

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. 172.

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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. }
July, 1844. }

J. CURRY.

"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 sanction 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 ominous 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 ex-

traordinary 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 scorers. 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 writer, 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 unwieldy weapons of old controversy, forgotten traditions and exhausted legends. They could have conquered them only by the Bible; they fought them only with the Braviary. 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 lab-

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 Sainthood 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 per-

ished, where was their religion? The declaimer next led them, exulting in their release from the thralldom 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 dashed 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 furnished, 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 irrelevant 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 lotter guidance than the sword or counsel of man.

LIVE UPRIGHTLY.—The poor pittance of seventy years is not worth being a villain 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 sink from the walks of man. You must leave them where they fall, and you are to go a little farther, 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 terribly 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 acceptance, 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. Caesar 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 jurymen, 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'Donnell (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'Donnell) 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'Donnell 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 immense 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 briars; 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 briars, extending as far as the eye can reach. Here, then, in this same valley, you have seen the oak, pine, maple, and briars; 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, &c. 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 wretched 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. Robinson gave two excellent discourses in Bro. Mathias' large tent. On Friday, Bro. 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. lvi. 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 as our thoughts: for as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and his ways than our ways. Man, in his best estate, comes so infinitely short of being able to comprehend the purposes and plans of his Creator, that the ways of God often seem dark and mysterious; and we cannot understand his dealings with us. Yet every humble and devoted Christian has full confidence in the love and wisdom of an all-wise Providence, so that whatever may betide, he has a refuge to which to flee from every storm and tempest. Without a God to control the universe, created nature would return to its original chaos. When we reflect on our own weakness, and limited comprehensions, we can but feel how our existence depends upon the constant care of that superior Being. He knows what is for our good, though at the time, we can see only evil. God sees when it is necessary to chasten and afflict us, to keep us low at the foot of the cross; and if He listens us not, we have reason to fear we are not in His love. Without disappointment and trial in this life, to remind us of our dependence, and helplessness, we might forget God, and trust in an arm of flesh. How often can the child of God look back upon scenes of disappointment, when his wisest worldly plans were frustrated to his then great dismay, and see that it was the kind hand of God that thus safely 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 held, 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 DAUBEZ'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. lxxii. 9; Prov. xi. 1, xvi. 11.

But Balance joined with symbols, denoting the sale of corn and fruits by weight, becomes the symbol 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. xxxix. 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 oftener 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 *tetramorphs*. 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 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. xl. 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 venereal 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 Excd. 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 Pass-over, by bitter herbs.

The *inbittering 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 apostasy, 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, xv. 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. Hus. i. 5. It denotes peace, Psa. xvi. 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 *hoofs* 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. 233, 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 lxxviii. 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. lxxviii. 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 pre-eminent 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. xxxiii. 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. lxxviii. 34, "His strength is in the clouds;" and Ps. lxxxix. 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. lxxviii. 23, red and blood are explanatory of each other.

WHITE, the symbol of beauty, comeliness, 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 bath 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 enfeebled 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.—*Campier.*

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.*

FATHER'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 slighting 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. Lathrop, in the following eloquent extract from her recent work, entitled the "Poetry of the Bible."

"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 cedar of Lebanon—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 mounter clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the bird—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 allotted 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 subtracting 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 fullness 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. xlv. 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 Artaxerxes 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. 1793, the French army under Berthier entered Rome, deposed the pope, and declared the papal government abolished. But it was not until March 20th, 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 fullness 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 merry 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 restoration, 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.

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.

BERRY, 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 Berry Lake 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, L. 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 accommodation and board on the ground. In the hall of the brethren, J. LESTER.

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. Barnes, 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, Bennett, 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. Barnes, 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 Gil, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to carry 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 Gil, 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, Me., 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 board and lodging will be furnished on the ground, about five miles north of New Bedford.

David Wilson,
Brightman Collins,
Joseph Bates.

