

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

VOL. VIII. NO. 6.

Boston, Wednesday, September 11, 1844.

WHOLE NO. 176.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

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Dow & Jackson, Printers.

Suggestions of Unbelief.

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

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

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

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

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

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

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

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

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

Afar is the day when the earth will be burned!

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

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

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

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

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

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

E. C. C.

Vision of Nebuchadnezzar's Image.

BY PROF. GEO. BUSH.

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

Again, as the Holy One of Israel has not restricted himself to any special mode of revelation, so he has exercised a like sovereignty in regard to the persons to whom his disclosures have been made. True, he has for the most part communicated prophecy to prophets—but not always. Balaam, a wicked man, and instigated by a malign spirit, was made the organ of uttering a very signal series of predictions respecting the fate of nations; and in the vision, which we are now about to consider, we behold Nebuchadnezzar, king of Babylon, a heathen prince, and one who had conquered, made captive, and doomed to exile the peculiar people, favored with a remarkable prophetic disclosure—a development of the destinies of empire, extending through a long tract of ages down to the great consummation, the universal establishment of the Kingdom of Christ. His

imagination was made, during the hours of sleep, the canvass on which were portrayed the mystic shadows representing the succession of great dynasties to the end of the world. Under the figure of a vast colossal image of the human form, the different parts and members of which were composed of different metals, is set forth a symbolical preintimation of the rise, career, and catastrophe of the four leading secular monarchies which were to prevail on the earth anterior to the coming of Christ and the founding of his eternal kingdom. This succession of empires is not, indeed, expressly specified by name in any part of the prophecy; but containing, as it does, the outline or programme of the great course of events which stands prominent in the page of history, we have no difficulty in identifying the several imperial powers so significantly shadowed forth. If there is any point in the whole range of scriptural prophecy which unites the suffrages of nearly all expositors in one unanimous interpretation, it is that which relates to the different dominions which the Spirit of God has represented by the golden, and silver, and brazen, and iron portions of the visionary image. With almost one accord they are agreed in recognizing under them the Babylonian, the Persian, the Grecian, and the Roman empires; and while a doubt may remain on this head, perhaps solely to the last of the series, in respect to which we shall hope to make it clear in the sequel, that there is in fact no sufficient ground for doubt. This series of kingdoms is succeeded by a fifth, which entirely displaces and supercedes its predecessors, and which stands forever. The same line of empire is exhibited in a subsequent vision to Daniel himself under a different but equivalent system of symbols, in which four wild, raging, rampant beasts, rising out of the sea, adumbrate the quaternion of monarchies denoted by the four metals of the image. The reign of these empires is succeeded, in like manner, by the Kingdom of the Son of Man and his co-regent saints, which is evidently identical with that represented by the iconoclastic stone that breaks the image to pieces, and eventually fills the whole earth. As then there can be no question in regard to the fifth or celestial empire, in which, as both series terminate alike, both series must be identical; and as the words of the interpreting seer expressly assure us that the golden head is the Babylonian power, so it is plainly impossible from the records of history to fill the interval between them with any other triad of kingdoms that can justly be entitled to the character of universal, than the Persian, Grecian, and Roman. Accordingly, it has been well remarked that there is not a history of the ancient ages of the world that does not so digest its matter as to bring it under the four heads of the Babylonian, Persian, Greek, and Roman. After the Gothic nations, indeed, had broken up the Roman kingdom, it might seem to be difficult to recognize the identity of that kingdom as still in being; but even here the divine device of the prophetic imagery will be found to afford a clew to its continuous existence, down to the era of the doing away of all merely secular dominion.

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

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

of monarchy, particularly in its more imposing oriental forms, has entered into the providential counsels of the Most High; and with this view we can scarcely doubt that the present visionary device has been adopted.

LETTER FROM SISTER M. A. BALL.

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

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

LETTER FROM BRO. I. H. SHIPMAN.

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

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

him." May God help us to have our lamps all burning.

