

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

VOL. VIII. NO. 7. Boston, Wednesday, September 18, 1844. WHOLE NO. 177.

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.
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Dow & Jackson, Printers.

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vaults of heaven.
Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self-illumin'd, greets his view
And the tempest's rage.
Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast,
On Canaan's happy shore.
[London Evangelical Magazine.]

LETTER FROM BRO. EDWIN BURNHAM.

BRO. BLISS:—It is well known that about one year and a half ago I professed to believe in the second coming of Christ in, or about 1843. I preached it somewhat extensively, and was wonderfully blessed in my labors. Souls were converted and saints refreshed. But time passed on, and I began to doubt "the time." At length I entirely gave up the definite period of the "end of the vision;" I was disappointed, and felt very unpleasantly. From this time I began to sink in my feelings and became worldly and indifferent. Thus many of God's dear children were grieved, and those who loved not his appearing were glad. To be sure I did not give up the great truth that "Christ is at hand," but I did not feel interested in it as I did formerly; and therefore Satan took the advantage of me. Indeed, I slumbered and slept. I then began to hold those off who still contended for the time, to feel improperly toward them. Particularly, I could not, or rather would not associate with Brn. Himes, and Cole, and others. I remember too of speaking of those brethren both publicly and privately in an improper manner. In this state of mind I went to Boston and preached to a portion of the Chardon St. people, at the Meadeon. Of course I was arrayed directly against the Advent people at the Tabernacle. I was honest in this, but blind also—and knew it not. A part of that time I felt very unhappy and lonely, but did not see fully the cause. I

was convinced that God was with the Advent people, and I daily saw them blessed, while I was doing comparatively nothing. Being thus disconcerted and unhappy, I left Boston as soon as convenient, and thought to travel. I visited Portland, New Bedford, and some other places, and endeavored to sympathise with the Advent people as far as I could in my then partial condition of mind. I thought I saw things among them that were wrong—perhaps in some instances I did—but in meddling with those things, I did some harm to those who were standing in the counsel of God. I remember of using strong language about the Advent people at the Lynn Convention—so called, and thought I was doing God service. I have recently been preaching at Haverhill, Mass. to the church that Eld. Plummer separated from, and thought I was preaching, and living just about right. I would not sympathise with Eld. Plummer and his friends, and therefore took sides rather against him. But after all this striving and slumbering the spell is at length broken. A few weeks ago while sitting in the Advent Tabernacle at Haverhill, about sunset the Holy Ghost fell upon me as it never did before—and all my past life came into view, and O what a spotted life it appeared! The judgment scene opened before me, and I was broken to pieces. I cried to God—confessed, and found mercy. I felt that God would purify and make me whole. Amen so let it be. Since that time no impure thoughts or feelings lodge in my mind. I am continually looking up expecting my Master. In future I wish to stand with those who are looking for Him, and are searching what, and what manner of time, &c. I ask forgiveness of God, and all men, for all my wrongs, and may I be kept unto eternal life. So come, Lord Jesus. Amen.
Exeter, N. H., Sept. 6, 1844.

Prophetic Symbols.

Extracts from Daubuz's Symbolical Dictionary.
KEY signifies power and trust committed. It denotes power either to stop the action or to exert it, according to the circumstances.
So the keys of the kingdom of heaven, Matt. xvi. 19, signify the power to admit into that state, and to confer the graces and benefits thereof. So in Luke xi. 52, the key of knowledge, signifies the power of attaining to knowledge, the means of getting knowledge; and, according to the same analogy, to open the Scriptures, Luke xxiv. 32, is to shew the true meaning of them, whereby others may understand them. So in Isa. xxii. 22, the keys of David, signifies the power to rule.
KING signifies the possessor of the supreme power, let it be lodged in one or more persons. It also frequently signifies a succession of kings. And king and kingdom are synonymous, as appears from Daniel vii. 17, 23.
LAMB. Our Savior is by the Baptist declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the sins of the world. Hence our Savior, upon the account of his sacrifice, is represented in the Revelation by the symbol of a lamb

This is special, and therefore none else comes under the same symbol but himself.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MANNA (Hidden.) Of the manna that fell, some was designed for common use, or the sustenance of the Israelites, and some was laid by for a sacred use in the ark, to be as a memorial, Exod. xvi. 32, 33. That which was common was corruptible, and they who eat

thereof died, even though it were bread that came down from heaven, as our Savior saith, John vi. 32; but that which was laid up and hidden in the ark, did miraculously remain to be preserved to all generations. It is God alone that keeps, and consequently gives the true bread, food or manna from heaven; and that is such manna as was hidden in the ark, and incorruptible, even the incorruptible riches or livelihood, which is laid up; whereof they who partake or eat shall never hunger, but shall be immortal.

