

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

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WHOLE NO. 173.

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J. V. HIMES,

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Call to Glory.

- 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.
- O, ~~live~~ 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.
- 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.
- 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.
- 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.
- 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 Chris-

tian, 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	Solomon 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 neighbors 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 discerning 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 where 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 will 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 28th, 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. Lawrence 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 opiates 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 permitting, 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 Rebecca 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 3509 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. Forster, 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 hoar 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 cross,
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 flatteries, 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.

CLEVELAND, 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 *sects* 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 imperative, 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 come 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 tarryes, 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 include 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 overtake 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 por-

tion with the hypocrites: 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. ELISA.—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 DESOLATOR."

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 till 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 Mosaic 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. xvi. 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 drunkenness 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. xlii. 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 worm-wood."

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 affectually 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 Bazzrah 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, (Zach. 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. xliii. 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. xlv. 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. lxxviii. 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 necessities; 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 necessities 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 disci-

ples 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. xlv. 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. Mathew 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 prophesies. 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 Psa. lxxiv. 14, the meat or flesh there mentioned, is the riches and spoils of Pharaoh 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 briars 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; xlv. 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 of 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 Balaam 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. HIMES.—This purse-bearer of the exploded Miller humbug insists upon it that he has no money to deposit 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. Himes?—*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. Himes, 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. Himes will pass as *good* an examination in Heaven's chancery, as the *Elize 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 emboldens 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 beautifies 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 inimitable 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.—

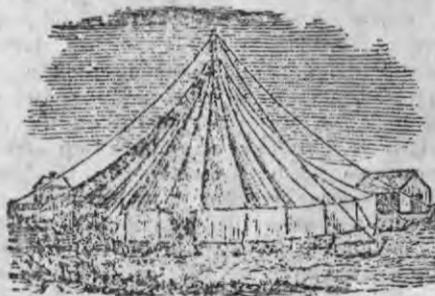
THE DAYS OF VIOLENCE.—The accounts of violence, disorder, and bloodshed, which have of late crowded upon us in such quick and almost breathless succession, make us sick at heart. Were there any remedy, or any probability that the bad and inflamed passions of men would exhaust themselves by their very 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.—*Mait.*

MISS ANN MATHIERSON.

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 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 committees, 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 believed 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 saints 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 pledges, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A wagon 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 Millereck, 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 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.

Brothers Churchill, Hovey, 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 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, 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 accommodations and board on the ground. In behalf of the brethren, J. LESTER.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ms. 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. Bro. 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, Brighton Collins, Joseph Bates.

FITCHBURG, MASS.—The Lord will, an Advent campmeeting will be held in Fitchburg, Aug. 26, 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. Beldea, C. Baldwin, A. Mix, H. Munger, John Suggiff, 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. Rundlett by pm 50 c pd to end v 7; Sarah Lampher by pm \$1 pd to end v 8; Daniel Trickett by pm \$1 pd to 168 v 7; Elijah Batebelder 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. Franthorn 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. Hard by pm \$1 pd to end v 8; David Andrews by pm \$3 pd to 183 v 8; 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 162 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 159 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. Pully by pm \$1 pd 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. Foreman by do \$2 pd to end v 9; Wm. Hacking by do \$1 pd to end v 7; J. Carrolls by do \$1 pd to 220 v 9; Dr. Orr by do \$1-50 pd to 219 v 9; Dr. Ross 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. Braintree by pm \$5 pd to end v 7; G. A. Reed by pm (Gouldhall 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 pd to 170 v 7; W. C. Manning by pm \$1 pd to end v 7; M. Newman by pm \$3 pd to end v 7; C. T. Bunney by pm \$1 pd to end v 8; S. Peck by pm \$1 pd to 186 v 8; A. B. Reed by pm \$1 pd to end v 8; S. S. Wheeler by pm \$2 pd to end v 8; Lydia F. Womser 50 c pd to 178 v 7; Asa Danham by pm \$1 pd to; J. Reynolds by pm \$1 pd to end v 8; C. Pheasant by pm \$2-50 pd to end v 7; Jas. Tourtellot by pm 50 c pd to middle v 8; A. H. Tourtellot by pm 50 c pd to end v 7; D. C. Tourtellot by pm 50 c pd to middle v 8; Asa Danham by pm \$1 pd to end v 8; P. Livermore by express \$1-50 pd to end v 7; J. Shaw \$1 pd to 163 v 7; G. Ryerson \$1 pd to 153 v 7; D. Bassett \$1 pd to end v 8; H. Caswell \$1 pd to end v 7; H. H. Hall by pm 50 c 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. Kinney by pm \$1 pd to 176 v 8; Julia Stockwell by pm \$1 pd to end v 8; James Quinby by pm \$1 pd to end v 6, \$1.05 is now due; E. Rowell \$1 pd to end v 6; R. Morrell \$1 pd to end v 8; D. Prescott \$1 pd to end v 6; N. Dow \$1 pd to end v 7; A. Walker \$2 pd to end v 8; E. Roberts \$1 pd to end v 8; J. Nesh \$1 pd to 194 v 8; A. Stacy \$1 pd to 202 v 9; Mrs. Emery \$1 pd to end v 7; P. H. Wilson \$1 pd to end v 6; J. Richardson \$1 pd to end v 7; B. Phelps \$1 pd to end v 7; J. Powle \$1 pd to end v 8; F. Gale \$1 pd to end v 8; N. E. Burham \$1 pd to 203 v 9; D. Churchill \$2 pd to end v 8; 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. Burdette \$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 \$4 by pm pd to end v 8; C. G. Willey by pm \$1 pd to end v 8; J. 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. Grubley by pm \$2 pd to end v 7; G. S. Morgan \$1 pd to 185 v 8, at right; G. Gould by pm \$1 pd to 191 v 8; Miss Betsey Keith by pm \$2 pd to end v 6; T. Morron \$3 pd to end v 8; M. Conner \$1 pd to end v 8; T. E. Jacobs \$1 pd to end v 8; Stephen Geard by pm \$1 pd to end v 8; Wm. Stearns \$1 pd to middle v 8; Nath. 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 163 v 7; R. Watson \$1 pd to 196 v 8; M. A. Williams pd to 185 v 8; E. M. Fasker pd to end v 7; S. B. Philbrick \$2 pd to 176 v 7; C. Dunbar \$1 pd to 198 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. Barchelder 50 c pd to middle v 8; pm Con. Tavern S. C.; pm Carthage Ala; J. V. Himes two letters not draft; pm Newport N. H.; A. M. Billings; A. Pierce; pm Belfast Me; N. Field; A. D. S.; M. M. George \$10; pm West Albany Vt; pm E. Washington N. H.; A. Clark by pm \$2 books ordered, sent; V. R. Council; Jacob French and others; pm Hyde Park Vt; pm South Gardner Mass; pm West Greenville Mass; pm Scute Graftonbury Ct; J. J. Porter with bundles; pm Griggsville Ill; pm Newville Penn; C. G. Wiley 2; pm Springfield Mass; pm Sinton Vt; pm Shaker Village N. H.; L. F. Griggs; J. Litch; L. Barvoun; T. C. Severance; J. V. Himes; A. White; pm New Bradford Mass; D. Burgess; pm Mobile Ala; pm North Brookfield Mass.

SECOND ADVENT DEPOT. Boston, Mass.—No. 14 Devonshire Street. Address J. V. HIMES.