I. H. SHIPMAN.

LETTER FROM SISTER P. M. SHAW.

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

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

Remarks on Zeckariah XIV.

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

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

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

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

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

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

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

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

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

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

LEWIS HERSEY.

A Wolf in Sheep's Clothing.

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

A black hearted monster in the shape of a man, by the name of HULL BARTON, or as he now calls himself, MICHAEL HULL BARTON (pretending to be Michael the angel spoken of in Scripture) is now prowling about the country, dressed in Quaker garb, with sanctimonious face, speech and manners, seeking for prey, and making depredations among pious and unsuspecting women. He pretends to be entrusted with a special revelation from heaven, and to be commissioned from above as the publisher and pioneer of a new dispensation to the inhabitants of the earth, and to abound in extraordinary spiritual gifts. Thus equipped, he goes forth among Advent believers, and other religious individuals and societies, who will be most likely to hear him. His object is the gratification of his own lust and licentiousness. He has been among the Cochrans, the Mormonites, and the followers of Jemima Wilkinson; and has adopted the worst features of those pernicious sects, and put them in practice. His conquests are chiefly among religious married women, first gaining their confidence, by pretending to sympathise with their views and principles, then persuading them to believe in a spiritual union or marriage, as the only kind of marriage, approved of God and recorded in heaven; and that such marriage supersedes all earthly matrimonial forms. He then tells his fair listener, that she has been pointed out to him by the Lord as his spiritual wife, and appointed from above to co-operate with him in spiritual things. If the eyes of the husband, whose wife is thus ensnared, are opened to the result of such a connection, Barton boldly threatens him in the name of the Lord, by a sort of Papal Bull,

with immediate destruction of soul and body. He sometimes boasts of a long list of deluded victims, who have fallen a prey to his artful and hellish devices, and who have afterward committed suicide, or been sent to a mad-house. He has even deceived for a time some religious teachers of fair standing, so far as to gain their countenance. He fails not in every place, before leaving it, to give full proof of his being an old, hardened emissary of Satan. He is to appearance nearly fifty years old, and has been so long in practice, and has his system of deception and spiritual magnetism so well matured, that wherever he goes he feels sure of his game.

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

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

and 12 others.

LETTER FROM BRO. S. PRATT.

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

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

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

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

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

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

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

Yours in the hope of soon seeing the King in his glory,
S. PRATT.
Bethlehem, July 5, 1844.

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

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 11, 1844.

"Who is on the Lord's side?"

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

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

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

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

Who then is on the Lord's side? "He that received seed into the good ground—he that heareth the word and understandeth it: which also beareth

fruit, and bringeth forth some an hundred fold, some sixty, some thirty." For the Savior said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock." Also, "If ye love me, keep my commandments."

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

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

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

The seventh Month

OF THE JEWISH SACRED YEAR.

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

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

Of the observances of the ceremonial law, which were affixed to this month, we read Lev. xvi. 29—31, "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall appoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—Lev. xxiii. 23—32. "Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Lev. xxv. 9, 10. "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall have on the tenth day of this seventh month a holy convocation: and ye shall afflict your souls: ye shall not do any work therein. And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days."—

Num. xxix. 1, 7, 12. "And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month."—1 Kings viii. 2. "In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the burnt-offering, and according to the meat-offering, and according to the oil."—Ezek. xlv. 25. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?"—Zech. vii. 5. "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."—Zech. viii. 19.

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

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

Calmet, in his volume 3d page 489, says, that at the end of March, barley, according to Shaw, was already ripe at Jerico; as likewise 14 days after at Acre. Also, according to Hoest, at the end of March, it is in the ear in Morocco, the same climate as Judea. Barley, he says, is sown in Judea and Morocco the middle of February. Ib p. 486, vol. 3. Green beans, says Shaw, as Calmet quotes him, may be gathered all the spring, and are ripe in March.

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

Under the head of APRIL, Calmet says, "barley is ripe in the beginning of April, in the plain of

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

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

Questions answered.