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

MARRIAGE is symbolically used in the Scriptures to signify a state, Isa. lx. 7; lxii. 5; John. iii. 29; Matt. ix. 15, and reason or cause of great joy and happiness.

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

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

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

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

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

MOON. See under LAMP.

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

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

Thus *head*, *mountain*, *hill*, *city*, *horn*, and *king*, are, in a manner, synonymous terms to

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

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

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

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

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

In several places of Scripture, mountains signify the idolatrous temples and places of worship, as in Ezek. vi. 2—3; Jer. iii. 22; Mic. iv. 1.

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

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

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

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

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

From the Midnight Cry.

To Charles P. M'Ilvaine.

BISHOP OF THE CHURCH OF CHRIST.

No. II.

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

1st, It is declared of God, that the watchmen should so do. It is one great appointed truth, under the note of which Christ says the virgins will rise and trim their lamps, and prepare to go forth to meet the Bridegroom. If this is neglected, then a great appointed means will be neglected. At this time the evil servant shall say, "My Lord delayeth his coming. But blessed is that servant who shall be found giving this meat in due season." The meat our Lord here speaks of certainly includes the midnight cry, and has especial reference to it, for the Lord mentions him, in contrast with the evil servant who says, "My Lord delayeth his coming." Alas! that there should be so many evil servants in the land, but the Scriptures must needs be fulfilled. That the professed church of God is now awfully deficient in that oil which is needful to meet the Lord, I need not stop to prove. You doubtless have long wept and prayed over it—that our dear Lord should be so wounded in the house of his friends. Where is the deadness of the church to the world? Where is that ceasing to lay up treasure on earth?—Most seem pulling down and building larger. Where is that seeking first the kingdom of God and its righteousness? Where is that hungering and thirsting after righteousness required? True, there is much crying about the "oil and the wine," Rev. vi., but still the great body of the church is riding the black horse, with the balances in hand, weighing out its treasures that it may get just so much for all it parts with, giving little or nothing to the poor, but selling equally to all. Now, how shall God break these bonds of the world? The devil is carrying them "captive at his will." The great appointed truth with which to enforce Christ crucified, is the fact that now the reign of Satan is just at the close, he shall be bound a thousand years. Lo, the great angel is coming! "At midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all these virgins rose and trimmed their lamps." For one, I confess that before I heard this cry, I had no oil that was essential. I bless God that I ever heard it. I praise the great and holy name of Him who "putteth down and sitteth up another," that He ever called Bro. Miller from following the "ewes great with lamb," and made him a teacher amidst his people Israel. I, too, praise His name that he gave me that independence of character, that moral courage, that honesty of purpose, which has enabled me to cling closely to His word and will, without the consultation of "flesh and blood." It is this cry that has awakened my soul from the slumbers of spiritual death. It has awakened thousands and thousands of others. It is the great appointed instrument to all who will use it. It will not answer to say that there is enough without this truth. God has not given us too many truths; they are all profitable to "perfect us." The dead state of the church shows the need of some such truth. They are intent upon gain and worldliness. What else can stop them, but to raise the veil and show them that they are rushing upon instant destruction?—That Christ is about coming in flaming

