom God calls let not man reject. Let worldly honors be trampled in the dust, and our eye fixed steadfastly on the star of our hope. O, we need to be baptized into this present truth, through it sanctified and by it stripped of all pride and selfish or earthly policy and adornment, that the beauty of holiness may shine forth in its native attractiveness.

Yours in hope.

Larned's Corners, Ont. Co. N. Y. Sept. 16, 1841.

Letter from Bro. A. Clapp.

Dear Brother Bliss,—I have had the privilege of attending the Camp meeting at Newington; and it has truly been a refreshing season to the saints of God. A goodly number of lecturers were present, filled with the Holy Ghost; and their labors were greatly blessed. God poured out his Spirit gloriously, backsliders were reclaimed, and a goodly number of sinners hopefully converted. It was a very large meeting, and one of the best Camp meetings I ever attended; as many of the lecturers say, it was truly the Lord's meeting.

A great concourse of people were present on the Sabbath, a great deal of truth was poured into their ears, and I pray that it may prove a savor of life to a large number of the multitude; good order prevailed through the meeting; excepting that the ungodly were exceedingly wicked,—holding mock meetings, having mock communions by themselves, and blaspheming the name of the great God, for which they will soon feel the hot thunderbolts of his wrath. Oh my God, have mercy on them. During the exercises on Monday, about eleven o'clock, A. M., the attention of the congregation was arrested by a singular phenomena in the heavens.* This wonderful sight made a deep impression on the people. Some were afraid, but many more were filled with unspeakable joy and full of glory, in believing it to be one of the signs spoken of by God, which speaks the coming of Christ very near, yea, glory to God, very near. The whole encampment was as solemn as eternity. Many sinners and backsliders at this very time were begging of God to have mercy on their souls, and Christians were praying and agonizing for them. Some found mercy, but O, the door of mercy will soon be closed. We see that God works mysteriously. Dr. Crary and brother Batchelor have just returned from a visit to sister Matthewson. They say she remains about the same; and takes no food. The doctor says she has no disease about her. Although she lays on her bed in her room, yet she speaks like one risen from the dead; and her voice goes through the land, louder than peals of thunder, saying, time is short. O reader prepare to meet thy God.

The believers on the ground were strong in the faith that Christ will soon come; and many believe that he will come this fall. During the meeting fifty happy believers followed the footsteps of their blessed Savior, by being buried with him in Baptism—a beautiful emblem of his death, burial, and glorious resurrection, I hope all these happy souls will walk in newness of life. On Monday evening the tavern stand near the ground-house, and two barns were burned to the ground. The landlord had just obtained a license to supply the servants of the devil, that visited the Camp ground, with liquid poison.

On the morning the meeting broke up, the ordinance of the Lord's supper was administered to a large number of believer's; and it was truly a blessed season.

Many individual cases that received special blessings, might be mentioned, but God knows it all; let him have all the glory. Many thanks are due our beloved brother Parsons of Berlin, for his untiring zeal and management of the meeting. If God had not put it into the heart of this brother to have this meeting, the saints of God would not have enjoyed this rich feast. May God be praised that he has so gloriously displayed the riches of his grace in the hearts of the people at the Newington Camp meeting. Amen. Yours, waiting for Jesus,

Hartford, Sept. 1841. Aaron Clapp.

Letter from Bro. Jonas Merriam.

Dear Bro. Bliss,—There is one chain of prophecy, marked off by definite periods, and bounded by the plainest monuments, which carries us, as it seems to me, with unerring certainty, to the end of time. And, as we have now arrived almost at the last link in the series, we are, beyond all question, at the closing point of the world's history. It is indeed an astonishing fact, that the six trumpets of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the Church, is not as to the period of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend the prophetic periods much beyond the present points, without annexing to them a temporal millenium, and as the doctrine of a temporal millenium must stand or fall according to our exposition of the seventh trumpet, it is a question of momentous concern,

What does the Bible teach concerning it?

The advocates of the temporal theory say, that when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," (Rev. xi. 15.) then the temporal reign begins. The original terms, rendered Lord and Christ, are in the Genitive, or, as we say in the English, possessive case, which all grammarians know denotes property or possession. The meaning is, the kingdoms of this world are become the possessions of our Lord, and his Christ. Parallel to this, is the passage in Ps. ii. 8,—"ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The next verse informs us how the possession is disposed of. "Thou shalt brake them in pieces like a potter's vessel." Thus, we perceive, the wicked are to be cast out of the inheritance and destroyed. By what authority is the *iron rod of his anger* converted into *golden sceptre of his love*, or the *dashing in pieces* an earthen vessel, construed to mean its *careful preservation*? The last expression of verse 17, "and has reigned," is rendered in an ancient version, "and hast obtained thy kingdom." This is parallel with Dan. vii. 14, "And there was given unto him dominion, and glory, and a *kingdom*," &c. The latter clause of the 18th verse, "And he shall reign for ever and ever," is parallel to the latter clause of Dan. vii. 14, "his dominion is an everlasting dominion, which shall not pass away," &c. Thus, it is obvious, that the kingdom set up at the sounding of the seventh trumpet, is none other than the *everlasting kingdom of glory*.

That this kingdom cannot be temporal, is evident from various considerations. 1. If it were so, it would be the richest blessing ever conferred on man: but, in Rev. viii. 13, we read, woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." A wo in scripture "always denotes a heavy calamity," says Brown in his Bible Dictionary. Hence we find the first and second wo, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now by what rule of exegesis, is the third *wo* interpreted to mean the *crowning blessing* of the world. 2. If it were a temporal reign, time would then continue a thousand years, and many believe 365 thousand years: but in chapter x. 6 we read, "that there should be time no *longer*." Or, as some render it, "there shall be no longer delay," that is, of God's judgments. 3. If it be a temporal reign, the triumphs of the cross will then abound over all the earth, and the blessings of the gospel be universally diffused: but the Bible assures us, verse 7th, that "the mystery of God" will then *be finished*, or, in other words, the gospel dispensation will then be closed, and that too when it shall *begin* to sound. 4. If it be a temporal reign, it will usher in the pacific period when the nations shall learn war no *more*: but we find, chap. xi. 18, "the nations were angry." The original word here translated nations, seems rather to mean the masses of the wicked, which corresponds precisely to the popular outbreaks and spirit of revolt, that is bursting forth like lava from a volcano, almost all over the earth. 5. If it be a temporal reign, the grace of God, the expression of his infinite love, will then be communicated to all the inhabitants of the earth: but the Bible assures us that God's "wrath is come." Is the denunciation of divine wrath a promise of the world's conversion? 6. If it be a temporal reign, it will be the time when all *the living* will be converted: but the Bible assures it is the "time of *the dead* that they should be *judged*." The Greek word rendered time means a specific, or *appointed time*, corresponding to the idea that "he has appointed a day in the which he will judge the world in righteousness." Says Bloomfield, a distinguished critic on Greek, this is the time of the *righteous dead* that they should be judged or avenged. This then is the resurrection of the righteous, and the destruction of their enemies, as is expressed in the latter clause of the verse under consideration. The reward given to "them that fear his name *both small and great*," can be no other than the retribution of eternity. 7. If it were a temporal reign, the wicked would then be converted and *saved*; but the word says, "that thou shouldst *destroy* [the French version has it *exterminate*,] them that destroy the earth." Thus every circumstance connected with the seventh trumpet, accords most perfectly with the advent faith. How intelligent christians can so effectually pervert, distort, and I may say, *annihilate* the plain teachings of the Bible, so as to harmonize it with a temporal millenium, is unaccountable to me. If the fearful denunciations of Jehovah's vengeance is expressed in a *wo trumpet*, are but the tender expressions of his mercy;—if the *closing terminus* of gospel time, brings us to its continuance almost *ad infinitum*;—if the *winding up* of the gospel dispensation is but the *commencement* of its power;—if the *angry state* of the nations indicate *universal harmony and love*;—if the pouring out of *God's wrath* denotes the *mightiest* energies of his *grace*;—If "the time of *the dead*, that they should be judged," is the conversion of *the living*,—if the retribution of the saints is to be in a kingdom from which they

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* It consisted of numerous concentrated circles, or rings of different colors around the sun, of which our brother was so good as to send us a diagram; but it so nearly resembled many like appearances which have of late been seen, that we have not been to the expense of an engraving.—*Eds.*

Circles Round the Sun.—At about ten o'clock this morning a phenomenon in the heavens attracted much attention. It consisted at first in a large rainbow circle round the sun. The colors were very bright and beautiful. Soon other circles and half circles appeared, rendering the phenomenon more wonderful and interesting. We suppose the whole was caused by a gathering of moisture just over the zenith of the horizon so that the sun's rays had all the effect which they give when from the west they fall upon the descending mists in the eastern sky and form the gorgeous rainbow.

The beautiful spectacle referred to above, was visible until about 2 o'clock to-day. We are promised by one of our astronomers, a report of his observations for to-morrow's paper.—*New Haven Palladium, August* 9.

are to be personally excluded;—and finally, if the *destruction* of the wicked, is their *eternal salvation*; then indeed is language unintelligible to me. Can German hermeneutics, or American universalism transcend this! The solemn truth is, this passage speaks forth in *thunder tones* of "the end of indignation," and the glory, that is *soon*, VERY SOON to burst upon the enraptured vision of the saints. Let us with confiding hearts look to "the author and finisher of his faith," saying,

"Be thou the trembling sinners stay,
Though heaven and earth shall pass away."

JONAS MEARIAM.

Portsmouth, 16th Sept., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 2, 1844.

Mission to Europe.

At the earnest solicitation, and advice of the brethren and friends of the Advent cause, and the demand of our labors at this solemn crisis at home, we have concluded not to go to England at the time we expected. The recent remarkable movement among the Advent brethren on the *time*, and the great work which God is doing for his people, certainly gives a new indication of the near approach of the glorious Bridegroom. We therefore submit all to God, and stand ready to do his will, as he shall guide and open the way before me. I am more than ever convinced that the Advent of Christ is now at the door, and that our chief business is, to make a full preparation for the judgment.

THE TIME.—We this week publish the article of Bro. Snow, on the seventh month entire; and also a letter from Sister C. Stowe of *Hillsboro'*, on the same subject. We have received No. 18 of Bro. Storrs' Bible Examiner, which contains his views of the time, having committed himself in full on the tenth day of the seventh month. Next week, the Lord willing, we expect to give it entire in this paper. In the mean time, we are getting out an extra sheet for gratuitous distribution, which will be out in a few days, containing the articles of Bro. Snow and Storrs, together with our own position on this momentous question. May the Lord guide us all aright at this thrilling crisis.

Friends will send in their orders and aid us in the circulation. We shall publish by the hundred thousand. *Conditions, gratis.* Those who wish to aid in the circulation, can give what they please.

NOTICE.—Bro. Litch expects to be in Providence R. I., next Sabbath.

THE MESSAGE.—No. 2 of this work is now out, and ready for delivery.

A CAMPMEETING will be held at Southbridge, Ms. commencing the *14th of Oct. Particulars hereafter.*

All Things Made New.

Rev. xxi. 5—"And he that sat upon the throne said, *Behold I make all things new.*"

It is natural to inquire at what time and by whom this declaration was made? and what is implied in it.