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

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

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

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

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

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

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

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

Editorial Correspondence.

CINCINNATI AND THE WEST.

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

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

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by brother Jacobs. Each afternoon and evening were devoted to lectures chiefly by brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind.

Very many could hardly believe that it was the man of whom they had heard so much *gossip*. "Is this the doctrine?" said an humble disciple. Yes, this is all we preach. "Then I have lost much, for this is Bible doctrine." My minister advised me to shun the meeting of the "Millerites;" so I never attended one before. "How much I have lost!"

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

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

"WESTERN CRY."

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

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

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

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

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

Jehovah's rally. God's own arm hath need of thine."

J. V. HIMES.

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

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

J. V. HIMES.

CONFERENCE IN BOSTON.

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

J. V. HIMES.

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

J. V. HIMES.

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

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

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

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

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

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

The Deliverance—the seventh Month.

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

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

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

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

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

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

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

MY DOUBTS.

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

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

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

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

Extracts from old Writers.

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

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

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

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

1. The second coming of the Lord will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it.
2. The conflagration described by the oracles of God in strong terms, and while we are warned of it by the mouth of all the prophets: this conflagration will be at the second coming of the Lord.
3. Upon the conflagration, the glorious God will create new heavens and a new earth.
4. The process of judgment on the sheep and goats, in the xxv. ch. of Matt., has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men in the flames before them, and there shall not one ungodly man be left living in the world.
5. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarch looked for. They who expect "the rest" promised to the church of God upon earth, to be found any where but in the new earth, and they who expect any happy times for the church in a world that hath sin and death in it; these do err, not knowing the Scriptures, nor the kingdom of God.
6. Such a conversion of the Israelitish nation, with a return to their ancient seat in Palestine, as many excellent persons in later years (and among the rest himself) have been persuaded of: he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

In Cotton Mather's preface to his work entitled "Directions for a candidate of the Christian ministry," published in 1725, we find the following, "The Second Advent of the Lord Jesus, which must be expected for the destruction of Anti-Christ and per-

dition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected."

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

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

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

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

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

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

LETTER FROM BROTHER J. LITCH.

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

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

Philadelphia, Sept. 3d, 1844.

Foreign News.

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

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

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

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

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

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

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

HORRIBLE DOINGS IN TEXAS.—CIVIL WAR BROKEN OUT.—The New Orleans Picayune of the 28th says—"There are rumors of bloody feuds in Shelby and Harrison counties, Texas, near the Louisiana line. The "Moderators" and "Regulators," as they term themselves, arrayed against each other, and number about two hundred each. Several persons have been killed, houses burned, and plantations destroyed. This is truly a horrible state of things.

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

LETTER FROM BRO. B. BROWN.

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

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

On Thursday, in the forenoon, the Devil got in among the saints, and succeeded in getting up a sharp contention, and excitement among

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

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

Woodstock, Vt. Aug. 31, 1844.

MISSION TO EUROPE.

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

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

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

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

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

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God gives us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.
Cleveland, O., Aug. 10, 1844. J. V. HIMES.

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

Conferences & Campmeetings.

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

Cow.—Richard Walker, John Downing, Geo. Peirce, A. M. Osgood.
Portsmouth, N. H. Aug. 30th, 1844.

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

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

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

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

PAWTUCKET, MASS.—By Divine permission, there will be a campmeeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail-road, to commence Monday, Sept. 29th, and continue until Saturday 2d. Brethren J. S. White, S. S. Snow, B. Westcott, and Burnham, are engaged to attend. Bro. T. Cole and J. Plummer have given the committee encouragement likewise to be in attendance. We hope Bro. Miller and Himes, will find it convenient to attend this meeting. Brethren from abroad that can, are invited to come to this feast of tabernacles, and bring their tents with them.
For the committee,
Anthony Pearce
John G. Pettit.

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

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

Letters received to Aug. 31, 1844.

