

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

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WHOLE NO. 178.

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MARTIN LUTHER.

AN ODE.

Who sits upon the Pontiff's throne?
On Peter's holy chair
Who sways the keys? At such a time
When dullest ears may hear the chime
Of coming thunders—when dark skies
Are writ with crimson prophecies,
A wise man should be there;
A godly man, whose life might be
The living logic of the sea;
One quick to know, and keen to feel—
A fervid man, and full of zeal,
Should sit in Peter's chair.

Alas! no fervid man is there,
No earnest, honest heart;
One who, though dress'd in priestly guise,
Looks on the world with worldling's eyes;
One who can trim the courtier's smile,
Or weave the diplomatic wile,
But knows no deeper art;
One who can dally with fair forms,
Whom a well-pointed period warms—
No man is he to hold the helm
Where rude winds blow, and wild waves whelm,
And creaking timbers start.

In vain did Julius pile sublime
The vast and varicous dome,
That makes the kingly pyramid's pride,
And the huge Flavian wonder, hide
Their heads in shame—these gilded stones
(O heaven!) were very blood and bones
Of those who Christ did come
To save—vile grin of slaves who sold
Celestial rights for earthly gold,
Marketing grace with merchant's measure,
To prank with Europe's pillaged treasure
The pride of purple Rome.

The measure of her sins is full,
The scarlet-vested whore!
Thy murderous and lecherous race
Have sat to long in the holy place;
The knife shall lop what no drug cures,
Nor Heaven permits, nor earth endures,
The monstrous mockery more.
Behold! I swear it, saith the Lord:
Mine elect warrior girds the sword—
A nameless man, a miser's son,
Shall tame thy pride, thou haughty one,
And pale the painted whore!

Earth's mighty men are nought. I chose
Poor fishermen before

To preach my gospel to the poor;
And now a boy from door to door
That piped his hymn. By his strong word
That startled world shall now be stir'd,
As with a lion's roar!
A lonely monk that loved to dwell
With peaceful host in silent cell;
This man shall shake the Pontiff's throne;
Him kings and emperors shall own,
And stout hearts wince before.

The eye profound and front sublime
Where speculation reigns.
He to the learned seats shall climb,
On science' watch-tower stand sublime:
The arid doctrine shall inspire
Of wily teachers with swift fire;
And, piled with cumbrous pains,
Proud palaces of sounding lies
Lay prostrate with a breath. The wise
Shall listen to his word; the youth
Shall eager seize the new-born truth
Where prudent age refrains.

Lo! when the venal pomp proceeds
From echoing town to town!
The clam'rous preacher and his train,
Organ and bell with sound, inane,
The crimson cross, the book, the keys,
The flag that spreads before the breeze,
The triple-belted crown!
It wends its way; and all is sold—
Yea! deadly drugs for heavy gold,
To feeble hearts whose pulse is fear;
And though some smile, and many sneer,
There's none will dare to frown.

None dares but one—the race to rare—
One free and honest man:
Truth is a dangerous thing to say
Amid the lies that haunt the day;
But He hath lent it voice; and, lo!
From heart to heart the fire shall go,
Instinctive without plan;
Proud bishops with a lordly train,
Fierce cardinals with high disdain,
Sleek chamberlains with smooth discourse,
And wrangling doctors all shall force
In vain, one honest man.

In vain the foolish Pope shall fret,
It is a sober thing.
Thou sounding trifer, cease to rave,
Loudly to damn, and loudly save,
And sweep with mimic thunders' swell
Armies of honest souls to hell!
The time on whirling wing
Hath fled when this prevail'd. O, Heaven!
One hour, one little hour, is given,
If thou could'st but repent. But no!
To ruin thou shalt headlong go,
A doom'd and blasted thing.

Thy parchment has come forth; and lo!
Men heed it not, thou fool!
Nay, from the learned city's gate,
In solemn show, in pomp of state,
The watchmen of the truth come forth,
The burghers old of sterling worth,
And students of the school:
And he who should have felt thy ban
Walks like the prophet in the van;
He hath a calm indignant look,
Beneath his arm he bears a book,
And in his hand the Bull.

He halts; and in the middle space
Bids pile a blazing fire.
The flame ascends with crackling glee;
Then with firm step advancing, He

Gives to the wild fire's wasting rule
The false Decretals, and the Bull,
While thus he vents his ire:—
"Because the Holy One of the Lord
Thou vexed has with impious word,
Therefore the Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!"

He said; and rose the echo round
"In everlasting fire!"
The hearts of men were free; one word
Their inner depths of soul had stir'd;
Erect before their God they stood
A truth-shod Christian brotherhood,
And wing'd with high desire,
And ever with the circling flame
Uprose anew the blithe acclaim:—
"The righteous Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!"

Thus the brave German men; and we
Shall echo back the cry:
The burning of that parchment scroll
Annul'd the bond that sold the soul
Of man to man; each brother now
Only to one great Lord will bow,
One Father-God on high.
And though with fits of lingering life
The wounded toe prolong the strife,
On Luther's deeds we build our hope,
Our steady faith—the Roman Pope
Is dying, and shall die.

—Blackwood's Magazine, July 9.

LETTER FROM WM. MILLER.

DEAR BRO. BLISS:—We are now in this place laboring to prove to the people that the Bible is the revealed will of God, and that all may and will be known which concerns us, to make us perfect in every good work, by every sincere and candid enquirer, in this age of general expectation of some moral or physical revolution in the earth. And we believe, and we so teach, that the revolution so much expected, and so long desired by every child of God, is the coming of King Jesus, the marriage of the Lamb, and the completion of all the promises given us who believe in God's word. We are as confident as faith in the blessed word can make us, that we are now at the very door, and soon our wondering eyes will be ravished by all the beauty, splendor, pomp and glory of our descending King. These thoughts make me happy while I write; but, oh God! what then will be my feelings, when faith will end in sight, and hope in fruition? I know that my mind is too feeble to imagine, my faculties too weak to comprehend the emotion of my soul, when I shall stand before him; yes, and see him as he is, and be like him; yes, more than that, ten times more grand, more glorious still than all, shall be forever with him. No more a stranger in this giddy world, no more a pilgrim from the dizzy maze of life's ten thousand cares, no more a wanderer from my Father's house, no more to meet the scoffs of friends or foes, or meet the upturned lip, or curl of scorn from that black coat, and hear the oft repeated epithet, in accents of deep derision, "There goes old Miller." My soul rejoices when I think a few more days at most, and all these scenes will be forgotten, in the eternal sunshine of his

glory. Why not begin the song of everlasting gratitude to God, for this blessed hope.

I find in every place where Bro. Himes and myself have traveled and labored, the same selfish pharisaical bigotry among the sects, and more especially among the several editors of pretended religious newspapers. Many of these misrepresent and falsely accuse their brethren of other sects in their trade—and they only fasten on the destruction of those who do not wear their sectarian badge. This would be a dark picture for the christian religion, were it not for a few exceptions in the moral heavens; but there is now and then a brilliant star in the galaxy, that shines the brighter in consequence of the surrounding darkness; and in every sect we find a few of their numbers whose faithful hearts and honest lives denote they have not bowed the knee to Baal. Were it not for this, I long ago would have yielded up the point, that wicked men and devils, and the gates of hell, had in this our day prevailed against the church. But thank the Lord, a remnant yet is left; the Bible yet is true, and these men are but the tares which soon will be gathered and burned. I do believe few men will be left.

The organ of the "Church of God," so called, in this place, has spit his venom out, and I hope his poison will not taint his own body; but if it does, and should he reap the fruits, I hope he will remember his false assertions only go to show the bird was hit, and all his gall falls harmless at the feet of those he meant to wound. I will write you again when I get home.

I remain as ever "looking for the blessed hope, &c."
WILLIAM MILLER.
Harrisburg, Sept. 11, 1844.

To God be all the Glory.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—David.

This exclamation of the poet and "sweet singer," was made after a review of the signal mercies bestowed on Israel, in bringing them out of Egypt. It is language adapted to the children of God in all ages, in view of His wondrous works in all ages, since he is ever their rock of defence—their safe dwelling place. It is our language, and with hearts overflowing with gratitude we utter it, in view of what the Lord hath done. Our eyes were closed,—our minds were enthralled by the opinions of men, in servitude, more hopeless than Egypt's bondage. Careless and secure we thought "to dwell on the earth," and placed a tower, whose top should reach unto heaven. With many people we said, (Is. ii. 3, 4, 5,)—Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. In thus prophesying for the Lord, we verily thought we did God service. We thought not while we were indulging these pleasing dreams of peace, that the Lord frowned. We heard not the voice, (Is. ii. 6,) Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Yet, at last, through God's interposition, we were aroused from our slumbering, to hear of the coming "destruction." For it is written: Enter into the rock, and hide thee in the dust,

for fear of the Lord, and the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. When our eyes were unclosed to see these solemn declarations, no longer in bondage, we left the chains that so long clogged our course, and rejoiced that the truth had made us free. Still we would exclaim, not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. It would not be merciful to give the glory to us, because it would be unjust—we should not then possess that which does not belong to us. It would not be in accordance with the declaration of the Lord, if the glory were given to us, for he has said, My glory will I not give to another.