fire to take vengeance upon them that know not God, and obey not the gospel. We know that the great body of professors "hold the truth in unrighteousness," find that they are immensely more guilty than "the isles afar off that have not heard my fame, neither have seen my glory." Over this awful state of things the church is slumbering. Can there not some one, who has influence among the people, to whose voice they will listen, whom God has raised to the highest pinnacle in his church, cannot his voice be heard among them giving no "uncertain sound," "Thus saith the Lord my God, feed the flock of the slaughter?" Will all who can, cry, "I will feed the flock of slaughter, even you, O poor of the flock?" Zec. i. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any persons from among them, he is taken away in his iniquity; but his blood will I require at the watchmen's hand." I feel that we cannot be too deeply impressed with the fact that the sounding of this cry is the truth under which the virgins are to rise and trim their lamps. True, all will confess that Christ has done enough without this to prepare his people—leaving them no excuse; but He foreknew, as we know too, that without it they would not be prepared. Other truths alone, all glorious and awakening as they are, have not proved sufficient for the tremendous crisis at which we have arrived. It now remains with each watchman to decide for himself, whether he is willing to take up the cross, and use faithfully the last lever, with which a God of mercy will condescend to move a guilty world. Upon the answer rests eternal consequences. I believe to the watchman it will be eternal life or death. A soldier may besiege a fortress forty long years, arrive at the period when the trump should be blown for the battering down of the walls—refuse in willingness to use the appointed means, and justly suffer death. The great Captain of our salvation now says to his ministers—sound the midnight cry; sound it aloud, sound it faithfully; fear not the enemy; let it echo through valley and over hill—let it reach the most distant hamlet beyond the mountains, because it is my last instrument with which I will compel Satan to let my children go free. It is here that we have arrived—the storming time has come, and woe will be to him that now shrinks from the command of his Lord. It is a fiery time, which is to try all that dwell upon the earth. It will try the watchmen. It will test the extent of their devotion to Christ—whether they have given up all or not for Him—seeking first the kingdom of God and its righteousness. Alas, how many will be found fearing man more than God, clinging to *peace and reputation*, rather than counting all things but loss that they may be their Master's instruments in plucking His chosen from the last grasp of the devil. May it not be said of me in that day—"In thy skirts is found the blood of the souls of the poor innocent." Humanity alone ought to compel us to buckle on the whole armor of God—lay all our worldly honors at the foot of the cross, and go out of the camp and bear reproach as our Savior did. It is truly sad to contemplate what a class of cowardly followers a crucified Lord has—they follow as far as fashion, as far as an ungodly church and world will smile, but the least scold will make them forsake that dear One, who for them ouseth out his blood like water. I do rejoice that his cause is in the hands of his omnipotent Father, who has said that "his soul shall be satisfied," and the work of the Lord prosper in his hands, in spite of the enemies which are of his own household. Yes, he shall have a seed though earth and hell combine against Him. His house shall be full. His lost children will be sealed under

the voice of the cry. His servants will give that cry, "for they who are with the Lamb, are called, and chosen, and faithful." Let our prayer be, Any thing, any way, dear Lord, only let us know thy will that we may do it. Let us die ten thousand earthly deaths, rather than be guilty of the satanic ingratitude of slighting Thee. Let this point be arrived at, let each watchman feel assured in his heart, that he is a living sacrifice on the altar of his God, (*fearing men no more than Noah did*.) then the midnight cry will come out free and unbound. You will not have to labor to convince such as to duty, or as to the indispensable utility of the cry as the appointed instrument of waking up the virgins and turning them to Christ crucified. Such an one will at once see, that notwithstanding the preaching of all other gospel motives, still spiritual death reigns, and consequently that this latter instrument must be resorted to faithfully, and that without delay. True, I have heard of some of our brethren who talked of sounding this cry on Advent Sundays! I do not know but they did, but so far as I know, the world has heard nothing of their efforts to wake it up! Nor have I heard of their carrying it so far as to effect in the least their reputation with the ungodly. O, that they might remember that so wicked is this world, that its friendship is enmity to God, and that a woe is pronounced upon that one of whom all the world speak well. Alas, not only has full duty and truth fallen in the streets, but the cross has fallen with it. How few are willing to bear it as they ought! The god of this world has blinded their eyes. I cannot then, in justice to my dear Lord, call the work of such the glorious work of sounding the midnight cry: at most, I fear it was but a mere squeak, and that too much in the corner. It should be upon the house top and with a loud voice. See Prov. xiv. 7, "For the hour of his judgment has come."

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

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

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

Yours in love,

GEORGE A. STERLING,

Elder of the Church of Christ of the Epis. Branch.

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

G. A. S.

Canaan, Ct., Aug., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 18, 1844.

The tenth Day of the seventh Month.

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

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

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

But since there are a few points to be settled be-

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

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

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

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

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

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

DIFFERENT OPINIONS.

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

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

2. "Others suppose that there was a dispute at

that time between the Pharisees and Sadducees in reference to the Calendar, in consequence of which the Sadducees celebrated the passover one day earlier," and that Christ kept it with the latter.

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

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

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

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

Again, Matthew, Mark and Luke speak of the *preparation* being made for the passover by the disciples, *the day before the crucifixion*, while John declares plainly that the crucifixion took place on "*the day of the preparation of the passover*," John xix. 14. Compare Matth. xxvi. 17-20, 31, 47; xxvii. 1-50. Mark xiv. 12-17, 39; xv. 1, 25, 42; Luke xxii. 1-15, 66; xxiii. 54.