We can ascertain the relative time "these true and faithful words" were spoken by reading the preceding connexion, xxi: 1—4. And I saw a new heaven and a new earth! for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God *himself shall be with them*, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the *throne* said, Behold I make all things new. Math. xxv. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It was Jesus whom John saw enthroned in the new creation, for we read that God hath "appointed" his "Son heir of all things, by whom also he made the world," Heb. i. 1. And thou Lord *in the beginning hast laid the foundation of the* earth: and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment; *and as a vesture shalt thou fold them and they shall be changed*—10, 11, 12. The same "word of the Lord" which established the creation "in the beginning" will accomplish the new creation. "He spake and it was done, he commanded and it stood fast." He that said "*Let there be light*" and perceived the immediate echo to his mandate, "*there was light*," will quickly proclaim, *Behold I make all things new!* While the morning stars and all "the Sons of God" with the innumerable company of the redeemed, will respond, *It is done!*—Rev. xxi. 6.

The glorious state of "things" when made "new" is presented in the description of "*the city* whose builder and maker is God—that city which will have no need of the sun, neither of the moon, to shine in it, for the glory of God will lighten it, and the Lamb be the light thereof." Again, we read "There shall be no more curse"—when at the fiat of "the Lord God omnipotent" all things are created new. This then is in the restitution of all things spoken of by all the holy prophets since the world began. All that Eden was, Eden will again be in "the redemption of the purchased possession, the setting up of the kingdom of God." Do we "according to his promise look for new heavens and a new earth, wherein dwelleth righteousness," then "beloved, seeing that ye look for such things be diligent that ye may be found of *him in peace*, without spot and blameless." 2 Pet. iii. 13, 14. For it is only to those that endure to the end to whom the promises are made. "He that *overcometh*" saith he that maketh all things new, "he that *overcometh* shall inherit all things! To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne. And of the redeemed *it is said, These are they that come out of great tribulation.* Then let us pray always and not faint, though all the powers of earth and hell are arrayed against us. Strong in the Lord let us do what our hands find to do with our might, for yet a little while he that shall come will come and will not tarry." E. C. C.

THE TEST.

BRO. BLISS:—Many of our dear brethren abroad, seem to feel sorrowful and unhappy, on account, as they say, of the fact that some of our lecturers and speakers are disposed to make a belief of the coming of the Master on the "tenth day of the seventh month," the test of our entering into the kingdom. Upon this subject, I wish to make a few remarks. I think the Apostle of the Gentiles has told us plainly what our test is, in the following places: viz. 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all *them also that love* his appearing." And again, Heb. ix. 28, "So Christ was once offered to bear the sins of many: and unto them that *look for him* shall he appear the second time without sin, unto salvation." Now what does the apostle mean by the words "look for him," and "love his appearing?" Ans. Think if a person really loves the appearing of Christ, and looks for him in a bible sense, he will not only keep himself holy so that the "wicked one" touch him not, and strictly attend to all the simple and plain duties of religion, be willing to suffer distress and persecution for Christ's sake,—but must "live by every word of God." He will receive the "whole truth, and search what, and what manner of time the glory will follow." While then he searches, he is required by God to walk up to all the light he can obtain and should he at all refuse, the light becomes darkness. Read the following words of our Master, which I think must convince every one of us, that Jesus knew there would be different degrees of light on the subject of the time of his coming. Luke xii. 47, 48, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with a few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. With these things before me, I give the following, for what I consider the bible test.

1. We must be perfectly holy.
2. We must reject all of God's word.
3. We cannot fellowship those who reject part of God's word, and teach and believe "fables," whether they be churches or individuals.
4. We must believe that to be the word of God, which we can obtain reasonable evidence is such, without requiring "signs and wonders" to confirm us.
5. If we obtain evidence of the definite time of Christ's coming, we must walk up to it both in faith and works. But I must close by saying, for one, I expect my Lord this fall.

EDWIN BURNHAM.

LETTER FROM BROTHER F. E. HOELOW.

MESSRS EDITORS.—There has been a meeting of the A. B. Commissioners for foreign missions, held in this town this week, and about 700 called ministers of the Gospel present, many of them, men of superior abilities and of great eloquence, and I was present only once or twice, but I felt my heart burn within me, when I heard some who really seemed to have the love of God in their hearts, so blinded as I conceive as to what is soon to take place, and the question comes to my mind, why is it so? but the answer is at hand, God knoweth the heart. *Dr.* as he is called, Parker, of Philadelphia, made a short address in the evening, and had great faith in the Lord's accomplishing a great work in a few years—and he quoted from Rev. 14th chapter, 6th verse, but did not say anything about the 7th verse. I felt to thank God I had the Bible to read for myself, and that because a man professed much learning, I was not to follow him any farther than he preached the truth.

One missionary spoke of sitting down with Abraham, Isaac and Jacob, in the Kingdom of Heaven, and then spoke as though he believed in nothing but the resurrection of the spirit. Methought had the *Revd. Dr.* Peter *D. D.*, a fisherman, who preached the Gospel when our Savior was upon the earth, appeared in their midst, he would scarcely have been permitted to preach about the net having followed cunningly devised fables when he made known unto them the coming of our Lord, but was one of the eye witnesses of his majesty—and Paul could not be permitted to preach unto them about the resurrection of dead—no, those who are preaching the solemn truths of God, are treated as the off-scouring of the earth; but as for me, sink or swim, live or die, I am for truth, and while we have the truth, let us hold on till our Master shall appear, where we can enjoy happiness without alloy. I would say to those whom I could influence in the least, give up everything, rather than your faith on the Lord Jesus Christ and in his speedy coming, to make you immortal; and while I believe in the spirit of the living God, acting upon his children in a mysterious manner at times, yet I would not knowingly wish to do anything that should turn any one away from seeking the Lord, for the Lord requires of man nothing but what is

right and rational; yet I believe in the Holy Ghost which purifies saints and convicts sinners.

I cannot but think God has some more children among the clergymen who will yet embrace the Personal advent of our Lord and Savior, as being the next event in prophecy, and that the conversion of the world is a dream. I am not a Pauline, a Perfectionist or Millerite, but I feel to thank God for his goodness in raising up brother Miller to give this world warning that the Judgment was at the door. O! the goodness of God, how unsearchable and past finding out. Truly yours.

FRANCIS E. BICELOW.

Editorial Correspsondence.

CINCINNATI AND THE WEST.

Since the tent meeting was held last year in this place, much has been accomplished in the Advent cause in this city and vicinity. A noble company of believers have been raised up, who are laboring to advance the interests of the Redeemer's Kingdom. Being shut out from every convenient place of worship, they have put up a cheap and convenient place, which will accomodate from two to three thousand. The usual congregation is large, and is composed of the serious and reflecting. When any interesting lecturer from abroad is announced to speak, it is quite to small for the multitudes who flock to hear.

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by Bro. Jacobs. Each afternoon and evening were devoted to lectures chiefly by Brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind. Very many could hardly believe that it was the man of whom they had heard so much *gossip*. "Is this the doctrine?" said an humble disciple. "Yes, this is all we preach." "Then I have lost much, for this is Bible doctrine. My minister advised me to shun the meeting of the '*Millerites*,' so I never attended one before. *How much I have lost!*"

The last day, being the Sabbath, there were many friends from the country who united with us in an interesting communion, in which more than five hundred participated. Brother Brewer immersed 11, Sabbath noon. It was a solemn season, and I doubt not conviction of the truth was fastened on many hearts.

On Monday morning we met at the Tabernacle at 8 o'clock, for prayer, and to take the parting hand. This was a most affecting and solemn scene. Yet joy was mingled with our sorrow, by the faith we cherished of soon meeting again in the Kingdom of God.

WESTERN CAT.

Three volumes of this paper have been published at Cincinnati. It has done a good service to the cause, but has sustained itself only in part. The subscription has been small, and no dependence was made upon that for its entire support. A greater portion of the papers have been distributed gratuitously. When it was discontinued, there were 4 or 500 subscribers, some of whom had paid in advance for another volume. But all the receipts came short of the expenditures, and we furnished the means to balance the accounts. *All the bills are now cancelled.* Now if any persons who have sent subscriptions in advance, wish their money refunded, or wish to take the "Advent Herald," Boston, Mass., or the "Midnight Cry," at New York, to the amount of their subscriptions, they can have either they choose.

ADVENT DEPOT.—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to *John Hiloh*.

There is a good supply of the *Harp, Shield,* and other late works. Books and papers also for gratuitous distribution.

THE TENT—Is still in operation. It has been pitched three times this season by Bro. Jacobs, with good effect. An arrangement is now made for Bro. J. to devote his time the remainder of the season to the Tent. He will probably go as far as St. Louis, and if Providence permit, may go down *South*, as the weather grows colder in the North Bro. S. S. Brewer and wife, and Bro. George Miller, will accompany him.

The expenses of the tent operation are considerable, yet so much good is accomplished, it is one of the most economical ways of spreading the light. As it will be pitched in new places where not much aid will be expected, the friends of missionary effort will remember this enterprise to spread the light in the great valley. Any aid remitted to E. Jacobs, Cincinnati, O., or at our offices in Boston, or New York city, will be thankfully received, and appropriated to the above object.

CAUSE IN THE WEST.—The good work is going on. There is no abatement of interest since '43 has passed; but there is an increase of faith in the "blessed hope," and zeal in spreading the glad tidings. The laborers are few, but the calls for help and for light are numerous and pressing. The gospel of the kingdom at hand, is just what the people want. It is "meat in due season." While the "Judge is at the door," and souls are perishing for lack of vision, on the great truth of the Kingdom at hand, who will go to the West and "sound the alarm in God's holy mountain?" Who? Professed Watchmen, Awake. "Up, it is Jehovah's tally. God's own arm hath need of thine." J. V. HIMES.

Steamboat Minstrel, Ohio River, Aug. 27, 1844.

LETTER FROM SISTER C. STOWE.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

I have until recently felt an aversion to the position taken by those who fix upon the 10th day of the seventh month as the time for the deliverance of God's people and the destruction of his enemies; first, because I thought the tarrying of the vision was an indefinite portion of time, during which we were to *wait and watch*. Secondly, because I misunderstand the declaration, "of that day, &c., to be an intimation that though we are to know when it is near, yet, that the day and hour was wisely withheld, that we might be stimulated thereby to constant watchfulness; and thirdly, because I thought the arguments presented on the subject inconclusive. But while the light we can obtain on the commencement of the prophetic periods shows, at least, a strong probability in favor of the 7th month; a few simple facts are sufficient to decide the point *fully* with all who have not lost their confidence in the fundamental principles of the Advent faith.

We believe that the prophetic periods terminate about the year '43. But it has been shown that not one of those periods which had its commencement B. C. could terminate within that year. For instance, the 2300 days commencing 457, if reckoned from the first day of that year must extend into the first day of '44, for it requires the whole of both 457 and 1843 to make 2300. And it is just the same with the other periods, 2520 and 2450. Consequently all the confidence we have ever had in these periods, we must still have in their ending the present year, unless it can be proved that the month and day of their commencement is already past. And if that can be proved, we must relinquish the whole, and acknowledge ourselves without chart or compass. But no one has attempted to prove this. Let us then have full confidence in God's word, and believe that at the time appointed the end shall be; and that this point is the present year. Then if we can ascertain what time in the year earth's probation will close, we may know when it will close the present year.