David Wilson \$1 and v. 8; John W. Channing \$1 pd to end v. 7; L. Hancock by pm \$3 pd to end v. 7; J. B. S. Ayton by pm \$2 pd to 120 in v. 8; D. Farnsworth by pm \$2 pd to end v. 8; J. Clendon by pm \$1 pd to 158 in v. 7; A. Chase \$1 pd to end v. 8, and \$1 for Mid Cry; Miles Grant by pm \$1 pd to 232 in v. 8; J. McLaughlin by pm \$1 pd to end v. 4; Luther Carter by pm \$1 pd to end v. 8; A. Barnes by pm 50 c pd to end v. 8; J. G. Bailey by pm 50 c pd to end v. 8; E. Smith by pm 50 c pd to end v. 8; J. Lincoln by pm 50 c pd to end v. 7; Smith & Crane by pm 50 c pd to middle v. 8; O. Barnes by pm 50 c pd to end v. 8; W. F. Bird by pm \$2 pd to end v. 7; G. W. Libbey by pm \$1 pd to end v. 7; Abel Allen by pm \$1 pd to end v. 8; J. R. Hart by pm \$2 pd to middle v. 8; A. Partridge by pm \$1 pd to end v. 8; S. Gornall by pm \$1 pd to 173 in v. 8; L. L. Dugelow 50 c pd to 182 in v. 8; A. Phelps \$2.50 pd to middle v. 8; J. Penick by \$1 and \$2.50 pd to end v. 2 copies; C. Worley 50 c pd to 128 in v. 8; G. Holmes \$1 pd to end v. 7; John South \$2.50 pd to 239 in v. 10; A. Brown \$3 pd to end v. 7 and S. F. Adams \$1 pd to end v. 8; S. H. Knight \$1 pd to end v. 8; G. Gorry \$1 pd to end v. 7; R. Willbur by pm \$2 pd to end v. 8; C. Churchill \$1 pd to end v. 8; I. K. Lorington \$1 pd to end v. 8; O. Shepley by pm \$2 pd to end v. 6; J. Parker by pm \$1 pd to end v. 8; Wm. Hulman by pm \$2 pd to end v. 7; C. Clark by pm \$2 pd to end v. 7; Capt. H. Packer by pm \$3 pd to end v. 7; L. Morse by pm \$1 pd to end v. 8; Charles C. Keyes by pm \$4 pd to end v. 7; J. Philbrick by pm \$1 pd to end v. 8; B. McCann by pm \$1 pd to end v. 8; J. King by pm \$1 pd to 201 in v. 9; J. Wilder by pm \$1 to end v. 7; L. Elliot \$1 pd to end v. 8; Luther Hale \$1 pd to end v. 8; Charles Gorman \$1 pd to end v. 8; J. F. Alden by pm \$1 pd to end v. 8; M. D. Richardson and S. Farnsworth by pm \$1 each, pd to end v. 8; Rev. J. Holbrook 50 c pd to middle v. 8; Mrs. C. Tucker \$1 pd to end v. 8; Daniel Gunn 67 c pd to end v. 7; W. B. Stratton \$1 pd to 175 in v. 8; E. Canfield by pm \$1 pd to end v. 7; Alvin Frost and J. G. Briggs by pm \$2 each, pd to end v. 7; J. P. Southwell 50 c pd to middle v. 8; G. G. King by pm \$1 pd to end v. 8.

Pm South Woodstock Vt.; pm Rochester N. Y.; pm Clapton N. Y. E. C. Clemens; J. Starkweather; B. F. Brown \$3; pm Lansingburg N. Y.; pm Troy furnace Vt. much obliged; Maria A. Ball; J. S. White; N. Southard; E. C. Clemens; A. Spoor; N. Hervey; J. Curry and J. H. Budge Liverpool Eng.; J. Litch; pm N. Sicutate R. 1; pm. Rutherford Me.; Dr. Cray; pm Rochester N. H.; pm Meridian Ct.; W. W. Gregory \$1; Anthony Pearce, send when published; E. C. Clemens; pm Foster R. L.