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

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

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

TRUE TIME OF THE PASSOVER.

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

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

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

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

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

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

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

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

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

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

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

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

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

Concluded next week.

Editorial Correspondence.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight Cry" with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant, and effectual, in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their last condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labors. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering

with their organizations or discipline; believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the "cry," the warning of the judgment "at the door," and persuade our fellow-men to get ready for the event.—Most of the ministers and churches that opened their door to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the *decided and determined believers*. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the "meat in due season" was withheld from them, and the syren song of "peace and safety" was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, "come out of her, my people." This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation, and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position of defence for the truth, and the down-trodden children of God.

APOSTOLIC EXAMPLE FOR OUR COURSE.

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

McConnellville, O., Aug. 29, 1844.

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

J. V. H.

Increase of Crime.

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

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

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

The Sixth Seal.

Rev. vi. 12—17.

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

"On the morning of All-Saints' day, the 1st of November, 1755, Lisbon was almost torn up from the foundations by the most terrible earthquake on European record. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten the first shock was felt, which lasted the extraordinary length of six or seven minutes, then followed an interval of about five minutes, after which the shock was renewed, lasting about three minutes. The concussions were so violent in both instances that nearly all the solid

buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their fright.—Crowds fled to the water; but the Tagus, agitated like the land, suddenly rose to an extraordinary height, burst upon the land, and swept away all within its reach. It was said to have risen to the height of five-and-twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times.

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

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

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

From the Hope of Israel. Keep Awake.

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

ready ensnared. Heaven grant such a speedy deliverance!

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

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

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

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

5th, Beware of excusing yourself for not being more zealous in God's cause, by saying, "It is such a *trying* time that it is *hard* to live a christian life." Such can only be the language of blind unbelief. "As thy *day* is, so shall thy *strength* be."

6th, Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the "filthy lucre" of this world. He may suggest the idea that with it you can spread light; but it may prove but a *passage way to death.*

7th, Beware of embracing the idea that Jesus cannot come *now*; but that the church will have to pass through a season of bloody persecution, before that event can take place. It has been the device of Satan to bring the saints into a belief, that a time of universal prosperity and peace must elapse prior to the coming of the Son of man; but *now* with those whose eyes have been opened to see that such is but a fable, his course has been changed,—he takes the opposite extreme, and says, "Ah no! there cannot be a time of *peace* before that day, but there must be a season of *persecution.*"

8th, Beware of giving credence to the idea that the prophetic periods end in a "*spiritual deliverance*" of the saints. May the Lord help us to fix our eye steadfastly upon a *literal* and *eternal* deliverance, expecting its consummation every moment.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The enquiry should be instituted, what effect does it produce upon the *life*? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's *opiates*. His main endeavors will now be, to induce the child of God to slumber. Let us keep upon the watch! It is no time for the christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around, filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes, and fold his hands, when the battle rages the most fiercely, and more especially in the *final*, the decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life

the pious dead, shall break upon the affrighted ear. The warning of St. Barnabas is full of weight and power, and worthy the solemn attention of all who desire an abundant entrance into the everlasting kingdom of God.

"Take heed, therefore, lest sitting still now that we are called, we fall asleep in our sins, and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord. Consider this also: although you have seen great signs and wonders done among the people of the Jews, yet, this notwithstanding, the Lord hath forsaken them. Beware, therefore, lest it happen to us; as it is written, There be many called, but few chosen.

The Supper.

Luke xiv. 15—24. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. Another said, I have married a wife; and therefore I cannot come. So that servant came and showed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The first important point is the time in which this parable applies. We have before said that it covered over the day of preparation, and of course must apply at the close of the gospel age. But we will show at this time, that the time of its application is in the parable.—What time? Jesus says, "at supper time."—Now as sure as morning, or noon, is not night, so sure this parable must be fulfilled just as the time is closing. Some will try to apply it to the rejection of the Jews, and calling of the Gentiles, but their effort will be vain, for let such remember that there is one more invitation in the parable as recorded by Matthew than is found here: the first of which was to the Jews; but they are not introduced at all in this conversation. In the conversation the Kingdom of God is introduced, and the idea of eating bread therein, and then the Savior proceeds in the parable to show the circumstances of his coming. When he has prepared the supper, (of course it must be the day of preparation,) the servants are directed to go tell them that were bidden to come, for all things are now ready. Those who were bidden, must be those who have professed faith in God, and the Bible, and have been expecting that this supper would at some time come;—they were bidden. Those must represent the nominal church, those who have once had religion, for none other have been properly *bidden guests*. The word "bidden" here implies a right. The invitation is clearly the gospel of the kingdom, or "the bridegroom cometh, go ye out to meet him;" for the marriage supper is when he comes. The cool reception of the message illustrates most vividly the manner in which our message has been treated, by the nominal church.—Each have had their schemes and excuses, and each has turned to his own course.