E. C. C.

Supposed Conversation between a Pope and an Ancient Roman High Priest.

Pontifex. Sir, since attentively observing the ceremonies of your consecration, I am utterly at a loss, whether to consider yourself and the present inhabitants of Rome as Christianized PAGANS, or paganized CHRISTIANS. Will you condescend, sir, to solve my doubt?

Pontiff. In reply to your very nice distinction, I remark, that we, professedly, admit NEITHER of your suggestions; but claim to be the only true and canonical Successors of St. Peter, the Apostle of Jesus Christ, and First Pope of Rome. But I must answer your inquiry: I, in my heart, believe that the former of your suggestions is the more correct.

Of this, however you must form your own opinion in the sequel.

Pontifex. Your claim of being the Successors of Peter the Apostle very much surprises me.—Peter I never saw, but I well remember Paul, who was a very plain man, and despised the pomp and glory of this world, and claimed none of that power which I perceive you possess.

Pontiff. Very true, sir! But (rebus mutandis mutamus cum illis,) circumstances alter cases, and after the establishment of Christianity, it was proper that its ministers should assume an external appearance, corresponding to the dignity of their faith; and especially, that the Bishop of Rome should be surrounded with outward pomp, becoming the glory of the mistress of the World.

P'r. You speak of Christianity being "established;" did, then, that "dire SUPERSTITION" finally obtain the ascendancy in the Roman Empire?

P'ff. It did, under one of your successors, named Constantine. He embraced the Christian faith, and remodelled the government of the Church according to that of the Empire.—From that time, great changes were made in the doctrines, rites and ceremonies of the Church. This operation was much facilitated by a period, called the dark ages, which succeeded an irruption of the Northern barbarians, who overthrew the ancient Empire. During this dark period we succeeded in introducing most of those peculiar ceremonies and doctrines which belong to the Holy Roman Church, of which I have this day been consecrated the "Sovereign Pontiff."

P'r. From your title I conclude that, in the name at least, you are my successor, instead of Peter's.

P'ff. You are correct; and you will find that in the power attached to the titles, as well as in other respects, I am in no wise your inferior.

P'r. Are your title and power still hereditary, as they were in the Imperial family after Augustus Cæsar assumed the office of "Sovereign Pontiff?"

P'ff. No! sir!! by no means!!! I should consider your question an INSULT, were it not that I attribute it to your ignorance of an important change with regard to the order of priests. Be it known to you, then, that we have no LEGITIMATE children to succeed us; having for some centuries discarded the "holy Sacrament of Matrimony," as too IMPURE for the Priesthood. Our sons, however, may sometimes succeed us, but not in virtue of any hereditary claims!

P'r. Impossible, sir!! You astonish me beyond measure!! What! holy matrimony too impure for the Priesthood!! But not to controvert your new ideas on that subject, permit me to ask, how you acquire your present elevation?

P'ff. By the election of the "Sacred College of Cardinals," from one of their own number.

P'r. Very good! In this respect you have restored the ancient "Collegium Sacrodotum," by whom and from whom the "Pontifex Maximus" was chosen before the time of the first Emperor.

P'ff. Exactly so; with this difference, that whereas the ancient "Collegium," when full, consisted but of fifteen priests, the modern one is composed of seventy, for the sake of greater dignity, and to correspond with the Jewish Sanhedrim, as well as to have a representative from each principal part of the Roman Church.

P'r. What are the duties and powers attached to your office?

P'ff. I am the Supreme Judge in all cases relating to the doctrines, rites, and ceremonies of the Church. From my decision, there is ordinarily no appeal, as my decrees are considered infallible. Besides this spiritual power, I am supreme temporal Monarch of Rome.

P'r. My exact counterpart and Successor!! Permit me, sir, to congratulate you on this day's good fortune; and by giving you my hand, welcome you as one of the Cæsars!!

To continue—it was my province to judge respecting marriages; have you any authority in that matter?

P'ff. Much more sir, than you ever dared to exercise. I can divorce Kings and Queens, and even grant a dispensation to a man to marry his sister!

P'r. It belonged to me and my "Collegium," to regulate the year and the public calendar—to mark the festival days, and insert the names of gods and heroes in the calendar. Have you similar power?

P'ff. The very same! I appoint the festival days, and inscribe in the calendar the names of those to whose honor the several days are consecrated. But instead of the old gods, who are out of fashion, I insert the names of distinguished saints; and this we call their "canonization," that is raising them to the rank of mediators and intercessors, to whom it is lawful for the people to direct their prayers, instead of immediately to God.

P'r. I understand you. The saints now occupy the same place in your esteem, that the demi-gods did in ours.

P'ff. Exactly so: and their numbers are equally great.

By the by, did you observe the "Pantheon," in your morning walk?

P'r. I did; and was delighted to see that it had undergone but little change, since I crossed the river Styx.

Is it still sacred to "ALL THE GODS."

P'f. Not omnibus diis, to all the gods, but omnibus divinis, to all the saints. We had but to add a single letter to the inscription, and give the building Christian baptism, and the work was done according to modern improvement.

P'x. Do you still hold the office for life as anciently.

P'f. We do; we are not subject to impeachment for misconduct, or removal from office on any account. And the better to guard our sacred persons, we are not only surrounded by armed soldiers, but we require all our inferior priests to take an oath at their consecration, that they will on no account plot against our life and limb; but that they will reveal to us all plots formed by others as soon as they come to their knowledge.

P'x. I perceive that your mitre bears a general resemblance to mine, and conclude that mine was the original pattern.

P'f. You are correct; but mine, as you see, consists of three divisions, to signify the three parts of my dominion—HEAVEN, EARTH AND HELL!

P'x. A very extensive Empire, truly!—Then you have usurped the dominions of Jupiter and Pluto, as well as of Caesar!! But enough of this; I will trouble you with another question. The small rod which I hold in my hand, as the emblem of my office, I presume must be recognized as the predecessor of yours.

P'f. Undoubtedly; and my purple gown owns its origin to your robe bordered with purple.

P'x. I thank you, brother, for the satisfaction which I have received. You have relieved my mind from a great burden. I clearly perceive, that notwithstanding some outward changes, of little or no importance, yet the essence of the old religion of Rome is still preserved.—May the gods protect Rome and her sovereign Pontiff.

But I must depart. Farewell.

P'f. Farewell, brother!—Protestant and Herald.

Prophetic Symbols.

NAKEDNESS. According to this analogy, nakedness signifies sin or folly. Thus, in Gen. iii. 7, it is taken for sin in general; and in Exod. xxxii. 25; Ezek. xvi. 36; and 2 Chron. xxviii. 19, for idolatry. And so elsewhere in the Scriptures, all kinds of vice, more or less, but in the highest sense, idolatry, the main act of rebellion and apostasy against God, and all the degrees and acts of it, or dependent and consequent upon it, come under the notion of filthiness or nakedness or sores; and therefore to be in the highest degree naked, is to be guilty of idolatry.

Nakedness signifies also guilt, shame, poverty, or misery any way, as being the consequence and punishment of sin, and of idolatry in particular—a crime which God never leaves unpunished. Thus, in Jer. xlix. 10, "I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he is not."—signifies the destruction of Esau. So, in Isa. xlvii. 3, the prophet concerning Babylon says, "Thy nakedness shall be uncovered, yea thy shame shall be seen;" that is, thou shalt be humbled and made a slave.

NAME. The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth i. 20, "And she said unto them, Call me not Naomi," i. e. pleasant, "but call me Mara," i. e. bitter; "for the Lord hath dealt very bitterly with me." And thus, when it is said in Isa. chap ix. "He shall be called Immanuel," the meaning is, that the Son there spoken of shall be God with us, dwelling amongst us. And so in Luke i. 32, "He shall be called the Son of the Highest," is, he shall be the Son of the Highest.

Agreeably to this, a new name signifies a new quality or state, a change of the former condition as in Isa. lxii. 2. Hence the custom of changing

names upon any remarkable change of condition. So, on account of the new covenant made with God, Abraham and Sarah received those new names from God himself. So Jacob was named Israel: so Joseph had a new name given him by Pharaoh; and Daniel another by the king of Babylon. So our Savior changed Simon's name for Peter; and the Primitive Christians took a new name at their baptism.

To be called by the name of any one, signifies to belong to, to be the property of, or to be in subjection to that person whose name is called upon the other, as in Gen. xlviii. 16.

Thus to be called by the name of God, is to be accounted his servants, to be appropriated to him, and separated from the heathen world; as in Deut. xxviii. 10; 2 Chron. vii. 14; Acts. xv. 17

So David, to express that God is the Lord as well as maker of the stars, says, Ps. cxlvii. 4: "He telleth the number of the stars: he calleth them all by their names."