There can be no reasonable doubt but that the creation of the world is to be reckoned from the month Tisri, which is now the 7th month of the Jewish year. This is evident from the fact that, notwithstanding God changed the commencement of the year to Nisan, (Ex. 12th) the Jews still keep a reckoning of the year from Tisri, as well as from Nisan, calling the year reckoned from the former month, the *Civil*, and from the latter, the *Sacred year*. It has ever been considered an indisputable fact, that Tisri was the first month of the creation, and it stands thus in our Polyglot Bibles. 6000 years must therefore terminate in the 7th month; and then will come the great Sabbath, typified by the 7th day in which God rested from the work of creation, and will rest in the new creation with his people. The seven thousand years, Rev. xx. 4; 2 Pet. iii. 8; Heb. iv. 4, 5, 8, 9. Then will "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Tisri, then, is the year, and Tisri the month, when, if we do not fall through unbelief, we shall enter into rest.

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,) was on the 10th day of the 7th month. Lev. xvi. 23, 29, and xxiii. 27. And St. Paul tells us, Heb. viii. 5, that they "serve unto the *example* and *shadow* of heavenly things." And in Heb. 9th chapter, that "it was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;" that "Christ is not entered into the holy place made with hands, which is the *figure* of the true, but into heaven itself, now to appear in the presence of God for us;" "not with blood of others, but with his own blood;" and "unto them that look for him, he shall appear the second time without sin unto salvation." Showing plainly that this was typical of the mediation of our Great High Priest, and a *shadow* of good things to come, which are to be brought at the revelation of Jesus Christ. And as "not one jot or tittle of the law shall fail, till all be fulfilled," the mediation of our Great High Priest must be completed on the same month and day, which the law strictly enjoined. For the antitype must answer to the type.

Again the Jubilee trump was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. xxv. 9, and all in bondage were to go free; (Lev. xxv. 40, 41, 54,) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the Sabbath. Surely a type of the deliverance of the true Israel from bondage of every kind, and enter on their glorious rest, and everlasting inheritance. Now, if this is the year of release long told by the prophets, then the 10th day of the 7th month this year, is the time when "this great trumpet shall be blown, and *they* shall come that were ready to perish in the land of Assyria, (or in the land of the enemy;) and the outcasts of this land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Read Isa. xxvii. 13 in connexion with the three preceding chapters.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God's people. Then have we not the year, month, and day plainly revealed? But besides all this, and the whole round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then if the signs are past, the Lord will come this year; for this generation cannot continue 50 years longer, till another Jubilee; nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt. Let us beware then, lest we fall, through unbelief. Brethren, the time is at hand, are we ready? C. S.

Sept. 16th, 1844.

NOTICE.

Elders Plummer and Cole, will attend a meeting two days, 8th and 9th of Oct., at Rye, NH. a great tent will be rented. All that can, we hope will attend, to comfort one another.

E. Philbrick.

Reasons for believing

The Advent will be on the 10th of the 7th month.

Since Mr Miller first called attention to the 7th month, it is well known that it has become a subject of much interest.

Bro. Snow has prepared a little sheet on this subject, which can be obtained at this office, for 50 cts. per hundred. The most of it has been in substance published in this paper, and we now insert the whole.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is tho't by many that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to some of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the *time* is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9—11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1—5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5–7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6–9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7–9. "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11—14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen. ii. 1—3; Heb. iv. 4—9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 154 years.* From the division of the land of Canaan to the begining of Samuel's administration, he gives but 295 years; whereas Paul, in Acts xiii 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5—12; Jer. xx. 3–9; Jer. l. 17; 2 Chron. xxxiii. 9—11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *clouds of glory*. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued* or when it was *carried into execution*; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i 1—4; Ezra vi. 1—15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes. B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19—34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own *testimony* without those *miracles* was not sufficient to establish the point, as is evident from verse 31; "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2—6; Luke vii. 19—23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar—see Luke iii. 1—3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore,

* This is a mistake: Usher carries "in the time Judges," but 130 years. He gives for that period 318 years. There are other variations of his, however, which make the age of the world about 6000 years.—Ed.

commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Savior was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time *before* the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death —see Matt. ii. 13—15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11—13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1—21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he *tarried* and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week during which the *covenant* was *confirmed*—see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined "*half, half part, middle, midst.*" The week was divided into two halves, and the event which was to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved in John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 32, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will." The covenant which was confirmed is the *new covenant*, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indespensably necessary. But John performed *no miracles*—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in these mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works* and *Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 39, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them and CONFIRMING the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the *time* so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 1, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded.* In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time. Not only so, but Christ himself* confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled.* The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a

most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day* of the *seventh month* of the *year of jubilee*: and that is the *present* year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

THE PASSOVER.

Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, renewing the original beginning of the year, in *spring*, about the vernal equinox,) to take a *lamb* without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth, between the two evenings*, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in *haste, not breaking a bone of it*, with *bitter herbs* and *unleavened bread, standing*, with *their loins girded*, their *shoes on their feet*, and *their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who seeing this token, would *pass over* their houses, without entering, to smite them.—*Dr. Hales' New Analysis of Chronology, Vol. II Book I. p. 148.*

The tenth Day of the seventh Month.

We have in the two last papers, given some of the difficulties which lie in the way of demonstrating by the types, the day of the advent. This week we give entire, the argument of Bro. Snow, in favor of the definite time. Let the whole question be seriously and prayerfully considered, in the light of the inspired word, that we may be in readiness for the event when it may occur. And while there is much evidence clustering around that day, sufficient to induce all who love the Lord's appearing, to hope he will then come, yet if the evidence may fail of making it a demonstration, why should any who are *waiting* for His appearing, feel to oppose the idea that the Lord may then come?

An important Question.

To clergymen and religious editors who contend for the "world's conversion."

QUESTION.

At what period of the gospel dispensation do you think you ought to begin to warn your hearers and readers, to "*watch*" for the coming of our Lord Jesus Christ, as promised in:

ACTS i. 11.

"This same Jesus shall so come in like manner, as ye have seen him go into heaven?"

BRO. SAMUEL BROWN writes from Milwaukee, (Wisconsin Territory,) Sept. 9, 1844.

J. V. HIMES—Dear Sir.—There is a little band of Advent believers here, that I trust love the appearing of their King and Savior; and others are begining to look at the subject. O, I wish we had some of those dear brethren who have labored so faithfully in my native State, Massachusetts, for the salvation of sinners, and for the faith once delivered to the saints, to come here and gather up the flock of Christ that are perishing for the bread of life.

There are numbers of us who expect to be excommunicated to-morrow from the Church; and others will be soon. The Ministers and Churches are all against us; but blessed be God, the dear Savior is our friend, and can sympathize with us. The accusations brought against us, is breaking our covenant, because we have been to hear advent lectures, and leaving our own church on the Sabbath. We also hold two advent prayer meetings a week, which offends or grieves them, but we feel that we ought to obey God rather than man. Brother Needham from Ohio, was here about a week, and is all the help we have had from any advent brother. The Baptist Church called a minister here last spring, that was an advent believer; but as soon as they found he sympathized with us, and attended one or two of our prayer meetings, they turned him off, and he left. O, I wish we had a man here that would not be afraid of his fellow men. We have a population here of six or seven thousand, with no one to give the cry, "Behold the Bridegroom cometh." There has been nothing done in this territory to warn dying men of the coming day, that will burn as an oven.

Dear Brother, is there any way that we can obtain some one to lead out the Lord's host. We are doing a little in the way of circulating papers; and most get half convinced of their duty, but have no courage enough to do it. Professed Christians are trying to terrify them by saying they will be turned out of the Church, and become Anathema Maranatha. The wicked are pointing the finger of scorn. It seems as if the Church were determined that Christ shall not reign, unless he will stay away and let them have the control: but blessed be God, Christ will come and take his ransomed people home.

Yours, in the glorious hope of soon seeing Jesus with all the bright throng.

Sept. 9th, 1844. SAMUEL BROWN.

LETTER FROM SISTER C. STOWE.

"*He hath appointed a day in the which he will judge the world in righteousness.*"

As secret things belong to God, it is evident that this appointment is not among those secret things; otherwise we should have no intimation of the fact. To appoint a day, is to set the time for a future event. It is therefore absurd to say that nothing more is implied than a secret purpose or design of God; for appointing a time must be the result of a previous design. Jesus said to his disciples, "*I appoint unto you a kingdom* as my Father hath appointed unto me;" an expression similar to "*hath appointed a day.*" But does this mean merely a secret design, without any intimation in regard to the nature of that kingdom? It would be difficult to persuade those who are looking for that blessed hope, that this is the fact. And yet we have felt a *Sinai awe*, an *involuntary shrinking* from the idea that God had revealed the day of his own appointment, and surrendered into the hands of the scoffer, to be used as a weapon against us, a text which strongly intimates that the day is revealed. Yes, the oft repeated, "of that day and hour," instead of proving that the day and hour will not be known, does, according to the rendering of learned critics, ancient and modern, admit a construction exactly the reverse. Dr. Jarvis, in opposing the views of Adventists, has rendered essential service, by showing that the correct rendering of this passage is, "no man maketh known," &c., which entirely changes its aspect.—It is also found in an ancient English version.—For if none but the Father maketh known the day and hour, where shall we expect *he* has made this known, or revealed it, but in his word? Will it not be understood by this last expression that I think it revealed in his word. Give then the same natural interpretation to the words of the Savior: "None maketh known the day and hour but the Father," and you will see that he as fully implies that the Father maketh known or reveals them, as when I say this time is nowhere revealed but in his word, I imply that it is there revealed. Then let us be wise to understand, and be ready without delay, for a wise man's heart discerneth both time and judgment.

O. S.

LETTER FROM OHIO.

DEAR BRO. HIMES AND BLISS:—This is to inform you the Lord is with his servants still who are proclaiming the coming of our Lord. Brother and Sister Brewer has been with us for eight or ten days, God owned and blessed their labors in the awakening of the Church in this place to a preparation to meet the coming one. A universalist told me this morning that if God had not sent Brother Brewer here in all probability he should have been lost. The usual method of preaching was to him a dead letter. To God be all the glory. There is now universally, as far as I can discern, an awaking to the subject. The people from deadness, are anxious to hear. Prejuice has given way; and there is a great turning over the leaves of the Book to see if those things are so. Brother Brewer goes to Goshen to deliver a course of Lectures. The united Brethren invited him to preach for them at this camp-meeting which was productive of much good. O what a solemn time! Every thing seems ing with eternity. The end of all things is at hand. Yours in the blessed hope of soon seeing Jesus.

E. HOLMES.

MULBERRY, OHIO, Sept. 6, 1844.

SISTER S BLAKE, RICHMOND, R.I., WRITES: We have a small band of Advent believers in this place, who are still looking for the speedy coming of the Just One. I am still with the body of Advent believers in the main principles. I do love to see firmness, honesty, and moral courage in the christian believer; no shrinking from any Bible truth, however much against our worldly interest or former views; I am a Bible Sabbath keeper, and love to see due regard paid to every command of our blessed Lord.—May the Lord help us to be consistent, that we may be among those that are counted worthy to suffer for the name of Jesus. I feel a deep sympathy for you and others engaged in your self-denying labors; may the Lord assist all to offer up strong cries and petitions to him who will avenge his own elect in due time.

To the dear saints scattered abroad I would say, that my faith is unshaken in the speedy coming of my; Lord and, if faithful, I hope soon to meet the people of God in the land of rest. O, that we may be faithful, that we may have a crown of life.

I leave to-day for Nova Scotia.

O. D. EASTMAN.

EARTHQUAKE.—From the journal of Mr. Brown, in the Baptist Missionary Magazine for Oct., 1844, we make the following extract.—After speaking of two shocks of an earthquake, he says:—"For the last two years earthquakes in Assam have been increasing, both in frequency and severity, from what cause is unknown."