His servants were then ordered to call another class; so it has been with us, and thanks be to God, some have heard, but yet there is room. The servants were then required to go into the highways and hedges, and compel them to come in. So have we been under the necessity of doing, and thus we labor at this present. Jesus knew that the nominal church would reject this invitation, and that they would shut it from their houses, and that we should be obliged to preach it in school-houses, townhouses, public halls, (high ways) and groves, (hedges) and has told us to do it, but, when Christ's servants are there let all the world remember,—that Christ himself has said, "not one of them that were bidden shall taste of my supper. That is, not one of them that were bidden, and have excused themselves, and have made a full decision not to attend at that time. Here again, we see that the rejection of the gospel of the kingdom is fatal to the most sanguine hopes of heaven. And why should it not be so; Surely a continued sanctification can only be enjoyed through a continual reception of the truth in the love of it; joined with implicit obedience.

A separation is also presented, for every thinking person must see, that those who go to this supper, must leave behind them those who excuse themselves, and will not go. Again, this invitation is shown to be the sieve which separates the chaff from the wheat. But let none suppose, that all who profess faith that the Lord is coming immediately, and therefore go to meet him, will consequently be saved; although you go to the supper, if you have not on the wedding garment, you will be cast out into outer darkness. See Mat. xxii. 11—14. It is to be feared that many who have attended to this invitation, now hold this truth in unrighteousness. They do not reject this truth in the abstract, but they do not attend to its appendages, they are not inwardly and outwardly holy, and therefore are likely to sleep as do others. Again, they may hold the truth in the main, but, at the same time break the command "go ye out to meet him." They love their sects, and seem determined to remain with them, be the consequences what they may. John says, "This is the love of God, that ye keep his commandments; and his commandments are not grievous." John v. 3. Let all such look to their case immediately, lest e'er they obtain the wedding robe, the Bridegroom comes, and they be cast into outer darkness where there is wailing and gnashing of teeth. On the other hand, there may be those who have not made their decision fully, who may, if they will, go to the supper, but they will soon decide either for or against, and then will the harvest be finished. May heaven help them to decide for the truth and be free.—*Hope of Israel.*

From the Midnight Cry.

Visit to Sister Matthewson.

Brother Southard.—While at the Manchester campmeeting I had the pleasure of visiting sister Matthewson, and spending about three hours and a half with her. Your account of her in the Cry does not vary from what I received from her own lips, and from her mother and sister and the rest of the family. I found her perfectly rational; and although she has not eaten a particle of food for the last three weeks, she converses freely all day long, without any apparent fatigue. She does not appear to be susceptible of any sensation but that of joy, and she is all the time under its influence. The very mention of her Savior's name, or of the bliss of the kingdom state, and the certainty of soon entering upon it, wakes up within her the liveliest emotions of joy; and it is expressed by her smiles, and her animated representations of what she has heard and seen. She says she will very soon enter upon the re-

alities of it, *without dying*. When she revived from death, as she expresses it, she was perfectly ignorant of her former life, and remained so, until the Friday afternoon following, when her memory began to return to her, and all her former history revived in her mind. Her conversation is perfectly connected; no break; no faltering; nothing contradictory in what she utters—it is given in all the artless simplicity of angelic purity—and I am convinced that her joy is as pure as that of angels, by whom she says she is constantly surrounded. She seems to me to be a perfect pattern of what we all ought to be, who are professing to love God, and to be looking for his Son from heaven. Perfect meekness, patience, gentleness, love, peace, joy, all cluster around her, and leave the divine impress of one who is blessed in waiting for Christ—for that is all she is waiting for. She is very much emaciated, yet health is evidently depicted in her countenance; and the adoring expression of her eyes, which she says will never again shed tears, bespeak almost the existence of an immortalized saint. But she cannot yet be changed, for blood courses through her veins. Nothing abundantly comforted me in conversation with her; she loves to have those who are looking for the Lord, to come and converse, and sing, and pray with her; and as she presses their hands, though never having seen them before, she will fix her full, beaming eye upon them, which seems to search them through and through, and say, with a sweet smile, "Oh you *are awake!* I need not wake you up!" There are a great many circumstances connected with her case, which forbid the imputation of any deception.