Names of men are sometimes taken for the men themselves. Thus in Acts i. 15: "the number of the names," i. e. the number of men.

Man of name is a man of renown. So David is called in 2 Sam. vii. 9, being made famous for many victories, which made him to be celebrated upon different accounts. See 1 Sam. xviii. 7, 8; 2 Sam. xii. 28.

The declaration of God in Exod. iii. 15, when he first appeared unto Moses, "This is my name for ever, and this is my memorial unto all generations," respects his worship. It is that name by which he is to be remembered; that is, invoked, and served by his people, and distinguished from all false objects. For, the word memorial is a term of the Rituals, Lev. ii. 2. Therefore, when God forbids Israel, in Exod. xxiii. 13, "even to make mention of the names of other gods," he forbids to worship, and give veneration, or to commemorate, in public or private worship with the false votaries, those actions of other gods which had occasioned their being deified. For God is, and calls himself, a jealous God, or object of worship. It was on this account, and with a due sense of gratefulness to God's kindness to Israel, that Moses inquired after the name of God, when he appeared to him, and that the Israelites might serve God their deliverer, Exod. iii. 13. But Manoah speaks out in Judg. xiii. 17; "What is thy name, that when thy sayings come to pass we may do thee honour?"

Hence it comes, that not only among the Jewish authors, LXX. in Isa. xxvi. 13, and 2 Tim. iii. 19, but also the Gentiles, to name, is the same as to invoke in divine worship. And thus "to be baptized into the name of the Father, and of the Son, and of the Holy Ghost," is to be baptized into the worship of the Father, and of the Son, and of the Holy Ghost, as the one God.

NUMBER. Third, three, or threefold, frequently signifies, in the sacred writers, greatness, excellency, and perfection. It is thus used in Isa. xix. 23: "In that day shall Israel be the third with Egypt and Assyria;" i. e. great, admired, beloved, and blessed, as it there follows.

The repetition of a word, sentence, or petition thrice, is a token of great earnestness: as in Jer. xxii. 29; Ezek. xxi. 27. It was a great emphasis when our Savior told Peter, that he should "deny him thrice." So St. Paul, to shew the earnestness of his prayers, saith, that he "besought the Lord thrice," 2 Cor. xii. 8. So our Savior prayed three times in his agony, that "the cup might pass from him," Matt. xxvi. 44.

Two, is very often used in Holy Writ to signify very few. Thus in 1 King xlii. 12, "I am gathering two sticks;" i. e. a few. So in Isa. vii. 21, "two sheep;" that is, a small flock.

Four, is a symbolical number, denoting a universality of the matters comprised. As in Jer. xlix. 39, "the four winds," signify all the winds. In Isa. xi. 12, "the four corners of the earth," denote all parts of the earth. And in Ezek. vii. 2, "the four corners of the land," signify all parts of the land of Judea. And therefore, with Philo, four is a number of universality in nature.

In Ezek. xiv. 21, the four sore judgments of God denote all the instruments of grievous suffering. Rev. vi. 8, "To kill with sword, and with hunger, and with death, and with the beasts of the earth," signify the same as the words of Ezekiel.

SEVEN also denotes an universality in its proper district, as being a number of fulness and perfection.

It is so at least in all the divine economies, from the day of the creation; and from the glimmerings of that tradition the heathens looked upon it as a sacred number denoting also perfection.

In the divine economy, in respect of chastisements, it is very evident. Thus in Job v. 19, the just is only smitten six times, but not a seventh: "He shall deliver thee in six troubles; yea in seven there shall no evil touch thee."

Thus also in Ezek ix. 2, six men are employed to destroy, but the seventh has the ink-horn, whereby they that are to be saved are marked.

Philo observes, that "Nature loves the number seven," which Censorinus confirms by saying, "That the said number was of great efficacy in every thing."

Ten, according to the style of the Scriptures, may have, besides the signification of that determinate number, that also of an indeterminate one; yet so as not to imply either a very great number, or a very small one.

See Gen. xxxi. 7, 41, where ten times is many times. And so in Lev. xxvi. 26, ten women are many women; in 1 Sam. i. 8, ten sons are many sons; and in Eccles. vii. 9, ten men, many men. See also Dan. i. 20; Amos vi. 9; Zech. viii. 23. And so, in several places of Plautus, ten signifies many.

PALMS. Branches of palm trees are the symbol of joy after a victory, attended with antecedent sufferings.

By the Mosaic Law, Lev. xxiii. 40, they were used as a token of joy at the feast of tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance, 1 Mac. xiii. 15; John xii. 13.

STATE OF THE CAUSE.

Br'n Miller, Himes, Galusha, Barry, and others, have just closed an interesting meeting at Lockport. The saints were much strengthened in the faith.—Bro. Smith gives a cheering report from Albion, N. Y.: Some were seeking the Lord—others were rejoicing in hope of his speedy coming, and a deep interest was waked up among the people, on this subject. Bro. and Sister Hersey, and Bro. Stoddard, Bro. Johnson, and others, are doing well for the cause, at Dansville, Le Roy, Scottsville, and vicinities. We have nothing special to report from this city; only there is not quite that engagedness we think there should be, in view of the glorious coming of the Lord; though a general steadfastness exist among the brethren, and many are strong in the faith once delivered to the saints.

Finally, in Western New York, we have not, since the introduction of the good cause, witnessed more zeal, unwavering faith, and true holiness, than now. The cause is the Lord's own cause, and tho' many or all who are now its advocates, should forsake it, he will not; but will justify it in spite of all that apostates and wicked opposers can do.—Voice of Truth.

LETTER FROM BRO. HUTCHINSON.

Dear Bro. Bliss:—I have just returned from the Dartmouth Camp-meeting. I only got to the meeting near its close. It was a season of refreshing. A heavenly influence pervaded. The brethren were all awake on the time. The virgins are trimming their lamps. Glory to God, the Royal Bridegroom will soon appear.

I spent three days with the dear brethren in New Bedford. They are all alive. They have faith in the coming Jesus, and they are acting out their faith. I baptized seven into the faith once delivered to the saints. The Lord gave his presence, favor and blessing. I am confidently looking for our glorious King. I hope it will be in the seventh month, if not before.

Yours in hope,
Boston Sep. 4, 1844.

R. H.

GOLDEN WORDS.—We are often tempted to censure where we ought to be forbearing; though the more we ourselves become what we ought to be, the less acute and less gratified we are in marking or mentioning the failings of others."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 25, 1844.

The tenth day of the seventh month.

WHEN DOES IT COME?

We give below a table by which it may be seen when the Jewish feasts take place according to our time. As there is some uncertainty whether their year, 1844, began with the new moon of March, or that of April, we give their year for each moon, on one of which it must have begun. As this particular view of the Advent is one of serious importance, it should be presented in all its bearings, that we may take our position, with a full understanding of the truth in the case, as far as possible. The Jews began their year at the appearance of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon.

TABLE.

New Year's day . . .	March 19, or April 18,	
The Passover . . .	April 3, " May 2, "	Feast of unleavened bread, the week after. Lev. xxiii. 5-8.
The Pentecost . . .	May 27, " June 24, "	Feast of weeks, or harvest, the week after. Deut. xvi. 9, 10.
Day of Atonement, on the 10th of the 7th month,	Sept. 23, " Oct. 22, "	Feast of tabernacles, or ingathering 5 days after. Ex. xxiii. 14; Lev. xxiii. 39-42.

Tenth Day of the seventh Month.

CONCLUDED.

The fourteenth day was the day on which the Israelites came out of Egypt. But they ate the paschal lamb before they departed. "The whole assembly of the congregation must kill it in the evening (margin, *between the two evenings*,") that is, between the last evening of the 13th and the first evening of the 14th. "None of them were to go out at the door of his house until the morning." Ex. xii. 22, though it would seem, from verse 42, that being "thrust out," their departure took place "in that night." But as the blood of the paschal lamb was the sign of favor to the Israelites, it must have been killed in the *first hours* of the 14th day. And, of course, the law required that the paschal supper, at the time of the crucifixion, should have been eaten on our *Thursday evening*.

3. A few words will settle the other question, viz.: Can we make the accounts of the evangelists harmonize with the above? The law required, as we have seen, that the feast of unleavened bread should be held on the 15th of the first month—we have also seen, that "that feast" occurred the day after the crucifixion, on the Sabbath of the Passover week, which Sabbath extended from the evening of *Friday*, our time, to the evening of *Saturday*. The law required that the paschal lamb should be killed and the supper eaten on the 14th day of the same month, and in the first evening of the day—our *Thursday evening*. All the evangelists tell us that Christ and the disciples ate the paschal supper at that time.