SWANVILLE—BRO. C. MARDEN WRITES:—"DEAR BRO. HIMES, I would say through the Herald, for the encouragement of others, that there are a number in this part of the country that are holding to the faith of the Advent near."

Letters and Receipts to Sept. 28.

John N Nutter $1 pd to end v 8; J Baker by pm $1 pd to end v 7; E Elliott by pm $1 pd to end v 8; W Johnson pm pd to end v 8; J Noyes by pm $3 pd to 177 in v 8; J Stowe $1 pd to end v 8; A B'Paine by pm $1 pd to 203 in v 8; L White by pm $3 pd to end v 6; L Chamberlain by pm $1 pd to end v 7; Abigail Chase $1 pd to 184 in v 8; J A Chaplin by pm $2 pd to 228 in v 9; L Hastings by pm $1 pd to 188 in v 7; S Campbell pm $1 pd to end v 6; James A McCool by pm $1 pd to 232 in v 9; Marshall Dupee by pm $1 pd to end v 8; Dr Doolittle $2 pd to 189 in v 8; E S Blakesby, Herald pd to 216 in v 9; Den Cottrell by pm $1 pd to 181 in v 6; H Barnes by pm $1 pd to 181 in v 8; Warren Smith $1 pd to middle v 8; C Burnap $1 pd to end v 8; P Burnap $1 pd to end v 8; Stephen Smith $1 pd to end v 9; K Thompson $1 pd to end v 8; I R Walton $1 pd to 201 in v 9; Elizabeth Payne by pm $1 pd to end v 7; W Smith by pm $1 pd to end v 7; Reed McRoberts by pm $1 pd to 178 in v 8; N M Rochster by pm $1 pd to 201 in v 9; Samuel Jackson by pm $1 pd to end v 6; Wm G Churchill by pm $1 pd to end v 8; Mary M Libby $0 25 pd to 181 in v 8; Miss S A Alley by pm $1 pd to end v 8; G S Mansfield $1 pd to end v 8; Josiah Vose, Josiah Vose jr, Estergreen, Geo Kidder and O Sprague $1 each pd to end v 8

Pm Smith's Landing N J; J S White; pm Derby Line Vt; pm North Scituate R I; W W Nelson; C S Munn; P Alling, deaf; S Milton pm $2; pm Busti N Y; pm Vergennes Vt; A Bobbin $4; C P Dow $4; pm Dead River Me; E S Blakesly $2; R Stubbs, papers wanted not to send; E C Clemans; L P Judson; pm Greenwich N Y; pm Hartford Conn; Sarah Williams; J Litch; N Southard; T L Tulloch; B P Hildreth; C S Brown $3.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.

Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the succeeding Sabbath. Bro. Josiah Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

No. 10 is missing

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 11. **Boston, Wednesday, October 16, 1844.** WHOLE NO. 181.

THE ADVENT HERALD

☞As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and *date of their commencement*, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for His glorious appearing.

"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish;* but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous, was but the *alarm*. *Now the real one is sounding; and* Oh, how solemn the hour. The "virgins" have been *asleep* or *slumbering;* yes, all of us. Asleep *on the time:* that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this* year or some other: and that doubt is now removed from *my* mind. "*Behold, the Bridegroom cometh*," *This Year*, "*Go ye out to meet him.*" We have done with the nominal churches and all the wicked, except so far as *this* cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March and April? *Yes.* What happened while the bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's word's have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix *another* time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself*, Lord. O, that the "*Father*" may now "make known" *the time.*

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the *revelation* of Jesus Christ." Speaking of the prophets, Peter says—"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but *symbolical*. "What *manner* of time?" He also says that "the *angels* desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like* God—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—*how long* shall it be to *the end* of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man, clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he *sware to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus sware to time that meant nothing; or, which is the same thing, sware, with the most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "*inquiring* and *searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, *most likely*, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day* of the *seventh month* is the time in the year to look for our *coming* Lord.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6,—"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from *the ninth hour to sundown; this is, from mid-day* to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark xv. 33—37. Thus the type had an exact fulfilment on *the day*, and at the very *hour;* so exact is God about *time.*

Leviticus xxiii: 9—11,—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath *the priest shall wave it.*" Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the *thing* signified, but in *the time*. Lev. xxiii. 15, 16—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1—4.

If the types *have* been fulfilled exact, as to even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "*one jot or one tittle* shall pass from the law till *all* be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29—34—"And *this* shall be a statue for ever unto you, *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that *day* shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statue forever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the *priests, and for all the people* of the congregation. And this shall be an everlasting statue unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part it of we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed *them*, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "unto them that *look for him* shall appear the *second time* without sin unto salvation." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be.* Look at this type as set forth in Lev. xxiii. 26, 27, 29, 32—"And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall be not afflicted in that same day, he shall be cut off from among

his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins in that day "*among* his people," will be "cut off."

We will now look at the Jubilee. Lev. xxv. 8–10, 13–". And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month: in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints. The *tenth day of the seventh month* is the *time* God has set. When, then, could then? Yes, God will vindicate his word, *to the last "jot and tittle!"*

This present year, called 1844, *ends* 1843 will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the *nature* of the type: and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, "*in the day of atonement.*" I now see that God has given us *the year* as well as the *month* and *day* in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we *have* based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be refined, and the 25th of Matthew, as I shall show, settles the fact that *this* year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers to avoid confusion. Now add to this year of the Julian Period 2300, and we have 6557.

Thus 4257 + 2300 = 6557, which corresponds with the year 1844.

Again: add to 4257 the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the 2300 days, and we arrive at 4747 of the Julian Period, which corresponds to A. D. 34: using the termination of the seventy weeks [illegible] Thus 4257 + 490 = 4747, which is A. D. 34. 457 years before Christ + 34 the [illegible]

490 years *cut off* from Dan. ix. 24, being
[illegible] as we have seen.
1810 "seventy-and after the 70 weeks were cut off.

[illegible] A. D. 34, which and we have A. D. 1844. Which is *neither* the 490 years, [illegible]

[illegible] that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom *tarried*, [if the vision *tarry*,] they all slumbered and slept." Oh what did they slumber and sleep? *Time*. Not the *fact* that Christ is coming—*at the time*. "And at *midnight*." "How long this vision? Unto 2300 *evening-mornings*." An evening, or "night," then, is half of one of those prophetic days. Here then we have the "*chronology*" of Jesus Christ. The *last time* is just *half a year*. When did we go into the last? 1st March or Sept. Then the latter part of July would have us to midnight. At that time God put *the cry* to the hearts of one of his servants, and they rose, from the Bible, that God had given the chronology of the Lord's coming, and to teach. There it is, in the 25th of Matthew. "At *midnight* there was a cry made, *Behold the Bridegroom cometh, go ye out to meet him.*" Here we see—the last warning is now sounding!! O, let us be vigilant, *watch, watch.* O, flee for thy life: look not behind thee—remember Lot's wife—"*Whosoever shall seek to save his life, shall lose it*: and whosoever shall lose his life, shall preserve it." He that will not leave on the Lord and his word, risking all—leaving all—going "*out*" from all, with works corresponding to the truth, will perish; for "*faith without works is dead*," and "*by works is faith made perfect.*" O that our Lord may now give power to *His truth*, and help us to use the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. *Time*—the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally*, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immoveable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time*, where we stood, and all on earth or in hell could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "*blessed hope.*" What new opponents never could and never did do, the end of the supposed Jewish year 1843, *elected*, viz.—swept away our "*platform*" from under us, and left us with nothing but the rope to hold on by. But we let not! Some have, and *refuse to be comforted*. But many have remained to hold by the rope. The scoffing words are lost upon us—severely, and we have a witness in the air. The *spot* of our opponents. They told us we were now with them looking for the Lord's coming, but "found not" *the time*; and we have been compelled to own it, but have refused to let go the rope.—*Anonymous*—"If the vision *tarry*, wait for it." But we have not known how far we were thus to swing upon the rope, without a foundation for our feet; and it was not till it came by and glory that we did see the second platform, *time*. God has been crying our faith, so that if we would hold on. Now, more than ever, he offers a platform on which to stand, in the 25th chapter of Matthew. Here we have the *whole coming of the Lord*, and *its whole time*, as we could have it. And will find once more [illegible] the glory that [illegible] have pronounced on Christ's returning with a large addition to it, even a "cry unspeakable and full of glory."

The tenth day of the seventh month cannot I think be further off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think *the hour* of the advent will be at the *evening* of the tenth day; thus God may design to try our faith till the very *last moment*; and "he that shall endure unto *the end*, the same shall be saved."

I am inclined to believe that those who *watch* for *the day*, and *hour* will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so much the more as ye *see the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "If therefore thou shalt *not watch*, I will come on you as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that if we will *watch* we shall *know* what hour. Apparently at the [illegible] blowing of trumpets in the seventh month, on the *first day* of the month, Lev. xxiii. 24. "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation." This was a type of some thing which is to occur on Thursday which will be a *month* to those who are watching to show us the seventh month [illegible] commencement. [illegible] the [illegible] condition of the seventh month [illegible] Sometimes [illegible]

God's people, who are watching, will understand and then *know* for certainty when the *tenth* [illegible] Psa. lxxxi. 3, "Blow up the trumpet in the *new moon*, [the *first day* of the seventh month] *in time appointed*, on our solemn feast day." [illegible] that blowing of trumpets means something shall very soon understand. The Lord help us to stand on our watch tower.

EXPLANATION. 1. *Time* for the Advent of our Lord is revealed. "The vision is yet for *an appointed time*."

2. The time may be known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Hab. ii. 3].

4. "While the Bridegroom *tarried*, they all slumbered and slept." On what? *Time*.

5. We are in the *tarrying time* now, at least it has been since last spring.

6. How long is the tarrying time? Hallelujah! How do you know? Because, our Lord says, "midnight," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or "1150 days." An "evening," or *night* is half of one of the prophetic days, and is therefore *six months*. Hence the whole length of the tarrying time. The strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit such as I never witnessed when the cry was first [illegible] now literally, "*go ye out* to meet him." It is a leaving *all*, that I never dreamed could be. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. The confidence in this truth such as was never known in a previous cry, in the same degree; and a weight and melting glory in it that passes all understanding except to those who have felt it.

On *this present truth*, I, through grace, dare venture *all*, and feel that to indulge in doubt at this would be to offend God and bring upon myself "swift destruction." I am satisfied that the "whosoever shall seek to save his life," when the cry has been fairly made, by indulging in doubt, "or don't come," or by refusal to venture out on the truth, "shall lose" his life. It requires *all this faith* that led Abraham to offer up Isaac—to bring the ark—or Lot to leave Sodom—the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the den—or the three Hebrews into the furnace. We have fancied we were going into the kingdom without such a test of faith; but I am afraid we are not. This *last truth* brings the test, and none will venture upon it but such as are counted fools, madmen, or *knaves*. All antediluvians, Sodomites, a lukewarm and sleepy virgins, are disposed to head off the cry. Once more would I cry—"Escape for thy life!" "Look not behind you." "*Remember Lot's wife!*"

GEO. STORRS.