First, her narrative is related to the multitudes who visit her, in such a manner, as that no contradictory statement escapes her lips; and while she gives it almost invariably in the same language, it is done with such an interest of feeling as to convince the most sceptical, that her whole being is entirely absorbed in the truth of what she says has happened to her, and what she has heard and seen. No rational person, therefore, can believe she is practising deception, for, in that case, some contradictions in her statements would doubtless be detected.

Secondly, That there should be abundant evidence that no deception is practised in relation to her being sustained *without food*, seems to have been provided for in the wonderful providence of that same Being who is now showing forth his power in her: some of the members of the family being of a religious faith so far removed from the spirit of the commission she says she has received, that any attempt to deceive in this matter would meet with a prompt exposure by them. Besides which, every opportunity is willingly offered, by all the members of the family, to the most incredulous, to acquire, in any way, entire satisfaction on this point.

Thirdly, Her message in relation to the speedy approach of the judgment, is so perfectly in accordance with our views, as to bring a feeling of distrust over some minds, that it may be a "Miller humbug." Such a suspicion is swept away, however, from the fact, that she never heard of the doctrine until after her revival from death, as she expresses it; and even now, she is entirely ignorant of the doctrine, except so far as to know, from the frequent conversations of those Advent brethren and sisters who visit and converse with her, that we are expecting the Lord to come within a few weeks. Other than this, she has no knowledge of our doctrines; so that such an imputation cannot be brought against her case, without doing violence to the laws of evidence.

Upon the whole, I apprehend her case to be the most remarkable thing of the age in

which we live; and as you perceive by what I have now said, He who has raised her up to show forth his power, has done it under such circumstances as to leave me no room to doubt that it is his work; without doing violence to my own reason and conscience, I am bound to say, "it is the Lord's doing, and it is marvellous in our eyes!" God grant that all who see her, and that all under whose notice this imperfect sketch shall fall, may be influenced by her faithful warnings that "TIME IS SHORT," and prepare to meet God in peace.

WILLIAM HUTCHINSON.

New York, Aug 28, 1844.

THE LORD WILL TAKE CARE OF HIS CHILDREN.

The above is a very common remark of those who are not quite ready, nor are willing to get ready for the coming of the Lord, and wish for some subterfuge to quiet conscience when conviction is placed home upon their hearts. Such often say there are many, who have been long engaged in acts of benevolence—and there is no need of their leaving their appropriate work to look at Millerism. But if the Lord does come and these are found doing all they can to ameliorate the condition of mankind, they will be saved, whether they knew any thing about the immediate coming of the Lord; and they say there are many ministers who have been wonderfully blessed in years past, and who are now preaching the same gospel and trying to turn sinners to Christ. It cannot be necessary that these should leave their old way of preaching to preach the Advent, in order to be saved. And there are some Advent people who have given the first cry, Rev. xiv. 6—10, who yet refuse to give the second and third. But the cry is, "God will take care of his children." If the Lord does come all these different laborers will be saved. Let us see—Supposing a man has several servants to work for him a specified time, say a year. The bargain is that they will have different kinds of work to perform, which will be made known to them from time to time as the Master sees necessary. The conditions of the bargain are, that these demands are not to be paid while the time expires for which they contracted to labor. and if they do not work the full time, they are to receive no pay for what work they do perform. To this the servants all agree. and put their names to the instrument and go to work. At the end of three months, the master goes into the field, and says to the workmen, "You have done all the work I want done here, I have another field I want you to work in now." They all follow the master but one. He says "master you set me to work here, and I will stay here." At the end of six months the master goes again to see the workmen and says, "you have done all that I want done in this second field, come go to another." But one refuses to obey his master, stays behind in this second field the same as the other did in the first. At the end of 11 months and 20 days, the master goes again into the field and says "you have done your work well here, come go to another field." Some of the servants begin to demur and say, "our time is out into 10 days, and we have worked so hard here we will not go into a new field, now; so they remain obstinate and stay behind. The year of contract runs out. The day of reckoning comes—the servants all come for their pay. The master brings forward the instrument of contract, and says, "you signed that did you? Yes. You understood the bargain did you not, that you were to receive no compensation unless you continued faithful to the end of the year? Yes. Well then get you out of my presence you unfaithful and unprofitable servant." They are sent away in disgrace, and right enough too, all exclaim. Well you have engaged to work for Jesus through life,