Let us notice some of the particulars, in their chronological order. Matt. says: xxvi. 17 (we put the supplied words, which in this case evidently obscure the sense in brackets,) "Now the first [day] of the [feast of] unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (The Jews were to *begin* the passover by "putting away leaven out of their houses." Ex. xii. 15.) Mark says this was "the first day of unleavened bread." xiv. 12. Luke: [xxii. 7.] Then came the day of unleavened bread, when the passover must be killed. John says it was "before the feast of the pasover," xiii. 1.

Having made ready the passover, when the even [Thursday evening] was come, he sat down with the twelve, Math. xxvi. 18-20. And in the evening [Thursday evening] he cometh with the twelve."—Mark xiv. 17. "And when the hour was come he sat down and the twelve apostles with him." Luke xxii. 14. This implies, that they complied with the law, even to "the hour." When Judas left them "it was night." John xiii. 30.

"The supper ended," "when they had sung an hymn, they went out into the Mount of Olives."—Math. xxvi. 30. Mark xiv. 26. Luke xxii. 39. Here he warned the "little flock," whose condition appears to have been to Christ, one of the most painful circumstances of this most painful occasion, that the hour for "the shepherd to be smitten" had come—left them "to drink the cup of agony," which even his apostles must not witness, and while it was yet night, Judas with the priestly mob had found their way to the garden. See above. "When the morning was come, [our Friday morning,] all the chief priests and elders of the people took council against Jesus to put him to death." Math. xxvii. 1. Mark xv. 1. Luke xxii. 66. John xviii. 23. This was the beginning of the more public trial, in pretence at least, and it continued till "about the sixth hour" John xix. 14, (12 o'clock of our Friday,) when Pilate gave way, seeing that "a tumult" was likely to spring from his determination to save Jesus from death, and "all the people," who had but five days before crowded the long avenue through which he passed to their capital, to welcome him as their King with shouts and evergreens, cried out, Let him be crucified, "His blood be on us and on our children." Math. xxvii. 24-26. Luke xxiii. 13-23. "Jesus yielded up the ghost" "about the 9th hour," (3 o'clock,) Math. xxvii. 45; Mark xv. 25, 33, 34; Luke xxiii. 44.

On account of the near approach of "the Sabbath," the preparation for which was a stated part of their religion, but now of special importance, as it was also their "feast day," the hurried burial took place "when even was come," the *last evening* of this fourteenth day—*Friday*—which ended at that season of the year, about 6 o'clock. Math. xxvii. 57; Mark xv. 42; John xix. 38-42. And according to Luke, this was done in season for the disciples to "return and rest on the Sabbath according to the commandment," Luke xxiii. 50-56.

Jesus laid in the grave over "the Sabbath," our *Saturday*, and arose "early on the first day of the week," our *Sunday*. See above. So far it is clear that Christ ate the passover according to the *strict requirements of the law*, "on the fourteenth, at even, at the going down of the sun."

Can we make the statement of John, xviii. 28, harmonize with the supposition that the Jews ate the paschal supper at the same time? He says, in speaking of the trial of Christ: "Then led they Jesus from Caiaphas unto the hall of Judgment, (Pilate's house;) and it was early: and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover." This text furnishes the main argument for the supposition that Christ ate the paschal supper before the time required by law, and before the Jews ate it; and it is also the text by which it is supposed to be proved that Christ died "at the hour" when the paschal lamb must have been slain, according to the law. The most competent critics, however, show us that the phrase—*to pascha*—"the passover," though generally used in speaking of any of the offerings of the Passover Week. (See Tholuck, on John, p. 312, 313.) So that the text now, instead of proving that the Jews had not eaten the paschal lamb, rather confirms what must be admitted, unless some direct proof to the contrary is adduced, that they had eaten it at the time required by the law.

The trial of Jesus, which occasioned the difficulty, took place "early" in the day. Now if the time to eat the paschal lamb did not come till the following evening—there was ample time for them to purify themselves before that time arrived; but as they had already eaten the lamb, and thus entered upon the Passover Week, the defilement would have disqualified them to "eat the passover" sacrifices during the remainder of the week, and especially of the feast day, which followed that of the crucifixion.

It will be seen therefore, that "Christ our passover" died on "the day," according to the law, when the paschal lamb was required to be "killed," and this fact is worthy of consideration even in its bearing on the chronological argument, though it is not noticed in this light by the apostles; but so far was it from "the same hour," as some have stated, being misled by a very exceptional authority—that it could hardly have been further from "the same hour," "in the same day." The lamb must be "sacrificed at even, at the going down of the sun." Deut. xvi. 6, Christ was crucified the next day, as we should call it, "about the ninth hour," i. e. 3 o'clock P. M. I doubt not our brethren will admit that Moses is as good authority as any of the old Jews; and that the Apostles are equal to any of the "converted" Jews.

Has there not also been committed a slight oversight in reference to the "command to offer the first fruits of the harvest?" It was the *sheaf* or *handful* of the first fruits "only, which was "brought and waved on the morrow after the passover Sabbath,"—the "offering of the first fruits" introduced "the feast of weeks" on the day of pentecost. Compare Numbers xxviii. 26; Lev. xxiii. 16-21; Ex. xxxiv. 22. Deut. xvi. 1-11. It may be comforting to dwell upon the fact of Christ's resurrection as the pattern and pledge of what awaits those who sleep in Jesus, at his coming, and upon the special outpouring of the Spirit, on the day of pentecost—the agency by which the heirs with Christ are to be quickened, and live with him; and all this the Apostles have done before us; but when we speak of these events as the fulfilment of types, in a sense in which they never spoke of them, is there not danger of adding "jots and tittles," to regard which, we should be as likely to hear not Moses and the prophets, as if we should reject what they have spoken? It is not well for us to take a position, which lays us under the necessity of making up what is wanting, in clear scripture authority, by strong gratuitous assertions of our own.

When Christ comes, our "year of release comes," when "the last trump sounds," our "Jubilee" comes; but if these glorious events take place according to the old types, *chronologically*, the chronological bearing of the "wave sheaf" and "harvest" must be somewhat doubtful, as we shall see, for "the feast of harvest" followed "the offering of the first fruits" on the day of pentecost; and the harvest must be all gathered in before "the feast of ingathering in the end, or revolution of the year." (The primitive year, in all probability,) see Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 39. And if, as we are of late informed us, 6000 years are complete on the first day of the 7th month, why should an exact chronological fulfilment of this most important of all the types, the Sabbath, give place to those of a subordinate character?

RELATION OF TYPE AND ANTITYPE.

3. A third reason why we may very properly refrain from being so positive, in this typical argument, is afforded by a consideration of the standing and necessary law, that the type shall continue till the antitype comes. The type is to its antitype what a shadow is to the body from which it is cast.

If I should take my position on the side of Bunker Hill Monument (near which I now write) opposite the sun, with a view of finding that object by its shadow, (which all can see, would answer this three-fold purpose—give an outline of the shape of the object—indicate its direction—and serve also as “a veil” to soften the dazzling glory beyond it,) when I arrived at the monument I could make no further use of the shadow, unless I should turn about and go back. Just so was it with the shadowy law when Christ came; those who preferred the shadow rejected Christ, those who used the shadow for the purpose intended, left it as soon as they found Christ. Now all admit that those types which were fulfilled at the first advent were “done away;” if others were not fulfilled, why should these be done away also? He was “the body”—“the mediator of the covenant,” to which pertains “the very image of the things,” of which the law was “the shadow.” He taketh away the first, that he may establish the second. Heb. x. 9.

And now instead of a shadowy “veil” we have a reflector. “We behold as in a glass the glory of the Lord;” the first is exchanged for the more “glorious ministration of the spirit.” So, also, where Paul varies the figure, and compares the law to a school-master, Gal. chap. iii. iv., those who were “servants under tutors and governors,” are now “no more servants but sons;” “and because ye are sons God hath sent forth the spirit of his son into your hearts crying Father, Father.” And it is worthy of particular notice that the apostle dwells upon the observing of “days, and months, and new moons,” &c., as not only the least important part of the law, but he says “I am afraid of you” who do it; and again, “Let no man judge you in respect of an holy day, or of the new moon, &c.—Went the apostle have spoken in this manner if these arrangements were still to afford important lessons to the church in future. Would he not have pointed out the erroneous view then held, and given the correct view? They have been abolished without any intimation that they were to speak chronologically in after times, and who can say that we have any authority to view them in that light?

FULFILLMENT OF THE LAW.

But it is asked, “Did not Christ tell us that he came not to destroy the law, or the prophets, but to fulfil?” Most certainly, he did. But let us be careful that we do not attach a sense, in which the law is to be fulfilled, which God never intended. The only senses in which the law is spoken of as fulfilled, are these three: first, by the observance of its precepts—secondly, by cherishing, and living according to, its spirit—thirdly, by the events of which it speaks in its typically prophetic character. Christ evidently speaks of its fulfilment in all these forms, in the words just quoted, because he goes on to speak of those who shall “do and teach the least of these commandments, while he at no couples the law with the prophets. Paul also declares that all the law is comprehended in this one word, “Thou shalt love thy neighbor as thyself”—“therefore love is the fulfilling of the law.” Rom. xiii. 8-10. In this sense, “the righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the spirit.” That all Christians are to fulfil the law in the second sense, Paul has settled; that Christ fulfilled it in the first and second senses none will dispute; and that it has been, or will be fulfilled, in the third sense, all admit, so far as “things,” or events are concerned. But since Christ has established the law “till all be fulfilled,” we may properly inquire, what has been abolished? and what remains to be fulfilled? Its fulfilment cannot be “done away,” in the spirit and principle it requires, for it must be so fulfilled forever, in that kingdom where the will of God is to be done on earth as it is done in heaven.