Reasons for believing

The Advent will be on the 10th of the 7th

Our blessed Lord and Master has promised that he will come again and receive us unto himself; that where he is, they may be also. That where he and they are to dwell forever, is the New Jerusalem, that holy city, which God has prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is true that this passage proves that men are not to know the time. But if it prove this, it also proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text cannot prove that no man may come to a knowledge of the time. By the [illegible] expression of the [illegible] "But that day and hour, no man knoweth, neither the angels which are in heaven, neither the Son, but the Father," [illegible] concerning the angels which are in heaven, neither the Son, but the Father." [illegible] according to some of the most critical [illegible] The word *know* as used here is [illegible]

is by Paul in 1 Cor, ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined *to make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, *the definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through *patience and comfort of the Scriptures might have* hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "*Know therefore and understand*, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the *time* is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9—11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1—5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5 7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; *no man repenteth him of his wickedness, saying*, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the *time* of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7—9. "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11—14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen. ii. 1—3; Heb. iv. 4—9; Isa. xi. 10; 2 Pet iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced *in the year of the world 4004*; but *Usher has lost* in the time of the Judges 153 years. From the division of the land of Canaan to the begining of Samuel's administration, he gives but 295 years; whereas Paul, in Acts xiii 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile dominion over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5—12; Jer. xv. 3 9; Jer. l. 17; 2 Chron. xxxiii. 9—14. This is the date assigned by all chronologers for that event. The seven prophetic *times* amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven, make 2520. Had this period commenced *with the first day of B. C 677, it would* have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But *as a part of B. C. 677 is left out, a corresponding* part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, *they brought foreigners and placed them* in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city *of Jerusalem, and bound her king with fetters and* carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will *come to Zion, and all Israel shall be saved.*

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *clouds of glory*. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined* or *cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either *when the decree was first issued* or when it was *carried into execution*; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i 1—4; Ezra vi 1—15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, *which amount to 490 years*, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts? 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn *of B. C. 457; from that point 2300 years reach to* the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but *this is a mistake; as fully appears from* John i. 19—34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be *the Messiah; but even his own testimony* without those *miracles* was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did *not commence till after John was put in prison*—see Mat. xi. 2—6; Luke vii. 19—23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar—see Luke iii. 1—3. The administration of Tiberius began, according to the unfied testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Savior was born four years before the Christian era. *The proof is this.* About the year 527, Dionysius Exigus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his *Antiquities Book* 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13—15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11—13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus *had his interview with Nicodemus and taught him* concerning regeneration—see John iii. 1—21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he *tarried* and baptized. As he had previously been in *Jerusalem at the Passover*—see John ii. 23—and

now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was *confirmed*—see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined "*half, half part, middle, midst*." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indespensably necessary. But John performed *no miracles*—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works* and *Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the LORD working with them and CONFIRMING the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 31. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the *time* so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded.* In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time*. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled.* The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day* of the *seventh month* of the *year of jubilee*: and that is the *present* year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

S. S. SNOW.

THE EXTRA, and HERALD OF THE BRIDEGROOM; We have been unable to get out these proposed publications either in this city or in New York.—Such is the demand for the articles already published, which are contained in this sheet, that by running the presses day and night we have as yet been unable to supply the calls. This is the reason why the proposed arrangements are given up. While, therefore, the present message is called for, and may be scattered for the good of God's people, and the waking up of the slumbering virgins, we shall continue to publish and scatter while we have the means.

A CAMP MEETING is being held at Southbridge, Ms. it commenced the 7th of Oct.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 16, 1844.

THIS NUMBER we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Br'n Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

☞ We shall strike off a large number of *extra* copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the LORD, "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jots* and *tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1—4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35—39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21—28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See Advent Herald, Vol 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight,—"Behold, the Bridegroom cometh, go ye out to meet him!" This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the night than he was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—"Behold, the Bridegroom cometh, go ye out to meet him," and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xliv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1—5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at those points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "*be no more curse.*" That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit *every month*. Although here we have a succession of fruits, from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the *fall* of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 132 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 480 years for the Judges and captivities—making 418 years for that period, and which accords with the testimony of St. Paul. Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. The seven Times. This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. The Great Jubilee. This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded, more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were commanded to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues in the city of New York, that, according to the Talmud, these Jubilees were observed till the babylonish captivity, and more afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1836. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1844.

4. The 2300 days. These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign,—Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had *gone into effect*. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however, is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them *commemorative of past events*.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. The Passover. The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a *lamb* without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth, between the two evenings*, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in *haste, not breaking a bone of it*, with *bitter herbs* and *unleavened bread, standing*, with *their loins girded*, their *shoes on their feet*, and *their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the *lintel*, or head post, and upon the two side posts of the doors of their houses to save them from the destroyer, who, seeing this token, would *pass over* their houses, without entering, to smite them."—*New Analysis of Chronology. Vol. II Book I. p.* 198.

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken. He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the *destroying angel* will *pass over* those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

The First Fruits.—God required of the Jews, Lev. xxiii., that when they came into their land and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the

morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who rose "the first fruits of them that slept," 1 Cor. xv. 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

The Feast of Weeks or Pentecost.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai: and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "*the feast of harvest.*" If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

The Feast of Tabernacles.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. lxiii. 3. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

The Feast of Trumpets.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxxi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of,—

The Day of Propitiation, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the Levitical services was the most solemn and important; and one was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—"the High Priest of our profession." He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "bore away our infirmities and carried all our diseases." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "who died for our sins and rose again for our justification," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "the glory of the Lord appeared unto all the people."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. xxiii. 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day.; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

Letter.

Dear Bro. Himes:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—31, surely this is a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcviii. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over."

Wm. Miller.

Low Hampton, May 3d, 1843.

To this letter at the time we published it, we appended the following remarks:—

"We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more *likely to be honored by the Advent of the Savior* than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth* will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. *Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your*

loins be girt, and your lamp trimmed, and your wedding garment prepared; for NOW *hath the* MIDNIGHT CRY *entered* ALSO *into* YOUR *ears.*

THE LORD COMETH!

Yea the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly; in that *day* when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which will burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And He cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogancy of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yea, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travailing in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the wine-press alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His *redeemed* is come.

"Let the heavens rejoice and let the earth be glad;
Let the sea roar, and the fullness thereof;
Let the field be joyful, and all that is therein;
Then let all the trees of the wood rejoice before the LORD; for HE COMETH!
For He cometh to judge the EARTH!
He shall judge the world with righteousness!
And the people with his truth!!"

Yes, HE *cometh;* and HE that cometh WILL COME and will not tarry. He says, *surely* I come quickly; and who will not respond—Even so come Lord Jesus! He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! These words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiners fire, and as fullers soap; and who shall stand when HE appeareth.

To Our Readers.

Dear Brethren and Sisters:—We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ. We therefore feel that our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly.

In looking back upon our past labors, we can see the working of God's providence. At first the message of the coming Savior was given, and its evidence presented in all kindness and love. The effect of this, was, by the blessing of God, efficacious in the conversion of many souls. But when men arose on every hand to overthrow the truth, it became necessary to fight the battles of the Lord, and engage in the controversies of Zion. We seemed, therefore, to be moved to enter the arena of debate and contended earnestly for the faith once delivered to the saints. But now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God for all his assistance, without which our labors would have been all in vain; and we would also be thankful to you, dear readers and patrons, for the many prayers you have offered in our behalf, and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged, and strengthened, and enabled to continue to the present time in the work, to which we trust God has called us.

We feel sensible of our many imperfections.—While we have contended for what we believe to be the truth, we can see that self has arisen, and pride of opinion. When new truths have been presented, we have been often slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgement. We have been slow to believe all that Moses and the prophets have spoken; and all our labors and toils appear to us as nothing; and at best we have been but unprofitable servants. We can, therefore, only offer the prayer of the publican, God be merciful to us sinners.

We feel that we are now making our last appeal, that we are now addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own head. We ask forgiveness of God, and all men, for every thing which may have been in us, inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. There we lay all our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influences of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servants.

THE MEETINGS AT THE TABERNACLE.—These have been very interesting during the past week. Br. Shipman has been with us, and God has blessed his labors. Prayer meetings have been held afternoons, and lectures have been given in the evenings. The time has been almost universally received by all the adventists; and there has been such a breaking down and giving up to God, as we never before witnessed.

On the Sabbath the meetings were crowded all day and in the evening, and the attention of the audience was most profound. They looked like men who were listening for their lives. God is doing a great work in the hearts of his children. It is the Lord's doings, and it is marvellous in our eyes. We have all been prostrated before it; and what were we, that we should withstand God?

GOD HATH SPOKEN.—That day and hour no man maketh known, but my *Father only*. Then the Father maketh it known. When will he make it known? During the tarrying of the vision. In Ezek. xii. 25, "I WILL SPEAK," saith the Lord; "and the word that I shall speak shall come to pass; *it shall be* NO MORE *prolonged.*" Then God hath spoken and made known the *day*; and his *sheep* will *hear* his *voice*. Yes, the Lord hath uttered "his voice before his army, for his camp is very great:" "for the day of the Lord is very terrible; and who can abide it?" What shall we therefore do in view of it? Thus saith the Lord, Joel ii. 12, 13: "Therefore now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.'

Letters and Receipts to Oct. 6.

Vining & Emerson $3 pd to end v 8; G. Brown $2 to end v 7; T Richards $3 pd to end v 8; A Tucker $1 pd to end v 8; J Clark $1 pd to 206 in v 9; I H Gladden $1 pd to 136 in v 6; P Hiscox, E Hiscox, and H Child $1 each pd to end v 8; J Prior $1 pd to 137 in v 8; S Perry $1 pd to end v 8; R Avery $1 pd to 217 in v 9; S Leach $1 pd to 164 in v 7; Nathan Walker $1 pd to end v 6; L Walden $1 pd to 202 in v 9; B Irish $1 pd to end v 7; *B* R Gifford $2 pd to end v 6; S A Stratton by pm $1 pd to 186 in v 8; Capt Cleverley $1 pd to end v 8; J Harriman by pm $1 pd to end v 6; G W Wilson by pm $1 pd to 186 in v 8; E B Wallingford, by pm $1 pd to end v 8; M Fay $1 by pm pd to end v 8; A Chase by pm 50 cts pd to 193 in v 8; J Cotton by pm $2 pd to end v 9; D Smith by pm $1 pd to end v 8; Hon P Johnson by pm 50c pd to 190 in vol 8; Mrs Wardcork 50c pd to middle v 8; Sister Parker $2 pd to end v 8; D Wiley $1 pd to end v 8; E Calderwood by pm $1 pd to 176 in v 8; M Burnham by pm $1; pd to end v 8; Martin Cook by pm 25c pd to 182 in vol 8; E H Adams by pm $1 pd to 205 in v 9; S A Fletcher by pm 75c pd to 151 in v 1; Miss P Bosworth by pm 50c pd to 192 in v 8; Thomas Barber by pm $2 pd to end v 9; J Harris $1 pd to end v 7; S Perry by pm $1 pd to 183 in v 8; R Ventress pd to 179 in v 8; B Pearson $3 pd to end v 7; I H Shipman $1 pd to end v 8; A Dennison $1 pd to end v 7; M Kittridge $1,33 pd to middle v 8; Ared Torin $1 pd to end v 8; W B Schemerhorn by pm $1 pd to 184 in v 8; Miss Nancy Hotin by pm $2 pd to end v 9, Ruth A Mills by pm $1 pd to end v 8; Hastings $1 pd to end v 8.

Pm Mohute, Ala; pm Annisquam, Ms; G S Manomber a check; D Bosworth; I M Smith; A C Judson; E T Wilson $15; F G Brown; pm Francestown NH; Wm Beckwith; Jane Stinson; T M Preble; pm Medina O; F Howard $1; T L Tullock; J Pierson $35; C Greene; D Marshall; anonymous (Canada East) $10; E T Willson $5; N Brown; *R* Cottin, papers sent; *R* Winter, England; I E Jones; O Irish $1; *R* Plumer $10; J M Smith; L T Bement; C B Ellis; J Bates; Wm Miller; A C Judson; D Borgess; pm No Scituate *R*I; E Burnham; G T Stacy $4; A Cole; pm Quebec.