or until he comes the 2d time—and you agreed to do whatever he desired you. And you knew the condition was, "He that endureth to the end, the same shall be saved (see Matt. xxiv. 19; Rev. ii. 26.) If you did not continue, you were to receive no pay. (See Heb. x. 35; 2 Pet. ii. 21.) You may have been at work for God in one field, and now he calls you into another. He calls you to give not only the cry, "The hour of his judgment is come," but the cry, "Babylon is fallen, is fallen." And, "If any man worship the beast, or his image, or receive his mark in his forehead or in his hand the same shall drink of the wine of the wrath of God." He commands you to give the cry, "Come out of her my people, that ye be not partakers of her sins and receive not of her pleasures." If you refuse to preach the Advent doctrine, or preaching this, refuse to give this cry, you break the contract. You do not continue to the end. And in the day of reckoning, Jesus will to all such, "Cast the wicked and unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.

Reader, if you are like that servant who said, I go sir, and went not; repent immediately do what God requires now, or you will soon be lost and lost forever.

J. WESTON.

New Ipswich, N. H. Sept. 4, 1844.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.—Before leaving for Europe, Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the Sabbath. Bro. Hutchinson and Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brethren and sisters in the Advent cause. Lectures will be given afternoons and evenings. J. V. HIMES.

PITTSFIELD, N.H.—Providence permitting, there will be a Second Advent Conference held in Pittsfield, N. H. to commence on Tuesday, Oct. 1st, and continue through the week. Brethren Cole, Plummer, Couch, and others, are expected to be in attendance. Necessary arrangements for entertainment will be made by the committee. E. C. DREW.

PAWTUCKET, MASS.—By Divine permission, there will be a campmeeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail-road, to commence Monday, Sept. 23d, and continue until Saturday 28th. Brethren J. S. White, S. S. Snow, B. Matthias, and Burham, are engaged to attend. Bro. T. Cole and H. 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

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

WORCESTER, Ms.—There will be a conference, (the Lord willing) of those who are waiting for the Bridegroom, in Worcester, to commence on Tuesday, Sept. 24th, and to continue as long as may be thought expedient. Faithful preachers, it is hoped will attend. For the brethren, S. S. Snow.

DANBURY, N. H.—A campmeeting will be held in Danbury, near the Baptist Meeting House, to commence on Tuesday, the 17th Sept., to continue through the week. We hope the brethren that can, will bring their tents with them, others that are not thus provided for, will find accommodation on the ground. Bro. Couch and Cole, are invited to attend if possible. For committee, Stephen Ford.

BRIMFIELD, MASS.—The anticipated conference in this place will be converted into a campmeeting, to commence Thursday, Sept. 19, and continue one week. A pleasant and convenient spot has been selected, on land of Mr. Gilman

Noyes, situated one mile west of Brimfield meeting house, on the road to Mooson. It is hoped that all that can, will come and bring their tents with them. Tents to be erected on Wednesday. Conveyance can be had from Palmer and Warren depot, for 30 cents. Viaticum and horse keeping can be had near the ground at a reasonable rate.

The reason of the alteration from a conference to a campmeeting, is that we expect to be deprived of our earthly sanctuary by being driven from it by the opposing party, but we are not discouraged, we follow Christ to the mountain, and there we expect to meet him.

Com.—John E. Answorth, Waldo Griggs, Elisha S. Kingsbury, Reuben Nichols, Jonathan Collis, Lewis H. Bealton.

"HARD TO UNDERSTAND."—As our brother did not understand in our last, we would again say that we are unacquainted with those referred to. But should he be as unwilling to make the acts of any one man, if he were known to be an Adventist—not assumed, the criterion by which to judge of the character of others, as we should be to make none who have retrograded at the north, a standard for the character of the great body of believers here; or as we should be to judge of the eleven apostles by the acts of one.

ADVENT BOOKS AND PAPERS, may be obtained at Cleveland Ohio, by the quantity of Bro. N. Bond, a few doors below the American House.

NEW WORKS. Remarks on Revelations 13th, 17th, and 18th chapters, by William Miller, price 10 cts. Also A Paraphrase of Dan. 11th and 12th chaps. Price 3 cts. single or \$2 per hundred.

DIED.—At Tunstonsborough N. H., Sept. 8, Sister Detsy Piper, aged 39. She experienced religion about 20 yrs. ago, and ever since has been ready to give a reason for her hope; since the doctrine of the near approach of our blessed Lord has been preached, she has been very friendly to it, and within a few months has believed that the Lord would come in a short time, and warned her friends to get ready to meet him. E. S.