It must then be done away, in the letter of it

ceremonial precepts, and these include the types. And here the question again returns. If they still speak to us, why are they abolished? Either something has been given us as a substitute for them, or else they are not done away absolutely, but must come into use again, so far, at least, as they have not been fulfilled. They cannot, however, come into use again before the Advent, unless the church is to “build again the things she has destroyed; nor can they come into use in “the world to come,” as types, for there we shall have the whole array of the anti-types—“the heavenly things themselves.”

That the law is entirely and forever abolished, in its typical and ceremonial parts, and that we have substitutes for what has not been fulfilled, and also for what was to be retained as appropriate parts of religious worship, which substitutes serve to reflect what we have already become partakers of, in “the earnest,” or foretaste, appears very conclusive.—For the primitive Sabbath, we have “the Lord’s day;” for circumcision, baptism; for the passover, the Lord’s supper; as “the earnest of our inheritance, until the redemption of the purchased possession,” and as a pledge of the return of its appointed “Heir” and “King,” we have the Comforter, which is the Holy Ghost, to “testify of Him.”

But that the old typical institutions are to speak to us of the strict chronological order, even of the events which they bring to view, appears very doubtful, from the apparent, if not actual impossibility of their occurring in that order. Nothing is more fully settled than that Christ is to “appear” at the time, or before his saints are “gathered.” But the types require that the saints should be gathered in, some months before his appearing. By a statute as perpetual as that of the passover, or the day of atonement, the time of their “wheat harvest,” was fixed in the third month in connection with the pentecost, or “the offering of the first fruits,” Ex. xxxiv. 22; and it was only in their highest state of prosperity, that “their threshing reached unto the vintage,” which must be completed before the feast of tabernacles. So that if the types were to be fulfilled chronologically, and if, in accordance with this, Christ arose the antitype of “the wave sheaf,” though not “at the hour” when it was “brought” to be waved, it would seem that the harvest, “the wheat” should be gathered in, in course of the third month, or certainly before the seventh.

But that the time is a jot or tittle of the typical law, and to be fulfilled in the antitype, (though we have seen that Christ fulfilled the law, even as to time, in the observance of its duties, and so it did “not pass away till it was fulfilled,”) does not appear from anything that is said by Christ, or any of the Apostles. The cases which are brought forward in that light, are not so viewed by them, or, if so, it certainly is not stated with their usual clearness in similar cases. The allusion of Paul to “the first fruits,” in speaking of the resurrection of Christ, if he refers to “the wave sheaf” at all, the only thing, as to time, with which it coincides, is one of the most common in his writings. And, so far as the language is concerned, the receiving of “the first fruits of the spirit;” the conversion of “the first fruits of Achaia;” and that of the Jews who first embraced the gospel, whom Paul calls “the first-fruits,” as compared with the Gentiles, who were to make up “the fullness;” and the redemption of the 144,000 who are called “the first fruits unto God and the Lamb,” are as much fulfillments of the type, even as to time, as the resurrection of Christ.

And as to the outpouring of the Spirit on the day of pentecost, no one even assumes that that is spoken of as a fulfilment of a type, either in fact or time. If it were so viewed by the Apostles, it is remarkable indeed, that they did not record it.

The other Apostolic allusions to the Jewish typical institutions, in speaking of the “appearing of Christ the

second time,” and of the events which are to take place “at the last trump,” and “in the days of the voice of the seventh angel, when he shall begin to sound,” appear to be of a similar character to the allusion to the first fruits. If the old institutions are referred to, in these cases, even as types of the facts of which the Apostles were speaking, and not simply on account of the imagery which they furnished, there certainly is no sufficient reason for supposing that they intended to point out any chronological bearing of the types.

The design of Paul, in speaking of Christ as our High Priest, was not to prove that he fulfilled the type, either in the particular manner or time of his appearing, but that Christ had truly appeared and that the “one offering of his body,” was the true atonement to which the typical sacrifices looked forward; and to express this in its full strength, he acknowledges the insufficiency of the old priesthood, and therefore refers to the appointed lot of “man, once to die,” as a most forcible illustration; to which he adds, in closing his argument, “and unto them which look for him shall he appear the second time, without sin unto salvation.” In the case of the trumpets, neither the words of Christ, “a great sound of a trumpet,” nor the words of Paul, “the last trump,” and “trump of God;” nor those of John, “the seventh trumpet,” indicate a reference to any of the exact typical arrangements of the Jews.

What God has spoken, we may confide in without a doubt, what is doubtful should be received as doubtful. The clearest portions of the word of God show us, in a manner not to be mistaken, the awful position we occupy, and why should we seek for arguments to sustain the truth, whose accordance with what is written is so very questionable!

And now we ask, has not the law been fulfilled, in the only sense in which it could have been feared by the Jews, that Christ had come “to destroy” it, viz., by not observing it? Was it not fulfilled even in the jots and tittles? Was it not so fulfilled before it had passed away? Why then should we apply a statement which refers to its fulfilment in one sense, to its fulfilment in another and entirely different sense? “But is not the law, in its types, to be fulfilled in the jots and tittles also?” No doubt it is to be so fulfilled, so far as it has not been in the facts of which it speaks, “the heavenly things themselves; but if an exact fulfilment, to “the hour,” “the day,” or even the month, is supposed to be intended, we have no evidence that it is to be so fulfilled. If it were, Christ would have “entered into heaven itself” on the day of atonement, on the tenth of the seventh month, but we know he was seen to “go into heaven,” in the second month, “forty days” “after his passion.”

“But have you not said, that if you should look to any one day in preference to others, you should look to that day?” O yes. I do not object to that expectation; I rejoice that there is so much interest in the subject, it is fully authorized by other prophecies; and all must admit that it is a plausible supposition that that day will be honored by the Advent of the Lord of glory. And I feel bound to profess to the world that I believe the Lord will come this fall, and if he does not come before, I shall look for him, by the grace of God, on the 10th of the seventh month, and even till he come. I cannot, however, stand on doubtful positions; and it will be time enough for us to prophecy, when the prophecies which God has given us fail. God does not call us to predict, but to believe, and declare what he has spoken, just as he has spoken it. We all know, too well, that the devil is an old interpreter of scripture in his way, which is any way but to make it speak the truth, he can do anything but tell the truth, he cares not whether we “add to, or take from,” the word of God as it is. We must therefore receive the word, and speak the word just as God has given it to us, or the devil will have us, in spite of ourselves or of heaven. Never were we in greater danger than at this moment; and “therefore we ought to give the more earnest heed, to the things which we have heard,” as well as because that “God has spoken to us by his Son.”

DOUBLE CHARACTER OF THE MOSAIC FEASTS.

Besides, it should be remembered that these Mosaic institutions were as much *commemorative* as typically *prophetic*, and in the former light it may be that they are to be reserved, as we are assured the pass-over is, to "be fulfilled in the kingdom of God." Luke xxii. 15, 16. (See also Isaiah lvi. 22, 23; Zech. xiv. 16, 19; Heb. iii. 5, 6; viii. 4, 5; ix. 24.) The Sabbath, not strictly a Mosaic institution, commemorated the work of creation—the pass-over, the deliverance from Egypt—the feast of first fruits, the faithfulness of God in fulfilling the promise to Abraham, Deut. xxvi. 3—10, the feast of tabernacles, that "He made the children of Israel to dwell in booths, when he brought them out of the land of Egypt." Lev. xxiii. 43.

And it was doubtless on account of their commemorative character that their feasts were held *at the time of the year* pointed out by the law. That of unleavened bread was held in the 1st month, because that, in connection with the pass-over, "every first-ling" must be "set apart (*ceased to pass over*) unto the Lord." Ex. xiii. 6—14. So also with "the feast of harvest," in the third month, and "the feast of ingathering at the end of the year," which doubtless coincided with the feast of tabernacles, and began on "the fifteenth day of the seventh month."

What their character may be "in the world to come," we cannot say: but Christ, "the seed and heir to whom the promise was made," and also "the body," of which the law was "the shadow," having come, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," the old shadow is abolished, and in its place are given to us the Lord's supper to "show forth his death"—baptism, by which we enter into a state "conformable to his death," and "the Holy Spirit, which is the earnest of our inheritance, until the redemption of the purchased possession," in which the better covenant will be fully established, and its blessings and institutions fully displayed.