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THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 11a — Boston, Wednesday, October 16, 1844. — WHOLE NO. 181.

note the date

THE ADVENT HERALD

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for His glorious appearing. J. V. HIMES.

Oct. 8.

Second Edition.

Bro. Litch on the seventh Month.

DEAR BRO. HIMES:—I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question—that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of the times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the King in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse me, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints. J. LITCH.

Boston, Oct. 11th, 1844.

Letter to N. N. Whiting.

AND TO EVERY ONE WHO READETH.

ON THE TIME—THE DAY—OF THE ADVENT.

The knowledge of the day is in accordance with analogous cases, the Flood and the deliverance from Egypt—indicated by the fulfillment of the seventy weeks.—Paul's argument in the Epistle to the Hebrews, shows that the unfulfilled type points to a distinct part of the work of Christ, the author and finisher of our faith—that work to be performed at his second appearing—the type points to the tenth day of the seventh month.

DEAR BROTHER:—I am informed that you still obj that we are ever to understand anything definite about the time of the coming of the Son of Man, than can be obtained from the prophetic periods of Daniel; and as I have all within a few days, stood in the same position, allow me to call your attention to the considerations which have induced me to take a different one, viz: that was intended by the great Author and Finisher of our faith, that we should know the time—the day on which the second advent is to take place.

1. It is in accordance with other cases, to which we are repeatedly referred as analogous, that the definite time—*the day*, should be ultimately known. As it was in the days of Noah, even thus shall it be in the day when the Son of Man is revealed."—In that case the time, in years, was made known "a hundred and twenty years" before the event. And during that time "the long-suffering of God waited, while the ark was a preparing." But when that period drew to a close, *the day* was pointed out. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation: for *yet seven days*, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And it came to pass *after seven days*, (Margin, *in the seventh day*) that the waters of the flood were upon the earth." Here the particular time—*the day*—was unknown till the event was at the door; then it *was* made known, and so the event took place.

So also, in the deliverance from Egypt, the time, as to the year, was predicted to be 430 years from one point, 400 from another, before the event. Moses evidently understood it, for we are told that "*when the time of the promise drew nigh*, which God had sworn unto Abraham"—"Moses was born," and when he was "forty years old" he visited the Israelites—"for he supposed his brethren would have understood how that God, by his hand, would deliver them: but they understood not." Forty years after that, God appeared to him to prepare him for his mission. But nothing was said of *the day*, till the contest between God and idols—the rights of man and oppression—had continued, down to the last miracle, and the last plague, in the month in which the promise was fulfilled. Then a new revelation was made upon *the time*:—

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, *In the tenth day of this month* they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house: and ye shall keep it up until the *fourteenth day of the same month*: and the whole assembly of the congregation *of Israel shall kill it in the evening*. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it: and they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover: *for I will pass through the land of Egypt this night*, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I *am* the Lord.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron so did they. And it came to pass *the self-same day*, that the Lord did bring the children of Israel out of the land of Egypt by their armies."—Ex. xii.

In these two analogous cases, expressly pointed out, as such, *the day* was ultimately made known. God required faith *in the day*, and, singular as must have been the spectacle exhibited to an unbelieving world, God honored the faith of his servants, which they evidenced by performing what he required.

And why should we not expect a similar designation of the time, in reference to the Advent, the end of man's probationary state. You will not contend that there is anything in the word of God which forbids it. But if the day is made known, it must be done by a new revelation from God; or by his directing his people to some portion of the revelation we already have, which is adapted and designed to give that information.

A new revelation we have no reason to expect. And if that knowledge of the time is found in the word of God, must it not be in the types which point to months and days?

2. We have allowed that the fulfillment of the seventy weeks sealed or made sure, the remainder of the vision, from which they were cut off. It illustrated the manner of time expressed. Now nothing was said by Daniel of the month or day, when Messiah should be cut off. He gave *the year only*; but when Christ came, and entered upon his work, and the malice of his enemies plotted his death, for a considerable length of time we are told, that they could not effect it, because "*his hour was not yet come.*" But when the day of his crucifixion arrived, we are told that "when *Jesus knew that his hour was come*," he ate the last supper with his disciples, washed their feet, and repaired to the garden to prepare for the painful scene before him.

Here let us ask—how was the more definite time—"the hour" designated? Not by the seventy weeks, but by the types, the passover. And if this was one of the "things" which was "written" by Moses concerning him, has not the Father thus intimated to us, that by the types, He designed to "*make known*" the day when the Son of Man is to be revealed? And should we not receive the evidence from this source as sufficient, if it harmonizes with that from other forms of prophecy? Nay, is it not the only evidence which the nature of the case admits of? Shall we, then, be "slow of heart to believe all that the prophets have spoken?" It would seem from Isaiah (viii. 16—20) that the law as well as the testimony of the Lord, was to be *shut up* till his "disciples should look for him;" and as it was left "to the time of the end for the Father" to make known "the times and seasons" of *the prophets*, which he had "reserved in his own power," should we not expect, that he would also unseal *the law*, so far as it refers to these times and seasons, before the times run out?

In the case of the prophetic periods of Daniel, as soon as their bearing upon the end was pointed out, it was so obvious, that no man has been able to gainsay it, without showing his ignorance or disregard of the truth; and the truth has so far triumphed by observing the prophet's maxim: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We may expect it will be the same in the case of the types, as to their bearing upon the time of the Advent.

If one who has stood on both sides of the question may be allowed to decide, it is even so!

3. If such a bearing of the types may be found in the word of God, we should expect it would be found in the epistle of Paul to the Hebrews; for nothing is more evident than that his design, in this epistle, was to show the relation of former dispensations to the Christian dispensation.

He begins by shewing that the word spoken by the Apostle and High Priest of our profession, Christ Jesus, was from the same God, who had spoken of old unto the fathers by the prophets;—"God, who at sundry times, and in diver: manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."—Heb. i. 1, 2.

He shows that the former dispensations were incomplete of themselves, and that they looked forward to that of Christ; and, as the interpreter of the Infinite Mind, which had spoken in *all* the former communications of divine truth, he puts his finger upon those communications, and then points out their application to the future—to the person,

the work,& the kingdom of Christ. He quotes, in particular, from Moses, Samuel, David, Isaiah, Jeremiah, Habakkuk, and Haggai

He shows that the great personages, institutions and transactions of former times, referred to Christ and future times. Melchizedec, Moses, Aaron, Joshua, David, and Solomon (for the quotations in the first chapter which referred to David and Solomon primarily, are, by Paul applied to Christ,) all exhibited, typically, something which pertained to Christ.

But it was Paul's particular aim to show, that the law, the first covenant, was a miniature of the second or Christian covenant. The first exhibited "the patterns of heavenly things," the second brings to view "the heavenly things themselves." Moses was the apostle, the minister, and mediator of the first; Christ, the Lord from heaven, "hath obtained a more excellent ministry," as he is the apostle and "mediator of a better covenant."—The subjects of the first were the seed of Abraham according to the flesh, the subjects of the second are all who are of Abraham's faith. The inheritance of the first was "all the land of Canaan"; that of the second is "an eternal inheritance," "an heavenly country," the world to come, of which Christ is "the appointed heir," and over which he is to reign: "For unto the angels hath he not put in subjection the world to come whereof we speak," but of Jesus it is said, "Thou hast put all things in subjection under his feet."

The first covenant had its tabernacle, made with hands, that of the second is the true tabernacle which the Lord pitched and not man, into which Christ has entered, and which is to come down from God out of heaven in due time, when "the tabernacle of God shall be with men." The first had its priests and offerings—Christ is the great High Priest over the house of God, under the second; and by the offering of his body once for all, he hath perfected for ever them that are sanctified. The first had its penalties, so has the second:—"He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

The first covenant had its eras, as well as its stated times, for the great transactions which conferred its blessings: —Moses received the statutes of the first covenant partly in Horeb, and partly in the plains of Moab; (Deut.xxix. 1.) Joshua brought the people into their inheritance, and conquered most of their enemies;—David brought all into subjection, and settled the affairs of state; and Solomon displayed its full glory, by the erection of the temple, an admitted type of the work of Christ "as a son over his own house," in preparing a habitation of God through the Spirit." When God spake to David of Solomon, He said, "He shall build an house for my name, and I will establish the throne of his kingdom for ever; I will be his father, and he shall be my son." 2 Sam. vii. 13, 14. Paul shows that the words referred also to Christ, Heb. i. 5. Solomon began the temple "in the second month," 1 Kings vi. 1, the month in which our Lord ascended to heaven; he dedicated the temple "in the seventh month," 1 Kings viii. 2. May it not be that all the "lively stones" will be "built up a spiritual house," and the topstone be brought forward with shoutings of "grace! grace unto it," by "a greater than Solomon," *in the same month?*

The second covenant is equally distinguished by the times for its great transactions, and the realization of its blessings. "But has not the second covenant been fully established?" "Are not its blessings now fully realized?" By no means. The inheritance is yet in the hands of usurpers, its King is absent; its subjects are either under the power of death, or fighting the battles of their Lord. Their present position is likes that of the Israelites in the wilderness, and we are warned by their fate, to fear "lest a promise being left us of entering into his rest," any of us fall "after the same example of unbelief," and so come "short of it;" "for we are made partakers of," or with "Christ, if we hold fast the beginning of our confidence steadfast *unto the end*." All that Christ has spoken; our profession of faith in what he has spoken; all the warnings, promises and exhortations; and the great work which confers the full blessings of the second covenant, look to the future, to the end, the appearing of Christ. True, the Apostle of our profession, the Mediator of the new covenant, has given us the statutes; the covenant has been confirmed, "God bearing witness, by the gifts of the Holy Ghost," which were communicated to "*all flesh*" on the day of Pentecost, (and thus we have a sample of what is to make up the future kingdom) that day so noted among the days under the law; as Christ our passover was sacrificed for us, on another, when the offering of our High Priest was made; and as he rose from the dead on a third, "the first fruits of them that slept."

But Paul repeatedly asserts, and proves, that the second covenant contemplates a state of things which never could be realized under the law, and has not yet been realized, when sin shall be *taken away*, and *remembered no more!* He shows us by what transaction that state of things is to be introduced, and that the time for it is appointed, and we shall see if the law affords any clue to *the day* when it is to take place. Let us hear him—After quoting the words of Jeremiah, (Heb. viii. 8—12,) to show that God *designed* that the first should be followed by a better covenant; he repeats a part of the quotation in the tenth chapter as follows:—"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; *from henceforth expecting till his enemies be made his footstool.* For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (Margin, *Then he said,*) *And their sins and iniquities will I remember no more.*

In a previous part of his argument (x. 1.) he had stated, that "the law *can never* with those sacrifices which they offered year by year continually, *make the comers thereunto perfect;*" here, he shows, that so far as *offerings* are needed, Christ, by one offering hath *perfected forever* them that are sanctified." Of this "the Holy Ghost is a witness;" for it shall be realized after those days when the Lord shall write his law in their hearts, and in their minds, and shall *take away their sins and iniquities, so that they shall be remembered no more!*

Having settled this point he proceeds to the application of his argument, by encouragements, warnings and exhortations, just as if he were addressing the Adventists of our day: "Let us hold fast the profession of our faith without wavering; for he is faithful that has promised. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God *ye might receive the promise.* For yet a little while, and he that shall come will come, and will not tarry.—Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him." A few remarks will make all plain,

1. What is the transaction which introduces the "*great reward*," the "*perfect*" state of things "*promised?*" Answer. *The making of the foes of Christ his footstool.* When is that to be done? for says Paul, "now we see not yet all things put under him. Answer. "At his coming. Then cometh the end, when he shall have delivered up (brought back, or restored) the kingdom to God, even the Father; when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign, till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet." *At the coming of Christ*, then, this perfect state of things is to be introduced.