Bro. Himes writes from Harrisburg, September 10th: "Our meeting here is in successful operation—it will do good. We go to Middletown, Lonserville and Philadelphia the 15th Sept., then I come to Boston about the 18th."

BROTHER HIMES:—It will be recollected by the readers of the Advent Herald, that a short time since there was an invitation given by Bro. H. Heath of Springfield Mass., requesting the Lecturers to stop at my house,—this I knew nothing of until I saw it in the paper. I have been glad, and should be again to see my brethren, but I did not think it proper to put such an invitation in the public print, as there are impostors going about, and my family is liable to be imposed upon in my absence, as I am from home much of the time. Strangers to us seeing this, I hope will make no calculations about stopping at my house, as the circumstances of my family will not admit.

Yours in the faith of soon seeing the King in his beauty. Wm Beckwith.

Springfield, Sept. 5, 1844.

Letters received to Sept. 17, 1844.

Elder Edwin Burham \$2 pd to end v 9; J B Seymore by pm \$2 pd to end v 9; Dna J Upham \$1 pd to end v 8; J Lipsley \$1 pd to end v 8; J H Leusdale; J Lord by pm \$1.50 pd to end v 7; C Mardon by pm 50 c pd to end v 7; Daniel Tripp by pm \$3 pd to end v 8; Moses Cheney \$1 pd to end v 8; A Davis \$1 pd to end v 8; J M Merrill \$1 pd to end v 8; O Wyatt \$1 pd to end v 8; W T Moore by pm \$3 pd to end v 7; O Hewitt by pm \$1 pd to end v 6; D C Baker by pm \$1 pd to end v 8; L D Flores by pm \$2 pd to end v 7; Hannah F Fuller by pm \$1 pd to end v 8; J M Sherman \$1 pd to end v 7; Jonah Chapman by pm \$2 pd to end v 7; A P Flint \$2 pd to end v 8; Nelson Burroughs \$1 pd to end v 7; Isaac Bliss by pm \$1 pd to end v 9; Joshua Burham by pm \$1 pd to end v 8; Asa Avery by pm \$1 pd to end v 8; E Wentworth jr pm \$1 pd to 209 in v 5, paper will now go to Aurora; Thomas Crane by pm \$2 pd to end v 7; V Cuse by pm \$1 pd to end v 8; J Spear pm \$1 pd to 151 in v 7; Erasmus Clark \$1 pd to 202 in v 9; G W Jones \$1 pd to end v 8; B Mann \$1.25 pd to end v 8; M L Price 50c pd to 190 in v 8; L D Thwing \$2 pd to end v 7; R Jones by pm \$1 pd to end v 8; A Smith \$2 pd to end v 9; S J Matthews by pm \$1 pd to end v 8; S M Case \$1 pd to end v 8; Joseph Brown by pm \$1 pd to end v 7; L Haughton \$1 pd to end v 7; E Bellows by pm \$1 pd to end v 8; Mca C Chandler by pm \$1 pd to 209 in v 9; D E Chamberlain by pm \$1 pd to end v 8; pm Plymouth Pa pd to 190 in v 7; J B Sprague \$2 pd to middle v 7; H Graves & L Graves by pm \$1 each pd to end v 8; C C Tackler by pm \$1 pd to 197 in v 9; Samuel Smith by pm \$1 pd to end v 8; Charles F Smith by pm \$2 pd to end v 7; S Dow \$1.50 pd to end v 8; S Stevens by pm \$1 pd to 292 in v 9. Pm Keith's wills Me; Sam Chapman; W E Hitchcock, proposition accepted, although the money was not received; L D Fleming; F G Brown; A C J; Amos Merriam; Wm Beckwith; Rhoda S Robinson; pm Bangor N Y; S Brown \$1 less 25 c postage, pm would have sent it free; Phileas Bromley \$5; pm Carroll Michigan; C S Miner; Stephen Ford; T C Severance; W B Starr; T L Tullock all attended; Henry Flagg, we shall continue to send that paper, as to pay, leave that with yourself; G T Sooter; pm McConaughy O; E Marsh; G Stacey \$5; E Burham; pm Grafton Vt; Aaron Clapp; S S Snow; J V Himes; N Herve; F E Higelow; Wm Milton \$1 pd to end v 8; O Rider \$5 pd to end v 7. E. French \$1 pd to end v 8.