4. Once more. If we had not those portions of prophecy which were given us for the express design of informing us of the time of the Lord's coming, should we place any confidence in the types? We should all feel that they could afford us nothing positive to rely upon, *as to time*. Why then should we place so much confidence in an argument from them, as to suppose that "if the Lord does not come on the 10th day of the present 7th month, he cannot come till that day of some other year?" and, assuming this year to be the Jubilee year, "that if he does not come this year, his coming must be delayed fifty years?" The alleged fact that some of the Jews regard this as the Jubilee year, is hardly worthy of a serious notice. It does not appear that the Jews ever kept a Jubilee when they could have done it as God required: it is now thirty centuries too late to begin. And if we are guided by their chronology, we must give up the great Sabbatical type.

More than this.—If we had been called upon two years ago to determine from the types the time of the year in which the Lord would probably appear, who of us would not have fixed upon the first month rather than the 7th? The deliverance from Egypt is so often referred to by the old prophets, and the Apostles, as the type or pledge of the great and final deliverance, that if the type were supposed to speak of time at all, few, I think, would have looked to any other time.

Is it not therefore the fact that we are brought right into this corner, so to speak, which gives all the power to the typical argument? Let us not then turn things upside down by giving the lesser argument a weight and power to overthrow the greater.

TRUE BEARING OF THE TYPES.

Finally. That we have entered upon a most deeply affecting season, all must admit. That the longest prophetic period which brings the end to view, the *seventy times*, with which we may suppose all the others would be squared, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest."

Without any light from the typical institutions, we have arrived at a most impressive period. And if they may be relied upon as a guide in chronology, there are several days now just before us, which may be honored by the great events of the day of the Lord. Among these typical arrangements, the great Sabbath is first to be considered. Granting that the 6000 years began in autumn, and that they terminate this year, which is evidently as near the truth as any one has been able to arrive, it cannot be that they are "complete on the first day of the seventh month," if the other types are also to be honored; for if the type is to have an exact fulfilment, as to time, as soon as the type runs out, the great Sabbath must begin, and that brings the "rest (keeping of Sabbath) that remains for the people of God." The Jews, however, began their civil year at "the feast of tabernacles or ingathering at the end of the year," Ex. xxiii. 16; Lev. xxiii. 39, Deut. xvi. 13; and this feast began on the *fifteenth* of the seventh month." And it will be seen that this will harmonize much better with the supposition that the Advent is to take place on "the tenth" of the same month. The execution of judgment upon the wicked, which follows the Advent immediately, may fill up the intervening time, and the Sabbath of rest begin at the termination of the 6000 years.

The whole series of typical arrangements, besides those which it is supposed may have been fulfilled at the first advent, would then run as follows.—

The day of pentecost, the last type supposed to have been fulfilled at that time, introduced "the feast of harvest or of weeks"—"the time of harvest" extended to "the feast of tabernacles or ingathering." It began with the "wheat harvest" and ended with "the vintage." And every reader of the Bible must be struck with this fact at least, that this arrangement furnishes the most sublime and awful imagery both of the Old and New Testament prophets.

"In the time of harvest" the reapers are to "gather the tares in bundles to burn them." "The earth is reaped" of what "wheat" there is, and this is gathered in; and then comes the vintage, when "the vine of the earth is gathered" and "the wine-press is trodden by the King of Kings, and Lord of Lords." So the prophet enquires, who beholds the great Actor in that scene, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat." And this is to be when "the year of his redeemed is come." It might fall between the day of atonement—the tenth—and the feast of tabernacles—the fifteenth—and before the end of the year, when the Sabbath of rest and rejoicing comes to those who have borne the burden and the heat of the day.

We wish not to oppose, but to correct some things which do not appear to have been properly considered, and to suggest that while we avoid the devices of the old enemy on the one hand, we beware of those on the other. The end of the voyage must be near. All is commotion, and we are surrounded with danger. He only who takes his post with a determination, trusting in God, to watch, and be ready, *every day*, and thus occupy till the Lord comes, will be likely to escape! So may the Lord help us to do!

H—E.

The Lord, he is the God.

WHEN God's people have been in the greatest need, he has ever wrought deliverance. When the Israelites were sunk in deep degradation and wretchedness in Egypt, he raised up Moses to be their deliverer, and brought them out with a strong arm. "He divided the sea and caused them to pass through; and he made the waters to stand as an heap." In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He smote the rock that the waters gushed out, and the streams overflowed. He rained down manna upon them to eat, and gave them of the corn of heaven. Thus he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in tents. Yet they tempted and provoked the most High God, and kept not his testimonies; but turned back and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel, so he forsook the tabernacle of Shiloh, the tent which he placed among men.

When that woman Jezebel was encouraged by the fallen state of the Israelites to establish the worship of Baal and Ashtoreth,—the religion of her fathers in the very heart of the promised land—God's people were brought very low. The wicked queen slew the prophets of the Lord, and respecting the state of things Elijah said, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." Yet the Lord said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

When the Lord had punished the land by causing it not to rain by the space of three years and six months, a trial was had, "all Israel was gathered unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the grove four hundred, which ate at Jezebel's table." Elijah arranged the plan of the sacrifices and said, the God that answereth by fire, let him be God. Then did the prophets of Baal prepare their bullock and place it on the altar and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. Then it was that Elijah encouraged them to proceed by his satire and irony. After Baal's prophets had spent the whole day in the vain project of arousing their God, about the time of the evening sacrifice the prophet repaired the altar of the Lord that was broken down, and when he had prepared the sacrifice he came near and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "The Lord he is the God: the Lord he is the God!" The power of the Lord as visible in the answer to prayer, completely overwhelmed the unbelief of the people who had been more or less the followers of Baal.

The difference between vital religion and the heartless form of religion may be illustrated by the portion of God's word just quoted. The living Christians have no idols, but worship the Lord alone as God—they know that he is the God that answereth by fire—else their lamps were gone out. But those who are conforming to the spirit of the world, have many gods, dumb idols, whom they worship,—not having turned from them to serve the living and true God and to wait for his Son from heaven, they have no more answer to their prayers than had the prophets of Baal. They cry from morning even until noon. But there is no voice, nor any that answereth. To those who are at this time undecided which to choose, the living vitality of religion, or a useless form, a mere husk, how appropriate the question, "How long halt ye between two opinions?"

As the answer by fire showed the Lord to be God, and the worship of Baal to be idolatry, so does the "present truth" that "Jesus is ready to judge the

quick and the dead," by its illuminating influence disclose a fearful amount of lip-service formality and hypocrisy. And the spectacle now presented, the combat now going on in the world, is analogous to the test which was made on Mount Carmel. Ah! says some one, then you think all the people who do not believe the Lord is at the door are idolaters? We do not believe thus, for when Israel was apparently entirely idolatrous seven thousand had not bowed the knee to Baal. God knows those that are his, and that there are at this moment many of God's people in the dark respecting his near approach, we doubt not. The most wily, subtle and dangerous device of Satan, has been reserved for the last days, when in great wrath he has come down to do what remains for him to do. That the church for the most part has been taken in this crafty delusion, no one can deny; and that the true people of God are being delivered from its blinding influence, is just as evident. In primitive times — in the days of Christ and his apostles, the church "was clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" but in tracing down her history, we find that she apostatized so much that there was only a remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. Why? Because when the whole church was of one language, and of one speech, they said one to another, "Go to, let us build us a city, and a tower whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Thus the upbuilding of that tower, *Our Church*, estranges and alienates the professed people of God from their first love. Unlike, however, the ancient builders of Babel, after the confusion of tongues — the many sects continue the tower building, and each is sanguine that his will be the only one that will reach to heaven. The truth that the Lord is the God seems to be quite forgotten, and *our church* engrosses the worship of Christendom very generally, just as in the days of Elijah, Israel turned aside to follow Baal and Ashtoreth. And now the Lord is, as it were, assembling the people at Carmel by calling up their attention to the truth — and as Elijah the prophet was to come before the great and dreadful day of the Lord, even so now has the Lord some indefatigable Johns who are clothed with the spirit and power of Elias, and who at this same time are officiating at the sacrifice on Carmel. Yes, the picture is a vivid one — the peace-prophets are trying to induce by their prayers the spirit of life into that great image which they have set up to worship, the temporal millennium. The cry is, on the part of those that like God at his word, "The God that answereth by his voice let him be God!" "To the law and the testimony!" So those who cry peace when destruction cometh, pray for the temporal millennium from morning even until noon, saying, Oh Lord, let thy spiritual kingdom come! But there is no voice, neither any that answereth. A dead, cold, heartless formality prevails — the prayers seem to come back upon the hearts of those that offer them like dead weights. Yet they continue to cry aloud, and afflict themselves after their manner, in order, it would seem, to make the idol live. Were Elijah here in very person, he would doubtless mock them, and in his satire exhort them to cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! Yes, he would tell them that their idol was a god, and would yet do great wonders, for there is a time coming when the way to life will not be narrow, when the road to destruction will not be wide — when the words of Jesus will not be true. The wheat and the tares shall not grow together until the harvest — the field is not the world — the field is the church — so cry aloud, for your idol is a god! Draw somewhere between the toes of Daniel's image, space is to be allotted for the thousand years' spiritual reign of the saints, God's everlasting kingdom will be cast out and destroyed when the earth, which is covered unto fire against the day of judgment, and the portion of ungodly men, shall be burnt up! The little horn shall not prevail against the saints until the Ancient of Days comes, and the time comes that the saints possess the kingdom. Cry aloud, for he is a god! When Jesus said, a little while and ye shall see me because I go to the Father — it is to be spiritually understood, and means a great while; and "Behold I come quickly," means, it is very doubtful whether I come at all unless it be at death. So cry aloud, for peradventure your god sleepeth, and must be awaked! The second woe [of the sixth trumpet] is past; and the third woe [of the seventh trumpet] cometh quickly, only strengthens us in our cry of peace. Then the son shall be confounded, and the queen ashamed, when the Lord of hosts shall reign