Advent Campmeeting at Cabot, Vt., near the Plains, on land of Thomas Lyford, 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. Bennett, Shipman and others will attend.

Committee.

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Wadbridge, John Lusk.
Danville—Ebenzer Thompson, Asa Perkins.
Pencham—L. Paine, — Wolcott, William C. Titus.
Sutton—Aaron R. Morse, — Walden, Merrill Foster, and Benj. Durill.
Hardwick—Wm. Drew, Seratus Blodgett.
Windsor—Stephen Chapman.
Cabot—Britton Wheeler.
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 campmeeting will be held in Fitchburg, Aug. 24, 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 is 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 Harvey 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 Bennett and Billings, will be in attendance. The Cry will please copy.

H. W. BURMAN.

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 Stum, 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 Sleigh, 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. JOSE.

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 Fossett 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 184 v 8; P Rogers \$1 pd to end v 8; A Kimball \$1 pd to end v 8; L D Merrill \$1 pd to end v 7; L Farley \$1 pd to end v 8; J Lunt \$1 pd to end v 8; H Vaughan \$1 pd to end v 8; S White \$1 pd to end v 5; J Bailey Jr \$2 pd to 198 v 9; W Billings by pm \$1 pd to 227 v 10; E Currier by pm \$1 pd to end v 7; P Clough by pm \$1 pd to 188 v 9; E Dewey by pm \$1 pd to end v 8; Sarah Carver by pm \$1 pd to end v 8; H Gurney by pm \$1 pd to end v 8; R Knapp by pm \$1 pd to end v 8; N Howard by pm \$1 pd to end v 8; Geo Brown by pm \$1 pd to end v 8; Sarah Gray 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 Cook 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 returned; 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 8; 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 Gamsey by pm \$2 pd to end v 7; Meriam & V. Ibar by pm \$1 pd to end v 8; J W Hammond by pm \$1 pd to end v 7; Mrs C Chandler by pm \$1 pd to end v 8; Wm Thayer by pm \$1 pd to end v 8; J T Fairbank by pm \$1 pd to end v 8; Dr Huntington by pm \$1 pd to end v 8; Mrs Nancy Penrose by pm \$1 pd to end v 8; Israel Randall by pm \$1 pd to 186 v 8; D D Chaffin by pm \$1 pd to end v 7; John Thompson by pm \$1 pd to 188 v 8; Bro. Hartly, Salem by Bro Hervey pd to end v 8; Wm Bouton by pm \$1 pd to end v 8; E Dunham by pm \$1 pd to 193 v 8; J Hays by pm \$1 pd to end v 7; J F Nickerson \$1 pd to 151 v 7; H W Hooper by pm \$1 pd to 166 v 7; C M Bury 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; G. A Brigham by pm \$1 pd to 176 v 7; S Chaffin by pm \$1 pd to end v 5; E Eaton by pm \$2 pd to end v 7; EK Goodiel by pm \$2 pd to end v 8; L D Prouty by pm \$1 pd to end v 7; pm Yorkville S C \$1 pd to end v 8; for Mr Russell \$1 pd to 202 v 9; P Barrows \$2 pd to 208 v 9; Anthony Pierce \$5; R W Stevens \$1; W H Ireland R P by J C Goff; pm Barry Vt; D Austin \$1 for Mid Cry; J B Paine \$1 for Mid Cry; Leonard Kimball \$10 for subscribers; pm Lynchburg Va; Lucy Poor; 1 S Bouton; D. M. B. B. J J Porter; T L Tuller; pm North Easton; Ma; pm Bath Me; A M Higgins; C S Miner; pm Dover N H; Wm Miles; pm Brighton Mass; pm White Water Wisconsin Territory.



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, Standard, and others, and only one of the number can be depended on with any certainty. Under such circumstances the brethren have thought it inadvisable to call such a meeting together, and 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 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 Miller's, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there