2. Does Paul show us that his coming is connected with any chronological arrangement? Answer. By quoting from the prophet Habakkuk, (ii. 3,4,) he shows that what God spake by that prophet, of "the vision" which is "for an appointed time," relates to the coming of Christ. The prophet says, "Though it, (*the vision*) tarry, wait for it; because it will surely come, it will not tarry." Paul says, "*He* that shall come will come, and will not tarry." The prophet says, "The just shall live by his faith." Paul says, "Now the just shall live by faith." *They shall receive the promise—the saving of the soul.* To draw back is perdition!

Again, then, we remark, the coming of Christ takes place when the vision, which is for an appointed time, is fulfilled. And there is no appointed time for any vision which we believe can extend beyond the present autumn!

3. To what time of the autumn would the types point us as the time—the day—for the appearing of our great High Priest after the order of Melchisedec, who, like him, is "king of righteousness, and king of peace,"—and for the perfecting of his work—*the salvation of them that look for him?* To the work of the high priest under the law, there were two important parts. The first was *to make an atonement*, the second was to cause the scape-goat to "*bear away the sins of the people*, into a land not inhabited." The first was done by the sacrifice and blood of *slain* beasts, the second was done by a *living* beast.

Paul assures us that Christ has done the first by "the offering of his body once for all." And he as fully assures us that the last *remains to be done.* But let us turn to the type:—

"Thus shall Aaron come into the holy place with a young bullock for a sin-offering, and a ram for a burnt-offering. . . . . And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offeaing. But the goat upon which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. . . . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. xvi.

Upon this typical transaction we remark, 1, That the *whole* work of Christ could not be exhibited by *one* kid of the goats. He was to *atone for* sin, and to *remove* or *take away* sin in all its consequences, so that it should be *remembered no more.*

2. The kid on whom the people's lot fell, and who was to bear away their sins, is called, (margin) "Azazel." And I need not remind you of the import of that word. Azaz, *a goat.* El, *Gol*, i. e. *God's kid of the goats.* And when we recollect that lambs and kids appear to have been the same, in the ceremonies of the law, can there be any misapprehension of the testimony of John, when he pointed to Christ, saying, "*Behold the Lamb of God, that* TAKETH (margin, BEARETH) AWAY *the sins of the world?*"

3. The time, in the order of the ceremony, is significant: "*and when he hath made* AN END of reconciling the holy place, &c., he shall bring the live goat, and the goat shall bear upon him all their iniquities into a land not inhabited, (margin, *of separation*).

Now Paul assures us that Christ is to do that work for us. So that we may sing with David, when he looked to the same time, "*As far as the east is from the west, so far hath he removed our transgressions from us!*"—He will begin it by "swallowing up death in victory." "For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." "The wicked shall be *driven away* in their wickedness." He will also destroy him that hath the power of death, that is, the devil. And he will finish it by making all things new, so that "there shall be no more curse" "For behold, I create new heavens and a new earth: and the *former shall not be remembered*, nor come into mind. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away.*"

To this perfect state the "great cloud of witnesses," who have died in faith," looked, while they were, like us, pilgrims and strangers on the earth." They saw it "afar off," and after counting the cost, "were persuaded" of its value, "embraced" it as their portion, and their "confession" followed. But "they received not the promise," its fulfillment: God having provided some better thing for us all, by which they with us *shall be made perfect.*" And then our faith, of which Jesus is "the author," (margin *beginner,*) will be *finished.* The full blessings of his "promise" will have been received. What he has spoken in the past will have given place

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to what "he speaketh from heaven." For "his voice once shook the earth," accompanied with "the sound of a trumpet," at the giving of the law; but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven. And this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."—Heb. xii. 26—28.

Paul is very exact in pointing out "the mind of the spirit;" There is to be but *one more* shaking, that is to "*remove*" the things that are shaken, "the heavens and the earth," and is to be followed by "those things" which shall no more "be shaken"—the eternal inheritance—the new heavens and new earth—a kingdom which cannot be moved! Then "the powers of heaven shall be shaken;" then they that are in their graves shall hear the voice of the Son of God, and those that have part in the first resurrection shall come forth; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air." And then we shall "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22—24. Oh, what a bright and glorious vision of immortality opens before us!

Who would not hold fast, at any cost, a profession of faith that is to be thus finished?

Now Paul assures us that Christ will enter upon this work when he leaves his father's right hand, to come again; he evidently connects his coming with the vision which is for an appointed time, and he also shows that the type is then to be fulfilled. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, *now* to appear in the presence of God for us;" there he *fulfils* the type of the kid on whom the Lord's lot fell, "and unto them that look for him shall he appear the second time without sin," (sin offering,) having made an end of reconciling the holy place, &c, "unto salvation"—to "bear away the sins of the world," that they may be *remembered no more*.

On *what day* does the type require this to be done? "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not *at all times* into the holy place within the vail. . . . . And this shall be a statute forever unto you: that *in the seventh month, on the tenth day of the month*, ye shall afflict your souls. . . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean *from all your sins before the Lord.*"

Now let it be remembered, that the Passover and the Pentecost, *two* out of the three great standing institutions of the first covenant, have been honored by the most important transactions of the new covenant, which have yet taken place. Will the third, that of the Atonement, remain without being honored in a similar manner? And if it is ever honored by its anti-typical event, must it not be *in the present tense?* I think so. In my soul I believe it, and I must act accordingly.

You may ask, perhaps,—If the day of atonement was to be marked by its anti-typical events, why did not Christ *enter* the holy place on that day? If he *did*, it might be doubted the more reasonably, that he would *return* on that day. But now, as he did not enter on that day, it is settled that he must come out on that day, or the type, as to time, must be forever unfulfilled. Other types I leave, as they have been fully pointed out, and there is no time to add more. As I believe the word of God shows we are standing so near the day which is to decide the fate of all men; and feeling that I am *now* putting forth my last effort to exhort that truth which is meat in due season, I earnestly implore that mercy and truth may rest upon us, to guide and prepare us for a part in the immortal kingdom. Amen.

Your brother in Christ, A HALE.

Charlestown, Oct. 1844.

"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared!—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them! Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Saviur told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous, was but the *alarm*. *Now the real one is sounding*; and Oh, how solemn the hour. The "virgins" have been *asleep* or *slumbering*; yes, all of us. Asleep *on the time*: that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this* year or some other; and that doubt is now removed from *my* mind, "*Behold, the Bridegroom cometh*," *This Year*, "*Go ye out to meet him.*" We have done with the nominal churches and all the wicked, except so far as *this* cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March and April! *Yes.* What happened while the bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's word's have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix *another* time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself*, Lord. O, that the "*Father*," may now "make known" *the time*.

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the *revelation* of Jesus Christ." Speaking of the prophets, Peter says—"Searching what, or what manner of time, the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but *symbolical*. "What *manner* of time?" He also says that "the *angels* desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like* God—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—*how long* shall it be to *the end* of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he *sware to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. This time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus sware to time that meant nothing; or, which is the same thing, sware, with the most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "*inquiring* and *searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day* of the *seventh month* is the time in the year to look for our *coming* Lord.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6,—"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark xv. 33—37. Thus the type had an exact fulfilment on *the day*, and at the very *hour*; so exact is God about *time*.

Leviticus xxiii: 9—11,—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the *thing* signified, but in *the time*. Lev. xxiii. 15, 16—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1—4.

If the types *have* been fulfilled exact, as *to time*, even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "one *jot* or one *tittle* shall pass from the law till *all* be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29—34—"And *this* shall be a statue for ever unto you, *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statue forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statue unto you, to make an atonement *for* the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part it of we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the

Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood; and "to them that *look for him* shall appear the *second time* without sin unto salvation." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *It must a doubt in my mind it will be.* Look at this type as set forth in Lev. xxiii. 27, 27, 29, 32 —"And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall be not afflicted in that same day, he shall be cut off from among his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penetent for his sins on that day "among his people," will be "cut off."

We will now look at the Jubilee. Lev. xxv. 8—10, 13—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints. The *tenth day of the seventh month* is the *time* God has set. Will it not come then? Yes, God will vindicate his word to the last "*jot* and *tittle*."

This present year called 1844, but *truly* 1843, will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the *nature* of the type; and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, "*in the day of atonement.*" I now *see* that God has given us *the year* as well as the *month* and *day* in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we *have* based the termination of the 2300 years, I care but little, and shall say but little; for I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settles the fact that *this* year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6557.

Thus 4257+2300=6557, which corresponds with this year 1844.

Again, add to 4257 the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the vision of 2300 days; and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the seventy weeks at that point. Thus 1257+490=4747, which is A. D. 34. 2300 years the whole length of the vision.

490 years *cut off*, Dan. 9th, 24, bringing us to A. D. 34.
1810 " remained after the 70 weeks were cut off.

Thus add to A. D. 34, 1810, and we have A. D. 1844, which is in *fact* the *true* year, 1843.

I am satisfied, we must give up our previous positions, or admit *this is the year* of our Lord's return.

"The wise shall understand," the angel declared, and we have *echoed* it. Understand what? We have asked, and answered—"*The Time.*" Shall we now take our opponents' ground, and say—"No man is to know anything about the day and hour!" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time!" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp—the Bible; not the wicked, *out* of the churches—they never "went forth to meet the Bridegroom,"—not the nominal *churches*, they have done no such thing; no, no: it was the professed believers in the advent of "1843," and nobody else. Now look at the 24th chapter of Matthew:—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very works which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "*cursed the Church long enough.*" This looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—"*Then*"—*at that time* "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom *tarried*, [if the vision *tarry*,] they all slumbered and slept." On what did they slumber and sleep? *Time.* Not the *fact* that Christ is coming—but *the time.* "And at *midnight*." "How long the vision? Unto 2300 *evening*-mornings." An evening, or "night," then, is *half* of one of those prophetic days. Here then we have the "*chronology*" of Jesus Christ. The *tarrying time* is just *half a year.* When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put *this cry* into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At *midnight* there was a cry made, *Behold the Bridegroom cometh; go ye out to meet him.*" Here we are—the last warning is now sounding!! O, *heed it* ye virgins. *Awake, awake, awake.* O, flee for thy life—look not behind thee—remember Lot's wife—"*Whosoever shall seek to save his life, shall lose it;* and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—*going "out"* from all, with works corresponding to his faith, will perish; for "*faith without works is dead,*" and "*by works is faith made perfect.*" O that our Lord may now give power to *his truth*, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. *Time*—the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally*, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immoveable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time*, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1813, effected, viz.—swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and *drawn back to perdition.* But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any *definite time*; and we have been compelled to admit it, but have refused to let *go* the rope,—saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing on the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the *chronology* of the tarrying time, and *its duration.* "If ye shall receive it," you will find once more your feet upon *a rock*, and the *glory* that the first belief in time produced in our breasts, returns with a large addition to it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think *the hour* of the advent will be at the *evening* of the tenth day; thus God may design to try our faith till the very *last moment*; and "he that shall endure unto *the end*, the same shall be saved."