in mount Zion, and in Jerusalem, and before his ancients gloriously; this means before us *moderns*, and is to be fulfilled in the golden age of the Millennium, while the souls of them that were slain for the word of God and the testimony which they held, will be kept out of their inheritance under the altar, crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? For when the Lord said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled; he meant that they should rest a long season after the persecutions had ceased; and the Savior's words, Behold I come quickly, and my reward is with me, to give to every man according as his work shall be, means that he is coming more powerfully by his spirit to build up our flourishing churches, and vindicate the living pious. Yes, doubtless Elijah ironically would fall in with the absurd reasoning of the prophets who daub with untempered mortar, and prophesy peace of Jerusalem when there is no peace; he would doubtless say, in regard to the theory which they serve, cry aloud, for he is a god! But the parallel farther extends between the prophets of Baal and the prophets who prophesy falsely *peace*, respecting the tremendous events which revelation teaches are about to occur. This we shall notice by considering their fate. When Elijah had prepared the altar and the sacrifice, after giving the false prophets time enough, i. e. all day, to prove if their god was a god, at the time of the evening sacrifice he prayed, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The Lord, he is the God! The Lord, he is the God!" And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon and slew them there. The Lord says respecting those that prophesy out of their own hearts, and see visions of peace when there is no peace. Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God, and mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel." See page 13. The land of Israel is the land promised to the redeemed — the heavenly country. For thus saith the Lord God, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. Because, even because they have seduced my people, saying peace, and there was no peace, and one built up a wall [Dr. Whithy,] and lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar that it shall fall; and there shall be an overflowing shower; and yea, great hail stones shall fall; and a strong wind shall rend it." That this wall is the temporal millennium scheme the tower men seek to build up to heaven, is very plain from the connection. But the Lord says, Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye daubed it? So I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. (The Lord he is the God!) Thus will I accomplish my wrath upon the wall, and upon them that daubed it with untempered mortar; [why? see Rev. xxii. 18, 19.] and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them. We have supposed that this impressive portion of God's word is peculiarly applicable to our time, and have thus applied it, yet we feel to pray for many, Father forgive them; they know not what they do! We feel to cherish the fervent charity that never faileth, in our souls, to hope all things, etc. But above all we must rejoice in the truth. But the times of this ignorance God winked at, but now commandeth all men every-

where to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. K. C. C.

Editorial Correspondence.

THE MUSKINGUM CONFERENCE AT MCCONNELLSVILLE, OHIO.

We arrived at this place on the 28th of August, in season for our meeting. Here we were kindly welcomed by Bro. Marsh, with whom we put up during our stay. In the afternoon of the same day President Weethee arrived, who was introduced to us by Bro. M. As he had never before seen one of our advent lecturers, this was to him and his brethren a very joyous occasion; and it certainly was one of very deep interest to us. Here we found a faithful brother, who had sacrificed all, and had now relinquished his connexion with the infant institution of which he had the care, and forsaken it for the Advent glory and crown:—a brother who was firm in the faith, constant in labor, and successful in doing good, yet struggling alone, as to any ministerial aid. To comply with the call of such an one for help, affording us an unspeakable satisfaction.

Bro. W. but recently moved to Beverly, Ohio, from Pennsylvania, where he had charge of a college, under the patronage of the Cumberland Presbyterians, of which denomination he is a member. He is now entirely free, and is devoting all his powers to the proclamation of the kingdom of God at hand. His field of labor has been chiefly in the valley of the Muskingum. He has visited and given lectures in a large number of towns in the valley, from Marietta to Zanesville. In some of these places there are distinct meetings of Advent believers who are looking for the coming of the Lord as their *only hope*.

There is a fine field of labor in this valley. If there were six or eight faithful brethren, who could devote themselves to this field, I doubt not they would have "souls for their hire," and see the work of the Lord prosper in their hands, in preparing souls for the kingdom. They cannot expect much in a way of support, only as friends are raised up by their labors to minister to their necessities. Those who go into the field will have to trust in Him who once asked his disciples when they had returned from a missionary tour, "Lack ye any thing?" And they answered him "Nothing, Lord." Bro. Boggs has already entered the field with Bro. W., and we sincerely hope that the Lord will raise up others.

Our meeting at McConnellsville was well attended in the evenings and on the Sabbath. We had a Bible class in the morning, and lecture in the afternoon, which were rather thinly attended. The stormy weather prevented our brethren from coming in from the country, and having only one or two in the town who believe the doctrine, our congregations were made up chiefly of unbelievers. Many, however, heard with candor, and some we trust were waked up to prepare to meet the coming Judge. Bro. Miller gave five lectures, and was heard with interest by them all.

On Sabbath afternoon I baptized Brother Weethee, and one other, in the Muskingum, in presence of a very large audience. This was a solemn and affecting scene. Bro. W. has had his mind exercised on the subject for some time, and had been waiting for an opportunity thus to obey his Lord.

As McConnellsville, is a central point in this field of labor, a *Second Advent Depot* has been established there, in the charge of Bro. Emerson Marsh. Friends wishing the publications on the advent, or hymn books, can obtain them of him at that place. J. V. HIXES. Canal Boat, September 6, 1844.

Foreign News.

The Britannia arrived the 17th inst., bringing Liverpool papers to the 4th. From these we make the following selections.

OCCUPATION OF MEGADOR BY THE FRENCH.

The *Message* of Monday evening publishes the following copy of another telegraph despatch received by the French Government:—

Mogador, the 17th.

"The Prince de Joinville to the Minister of the Marine.

On the 15th we attacked Mogador.

After having reduced to ruins (except) the town and its batteries, we took possession of the island and of the port.

Seventy men, of whom seven were officers, were killed and wounded. I am employed in establishing the garrison of the island. I have placed the port in a state of blockade.

Conformable to copy.

The Vice Admiral Peer of Marine and Colonies.
BARON DE MACKAÛ.

ENGLAND AND FRANCE.

The foreign news of the last fortnight, will show the ticklish state of our relations with France. It is a truism to say, that those relations have not been so jeopardised since Thiers went out of office on the Syrian question. Indeed, every event that has happened in the interim, has strengthened, on the part of our volatile and clever neighbors, the war mania against England, which sprung into existence under that minister. The blaze of excitement that ruled in France, in 1839-40, on the Eastern question, discovered the latent feeling in the minds of its people towards this country, which it was fondly hoped had expired in the quarter of a century since the downfall of Napoleon, and the restoration of the Bourbons. But the antipathy has been growing stronger every day since and the recent events in Tahiti are its offspring. The events which have happened in Morocco would not without this predisposing cause, be worth the interest they have created, or the fears they have excited.

The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers. This is narrowing the point at issue. The French have now possession of the small island which commands the harbor of Mogadore. If they retain it, beyond the time necessary for securing the Emperor's submission, the first spark of what cannot fail to involve a general European war, will then have been kindled. But M. Guizot, it is asserted, and generally understood, will be no party to a war arising out of such circumstances: he will retire, and leave to others the responsibility of its conduct. But whatever turn matters may take at the present time, a rupture with France, at no distant day, seems inevitable. Nothing, apparently, will satisfy the war party in that country but slaking its thirst of vengeance in English blood. Such a feeling is lamentable—but it exists; and the only course is, to be prepared for the issue, come when it may. Even if affairs in Morocco take a pacific turn, the next accounts from Tahiti, which are anxiously looked for, may blow the war embers into an irresistible flame.

REASONS for believing the Lord will come, on the 10th of the 7th mo of this Jewish Sacred year, by S. S. Snow, 50 cents per hundred: These can be obtained at this office and that of the Midnight Cry. We expected to have re-printed a part of this sheet in this week's Herald, but have been obliged to defer it. Next week we hope to give it entire. The substance of it has, however, been already given in this paper.

TO CORRESPONDENTS.—We have quite a number of letters on hand which will appear in our next.

Editorial Correspondence.