I am inclined to believe that those who *watch* for *the day* and *hour* will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so *much the more* as ye *see the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "If therefore thou shalt *not watch*, I will come on you as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that, if we will *watch* we shall *know* what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the *first day* of the month," Lev. xxiii. 24, is to be understood as a type of something that is to occur on that day which will be a *signal* to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then *know* for certainty when the *tenth* day is. Psa. lxxxi. 3, "Blow up the trumpet in the *new moon*, [the *first day* of the seventh month] in the *time appointed*, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. *Time* for the Advent of our Lord is revealed. "The vision is yet for an *appointed time.*"

2. The time may known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Him.]

4. "While the Bridegroom *tarried*, they all slumbered and slept." On what? *Time.*

5. We are in the *tarrying time* now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or *night* is half of one of those prophetic days, and is therefore *six months.* That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literaly, "*go ye out* to meet him." There is a leaving *all*, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On *this present truth*, I, through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "*if* it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same *faith* that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lion's den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you." "*Remember Lot's wife.*"

GEO. STORRS.

TO OUR SUBSCRIBERS.—We send the *Second Edition* of this number to our subscribers, in order to get Brn. Miller and Litch's letter on the seventh month before them. Let all read, and examine themselves, and prepare for the glorious event.

CONTROVERSY.—Hold no controversy with the wicked. Contend not with scoffers. Keep yourself calm, in the spirit of prayer and watchfulness,—ready to enter in *when the Bridegroom* cometh.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 16, 1844.

THIS NUMBER we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Br'n Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

☞ We shall strike off a large number of *extra* copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this *last* "*Midnight Cry*," *which has so suddenly* awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land; and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the LORD, "whose goings forth are from everlasting," is to come in judgment this present *month*!! *And will you listen* to the *reasons*, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have *never had any* other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event *for which we looked was not* realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jots* and *tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1—4, that when the vision had been written *and made plain* upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35—39, and his comments upon it, by which he has shown us, that when we had done the will of *God in thus writing the vision*, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry" *God had also shown us* by the prophet Ezekiel, xii. 21—28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no *more*, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the *fulfillment of God's* time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the *wings of the wind*, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are *proclaiming his appearing. And the* effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed *during any part* of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, *unless God is in it. It has also been so* like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight,—"Behold, the Bridegroom cometh, go ye out to meet him!" This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "*my Lord delayeth his coming*," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion *with the hypocrites*. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time *when we had reason to expect* the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case *when the coming of the bridegroom* is delayed to a later time in the night than he was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—"Behold, the Bridegroom cometh, go ye out to meet him," and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. *We solemnly believe the present is the* cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xliv. 28, we might have *enquired, how that heathen prince* could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1—5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we *account for such an awakening on the particular point* of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that *we have discharged our duty to our* readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at these points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "*be no more curse.*" That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of *fruits, which will not be confined to the* months in one season of the year; but will yield its fruit *every month*. Although here we have a succession of fruits, from May till late in the *fall*, and *in* Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and *therefore the autumn being marked* by the fall of man, is fitly called the *full* of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the *Spring* previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 418 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 119 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, gives us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. THE SEVEN TIMES. This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677: so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. THE GREAT JUBILEE. This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this, as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were commanded to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues in the city of New York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 5807—making the last year of their Jubilee A. D. 1847. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1825. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the Jubilee year within the years 1840 or 1856, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1841.

4. THE 2300 DAYS. These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign,—Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however, is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may next inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. THE PASSOVER. The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a *lamb* without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth, between the two evenings*, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole and to eat it in *haste, not breaking a bone of it*, with *bitter herbs* and *unleavened bread*, standing, with *their loins girded*, their *shoes on their feet*, and *their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would *pass over* their houses, without entering, to smite them."—*New Analysis of Chronology, Vol. II Book I. p.* 198.

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

THE FIRST FRUITS.—God required of the Jews, Lev. xxiii., that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the

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morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. xv. 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

The Feast of Weeks or Pentecost.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "*the feast of harvest.*" If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn:" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap: for the time has come for thee to reap, for the harvest of the earth is ripe."

The Feast of Tabernacles.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God: and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. lxiii. 3. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

The Feast of Trumpets.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxxi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of,—

The Day of Propitiation, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important: and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was for a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people. This whole process is evidently typical of the atonement made by Jesus Christ,—"the High Priest of our profession." He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "bore away our infirmities and carried off our diseases." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "who died for our sins and rose again for our justification," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "the glory of the Lord appeared unto all the people."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. xxiii. 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

Letter.

Dear Bro. Himes:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—31, surely this is a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcviii. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv, 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 39. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss examine and tell me, what you think of my scribble on this point. If it should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calamity, and then it will be—"

Wm. Miller.

Low Hampton, May 3d, 1843.

We are now, however, better prepared to see what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observance of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth* will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Arrowsmith and Storrs, to the consideration of all; and let us all remember that at the bar of God, he must stand or fall for himself. *Yes, your blood, O reader, will be upon your own head. Take heed, therefore, that your loins be girt, and your lamp trimmed, and your wedding garment prepared; for* NOW *hath the midnight cry entered* ALSO *into* YOUR *ears.*

The Present Movement.—

Its rise, progress, and characteristics.

After the passing away of 1843—the Jewish year,—the great body of the Adventists settled down in the belief that we could henceforth reckon particular times with no degree of positiveness.—They believed that we were where our chronology points, as the end of all the prophetic periods, at the termination of which the Advent is expected, and that while we should have to wait only the *little while* that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to wait for it, believing it could not be long delayed and that it might be momentarily expected. It was, however, soon

very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Savior said it should be:—"While the Bridegroom tarried they all slumbered and slept."

As early as May 1843, Mr. Miller had called our attention to the seventh month, of the Jewish Sacred year, as the time of the observance of those types which point to the Second Advent; and the last Autumn, we looked to that point of time with much interest. After it had passed away, Bro. S. S. Snow, fully embraced the opinion, that according to the types, the Advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22d of Oct.,—the tenth day of the seventh month of this present year, must witness the Advent of the Lord of glory. This he preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestation of its effect was seen, until about July.

In the early part of the season, some of our brethren in the north of New Hampshire, had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July,—which was the midnight of the evening of the Jewish day-year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year—others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

About the middle of July, the blessing of God began to attend the proclamation of the *time*. And those who embraced either the tenth day of the 7th month, or the views of our brethren in New Hampshire, manifested a marked change and a sudden waking out of sleep. As was predicted, "at midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him." "Then all those virgins arose and trimmed their lamps." From July, the two movements—one in New Hampshire, and the other in the south of N England, above referred to—were distinct, but were each marked by the presence of God, in the sanctification of his saints. At the Exeter Campmeeting, in August, the two influences met, mingled into one, and spread rapidly through all the Advent bands in the land.

At first, the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God is in this matter. It has produced everywhere the most deep searching of hearts and humiliation of souls before the God of high heaven. It has caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent broken-hearted supplications to Him for pardon and acceptance. It has caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it has produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication has been poured out upon His children, they have looked to Him whom they had pierced, and there has been a great mourning in the land, every family apart and their wives apart; and those who are looking for the Lord have afflicted their souls before him. Such has been its effect on the children of God. And we have to confess that we have had no agency in producing this movement, but while we opposed it, God brought it about in spite of us and in receiving it we could but exclaim, "What were we, that we should resist God?"

The effect that this movement has produced upon the wicked has greatly served to strengthen us in our belief that God is in it. While God's children have met together to contrate and humble themselves before God, & to prepare for his coming, as it becomes a company of sinners to do, the wicked have manifested the greatest malice. When we had given no notice of our meetings, save in our own paper, nor invited the public there, the sons of Belial crowded into our meetings, and caused much disturbance. On Saturday evening, of the 12th inst. when we had no meeting, they broke into the Tabernacle, but were expelled by the city authorities. On the Sabbath, after the building was filled, a dense crowd occupied the street in front of the building,—many of them being enraged that any should believe in the advent of the Lord. In the evening no meeting was held; yet the street was filled with a mob at an early hour; but the prompt interference of the Mayor and his efficient police, which was unsolicited, cleared the street, after sending a very few to the watch-house. The city authorities have been very prompt and efficient in affording us that protection which the laws give to all peaceable citizens.

How true has the prophecy proved, that the wicked shall do wickedly, and none of the wicked shall understand.—They were like the mob which gathered around the door of Lot before the destruction of Sodom. The wicked manifest the same feelings in New York, Philadelphia and other places. When we consider the rise and progress of this movement, with its effect upon both saints and sinners, we can but regard it as the work of God, as the true midnight cry, and as a sign to which all should take heed.

Bro. Miller's Letter,

ON THE SEVENTH MONTH.

"Behold the Bridegroom cometh."

DEAR BRO HIMES:—I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day.—Thank the Lord, O my soul. Let Bro. Snow, Bro. Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory '!! I see that the time is correct; yes, my brother, our time—1843 was correct? How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed?" But when? When the seventh month comes,—that is the *typical time*, then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long? Until the seventh month.—"But it will come," at the appointed time, in the seventh month, "and will not tarry," another year; for if it should, then it would be 2301 years. But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7th month, it will not tarry beyond. I believe it, yes, I love it. Oh, the glory I have seen to-day. My brother, I thank God for this light. My soul was so full I cannot write. I call on you, and all who love his appearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all gone. I see that we are yet right. God's word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will about when the "*King of kings comes*."

Methinks I hear you say, "Br. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the 7th month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Br. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. xvi. 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a *place* called in the Hebrew tongue *Armageddon*, for the battle of the great day of God Almighty. See verse 14; "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it not so? I answer no. Why not?

1st. Because in the 14th verse, it is the three unclean spirits that gather, [not together] the kings of the earth—and the whole world, [not into one place], but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah xxv. 33: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world is to be included in this destruction.

2d. Christ gathers them. Read the 15th verse—"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16th verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed before him at his coming. 1 John ii. 28—"And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. xxiv. 31; Mark xiii. 27; Luke xxi. 36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"

To what place will Christ gather his elect? To a place called, in Hebrew, Armageddon. What is the meaning of Armageddon? *The mountain of Megiddo, or the mountain of the gospel*, or otherwise, *the mountain of fruits;* which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth. Dan. ii. 35; Zec. iv. 7; or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ's coming, this 7th month; and I have no draw back in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. But, says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall? I answer, It is certainly a type. It was a memorial every 50th year; and began on the same day that the high priest made anatonement, and came out of the holy place and blessed the people — on the 10*th day of the 7th month*. The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years, and the 2300 years, it must and will come this fall. I think we are right, therefore I see no reason why we may not expect him within twenty days. I pray God it may be so.

Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished. This calculation, I believe in my soul will never fail.

Your next question is, Was the atonement, made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. ix. 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him, whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scoffers and professors. Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

WM. MILLER.

Low Hampton, Oct. 6, 1844.

AN IMPOSITION.

Some speculators of the penny press of this city are circulating by the news-boys, an anonymous sheet, headed "*The End of the World*," &c. It contains a large wood cut, representing the scenes of the judgment, with large extracts from this paper; and the public have supposed that it was issued from this office. We however wholly disapprove of any attempt to picture out so momentous an event as the Judgment: and besides, our papers respecting the present movement are not *sold*, but are given to all who wish to read, without money and without price.