LECTURES AT HARRISBURGH, MIDDLETOWN, LANDERSVILLE AND PHILADELPHIA.

We commenced our meeting at Harrisburgh, Sunday, the 5th instant, and continued four days in the old Methodist Chapel. The attendance was good, and the interest awakened on the subject of the speedy advent, was as great as we could expect in these times of political excitement, when there is much more interest to elect a President, than to crown the King of Kings. Some were induced by the Advent doctrine to abandon Cesar's Household

and give themselves wholly to the work of God. Many were awakened to read the Bible, and to pray, and some to become obedient to the faith of the gospel. The Advent believers intend to procure a place, and have constant meetings on the subject of the Advent, in future.

During the meeting, Bro. Clayton, of Norfolk, Va. was introduced to us, with whom we formed a very pleasant acquaintance. He was a member of the P. M. Church, and was at one time a correspondent of the "Office Branch." But he has become a thorough believer in the Advent, even since the time past by, and now consecrates all to the work. Being a southern man, and desiring to do what he could for the south, he was very anxious that Bro. Miller, myself, or Bro. Litch, should go with him. The field is open, and ripe for harvest. It is possible that Bro. Miller may go south with him this fall, if time be prolonged. We immersed Bro. Clayton in the Susquehanna, in the presence of a large audience. He accompanied us to Philadelphia, and aided us in our work. I trust that he with others who may be associated, will do much for the south, who are now calling for light on the Advent.

We spent two days at Middletown. Bro. Hale raised the standard here more than a year since. His labors were blessed beyond example. There is a good company raised up here who are strong in faith, and waiting for the appearing of Christ.

At Landersville, we had one meeting. Bro. Miller spoke with great power, to the comfort and edification of the saints. We found a blessed company of disciples in this place. The recent Camp Meeting was attended with a great blessing to that whole region of country. Bro. Prideaux and Bogen, are laboring at present in that region.

On the 14th, we arrived at Philadelphia, and lectured at the Museum, and at Julianna st. on the 15th, to large assemblies. We found the cause rising in this city. Meetings are full and the brethren and sisters are united, and engaged in the work of the Lord.

On Monday, the 16th, I returned home, in consequence of necessary duties here. Bro. Miller and others remained, and continued the meetings in Julianna st.

I shall spend next Sabbath, the 22d, in New York and Brooklyn, and the rest of my time, mostly, in Boston, until we sail for Europe.

Bro. Hutchinson has returned to Canada East to labor there for the present, and will not now accompany us to England. Bro. Litch only, is expected to go on with me.

As to this Mission, we still regard it as our duty, to fulfil it, in case time is continued. If the Lord should come in the seventh month, as some of our brethren confidently believe, he will find us in the way of what we believe to be our most solemn duty.

J. V. HIMES.

Boston, Sept. 19, 1844.

The English Mission.

This is not a new movement. It has rested upon us with a great weight of responsibility for three years past, and at two different times we have made arrangements to go, but was prevented by the remonstrances of friends who felt that our services were demanded at home. And now after making arrangements a third time, the peculiar circumstances of the cause and the remonstrances of friends come up stronger than ever against the mission. The great interest that I feel for the cause at home, and the profound respect that I cherish for the counsels of my brethren, have had a deep impression upon my mind. It has been with some difficulty that I have withstood these considerations. And now, after much prayer and deliberation on the subject, I dare not alter the original purpose to do all in my power to accomplish this much. I cannot expect the sympathy of those who entertain a different view. Neither can I reasonably expect assistance from the dear brethren who have strong faith in the seventh month. I do not

ask it. Whatsoever is not of faith is sin. We must all act as we can answer to the Great Judge who now "standeth at the door." My Savior may come while I am in mid-ocean. I look for him in sincerity and truth as the next event, and that that next event may now come at any moment. I cannot promise myself an hour, and yet I feel the force of the command to occupy till He come. I feel, therefore, that this is my work, and shall feel justified in being found engaged in it, either in its incipient stages or on more full excursion when the Master shall appear.

I have done my duty, thus far, to this country. I have cleaned the skirts of my garments from the blood of all. I feel that I owe a duty to the old world, and if there is time to do it, Providence permitting, I hope to have grace to discharge it. The brethren are calling for help, and the masses are calling for light, and we must do our duty.

Bro. Litch will accompany me. A few dollars only, have been received for the mission. But our trust is in God.—*Jehovah Jireh*—"the Lord will provide." Boston, Sept. 20, 1844. J. V. HIMES.

Bro. Bliss:—If you will publish the following in the next paper, it would take some blame from myself.

CORRECTION.

Some time ago, notice was given of the little band here and direction to any that felt it duty to stop and labor, (and were unacquainted in the place) to Bro. Beckwith, as he lived near the centre and near the depot. I gave it without his knowledge, as I was absent in a different place, but supposed he would be perfectly willing. In your last No., he declined receiving any brethren, it being inconvenient. But there is yet an open door, though we live a little east of the place. Any brother feeling it duty to stop and work for the Lord, may remember this name.

H. HEATH.

Springfield, Mass., Sept. 18, 1844.

NOTICE.

Elders Plummer and Cole, will attend a meeting two days, 8th and 9th of Oct., at Rye, N.H., a great tent to be reared. All that can, we hope will attend, to comfort one another.

E. Philbrick.

Letters and Receipts to Sept. 21.

L White \$1 pd to end v 8; E C Drew; R Hutchinson; R Pendleton by pm \$1 pd to end v 8; H Healey by pm \$1 pd to end v 7; Dea J Pepper by pm \$1 pd to end v 8; Horace Smith by pm pd to end v 8; J Moore \$2 pd to middle v 7; G S Miles; J Wheeler \$1 pd to end v 8; T Sables \$50 c pd to middle v 8; E P Richardson, S Bradford, F Drex, S Drew, R Holmes, L Chandler, P Dolton, M Bradford, S Stearns and T Mitchell \$1 each all paid to end v 8; Deacon Mottin \$1.75 pd to end v 8; A Bates \$1 pd to 203 in v 7; J Holden by pm \$1 pd to end v 8; A Blackburn by pm \$1 pd to 179 v 8; P Tew by pm \$1 pd to 127 in v 6; pm Granville O; pm D Richardson \$1 pd to middle v 4; EA Manning \$1 pd to end v 8; Solomon Leonard \$1 pd to end v 8; Joel Baker by pm \$1 pd to 174 in v 8; Benj Baldwin by pm \$1 pd to end v 8; E Eaton \$1 pd to end v 8; pm So Harwick \$1 pd to 178 in v 8; John White by pm \$1 pd to 153 in v 7; Benj Plummer \$1 pd to 206 in v 9; Charles Olfitt \$1 pd to end v 8; John Telfs \$1 pd to 177 in v 8; Sam Adams by pm \$3 pd to end v 7; W Wesley \$1 pd to 203 in v 9; CO Gale \$2 pd to end v 9; S Stewart \$1 pd to end v 6; Rev I Sawyer \$3 pd to end v 6; Sally Blake by pm \$1 pd to end v 8; Catharine Hapish \$1 pd in 165 in v 7; E Marsh \$1 pd to 203 in v 9; D E Blood by pm \$1 pd to end v 6; Miss D Mearns \$1 pd to end v 8; Dea J H Lagel by pm \$1 pd to end v 8; J Moutnew \$4 pd to end v 8; L Wiswell by pm \$1 pd to end v 9; Sam Baldwin by pm \$2 pd to end v 7; Seth Howard by pm \$2 pd to end v 8; O R L Crozier by pm \$1 pd to end v 8; E L Philbrick by pm \$1 pd to end v 8; N Bennett \$2 pd to 175 in v 8; Mrs Wm Cabbott by pm \$1 pd to 204 in v 9; Amos Hawkins by pm \$1 pd to end v 8; H Blaisdell \$1 pd to end v 8; Lewis Hodge by pm \$2 pd to end v 6; W Wiswell \$2.40 pd to 177 in v 8; Elder A Robins by pm \$1 pd to end v 6; J T Richardson by pm \$1 pd to end v 7.

pm Westbrook's M; pm Brunswick Me \$2; A C J Akra O; pm Stratford Corner N H; Henry Barrett; J F Baker \$1; Wm Rogers & Co books sent; pm Cherrys Falls Mass; pm Hillsboro Centre N H; A H Tomasett \$3; Jonas Merriam; N Hervey; G W Sheparson \$2; T L Tallock; J A Trubridge; H Heath; D Burgess; Sam Brown \$2; D F Wetherby \$7; I H Shipman \$3; pm Harrodsburg Ky; All Brick \$1; Wm P Minor; J B Southmayd; M H Bonaford; I H Shipman; C Stone \$1 send books when in office; Anthony Pierce; Bro Hale received your letter with money enclosed; pm Northfield Me; F G Brown; L Prouffoot; pm Rochester Mich; pm Juliet Id; pm Battle Creek Mich.

Conferences & Campmeetings.

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

J. V. HIMES.