

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

VOL. VIII. NO. 4.

Boston, Wednesday, August 28, 1844.

WHOLE NO. 174.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

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

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

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

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

Camp Meeting Hymn.

Within the hallowed forest shade,

I long to sing hosannah!

The temple God's own hand hath made,

Here let us sing hosannah!

CHORUS.—Eternal life, eternal life—

We have it through our Savior!

Eternal life, eternal life—

Oh, come and live forever!

To Jesus lift the heart and voice,

That we may sing hosannah!

Redemption's nigh—rejoice! rejoice!

Yes, we will sing hosannah!

[CHORUS.]

Israel came out, at thy command,

Waiting to sing hosannah!

From bondage and from Egypt's land,

And then they sung hosannah!

[CHORUS.]

We come into the wilderness

To sing and shout hosannah!

Our sacrifice, dear Savior, bless,

And help us sing hosannah.

[CHORUS.]

Tho' th' vision seem to tarry still,

Yet we will sing hosannah!

We've met to do thy holy will,

And now to sing hosannah!

[CHORUS.]

For Canaan's land lies just before,

Praise God and sing hosannah!

And soon we'll stand upon its shore,

And shout a long hosannah!

[CHORUS.]

Blest Jesus, bid thy children come;

They long to sing hosannah!

Oh, seal them thine and take them home,

That they may sing Hosannah.

[CHORUS.]

When thou'rt reveal'd with trumpet's tone,

We all shall sing hosannah:

To reign on David's vacant throne:

On earth we'll sing hosannah.

[CHORUS.]

Oh Savior, pour thy Spirit down,

And then we'll sing hosannah:

To save the lost—our efforts crown,

That they may sing hosannah.

[CHORUS.]

We worship in the wilderness,

That more may sing hosannah:

Our sacrifice, oh deign to bless,

Then loud we'll sing hosannah.

[CHORUS.]

How Popery will be destroyed.

FROM THE ORTHODOX PREACHER.

We are informed by what means this apostacy will come to its end—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It follows, then, with all desirable clearness, if we have kept the true reckoning as to the name and nature of this Apostacy, that Roman Catholicism, as such, will live, practise, and prosper till the very hour when the Lord Jesus "shall be revealed from heaven with his mighty angels," when he shall "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." When the Man of Calvary—"but O how changed! In grandeur terrible all heaven descends!"—shall revisit the earth, Paul here assures us that he will find this temple usurped by this giant power of wickedness, this Polyphemian monstrosity, compound and assemblage of every wickedness in earth and hell. Formerly, you know, he administered a mild punishment to the usurpers of his temple; he twisted a few small cords together and flagellated a tribe of petty merchants: but the punishments due to them are nothing compared to what will fall, in all the haste of divine vengeance, upon the great mystical Babylon, who drives a commerce for her own pride, under the name of religion, in "gold and silver, and precious stones, pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."—Rev. xviii. 12, 13.

But, after all this, are there any who will still affirm that the coming of our Lord, here mentioned, will be a spiritual coming? We presume not. Will any one define what he means by a spiritual coming? Is not the Lord always spiritually present wherever "faith, hope and love," are found? Has he ever been absent?—We have shown already, that there is no spiritual coming, of force sufficient to destroy this Apostacy: and while the above passage sustains us in this, we may be permitted humbly to ask: If, while Jesus was present both in the miraculous and moral powers of his Spirit, in the days of the apostles, those powers were not employed to hinder the apostacy from beginning; how can it be supposed that the moral powers and sanctions of the same Spirit, will destroy the Apostacy after it has acquired age, form, power and consistency? If faith, hope and love, will not keep it from rising in infancy; they surely will not consume it in manhood. Did our friends, who build so much on a spiritual millennium, ever think of this? Say, did they?

We pause, then, for the purpose of entering this witness as to the character of the last times. We anticipate no demurer. We may however be mistaken. If so, let the party show

that we have improperly treated the apostle, and we shall not complain, but will reform.

One word, and we are done for the present. If Catholicism is to last, and will continue to usurp the titles and prerogatives of God, till Jesus shall make his second Advent, as the apostle beyond all contradiction teaches; what will continue to be the character of the world and the Protestant sects in relation to Romanism? Can Catholicism stand, and yet wield no influence? As long as she stands must not the nations be drunken with the wine of her fornications? With her standing is identified the standing and spreading of wickedness; and her fall with the vital connection of the two, synchronize with that of "the abominations of the earth."

Going Home.

PART I.

It is the hour of time's farewell,
And soon with Jesus we shall dwell:
The speeding moments hasten on,
And quickly they will all be gone!

CHORUS.

I'm going, I'm going—I'm on my journey home;
I'm traveling to a city just in sight!
Yes, I'm going, I'm going—I'm on my journey home;

I'm traveling to the new Jerusalem!

Then will the sleeping martyrs rise,
To meet the Savior in the skies!—
No more will cry, "How long, oh Lord!"
But be aveng'd, and have reward.

(Chorus.)

Then will the sleeping saints come forth,
Who lie entomb'd in sea and earth,
And rob'd in immortality,
Their Jesus "face to face" will see.

(Chorus.)

The living saints—they too will be
Remember'd in the Jubilee;
"Caught up together" in the air,
Their Savior's triumph they will share.

(Chorus.)

Oh happy souls whose burning light
Illuminates departing night,
Who go to meet the bridegroom Lord,
Securely trusting in his word.

(Chorus.)

PART II.

Soon will the seventh trumpet sound,
And earth will quake to farthest bound;
As swears the angel, time shall be
Consign'd to past eternity.

(Chorus.)

Haste, then, to make your calling sure—
Oh! come, salvation now secure—
Procrastinate—delay no more;
Probation will be quickly o'er.

(Chorus.)

Young converts who have just begun,
For glory and the prize to run,
Gird on the armor, press along,
Soon you will sing Redemption's song.

(Chorus.)

Come, all who love and fear the Lord,
Show that you've faith in his blest word:
If you would crowns of glory wear,
For th' burning day, prepare! prepare!

(Chorus.)

Poor sinners where—where will you hide?
How can you floods of fire abide?
Oh! if you would salvation share,
For God's great day prepare! prepare!

(Chorus.)

The Tarrying of the Vision.

Eze. xii. 22—26. "Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged and every vision faileth?" The terms Judah and Israel are applied to the professed people of God, under the new as well as the old dispensation. Isa. xxi. Eze. xiii. 4, 5. xxxiv. 2. That this proverb refers to the last days—to this present time, seems evident from the following reasons, first, we have no record of this proverb's ever being used till the present time. Second, the proverb embraces "every vision." "The days are prolonged and every vision faileth;" Peter tells us that "the prophets, (using the plural form) have inquired and searched diligently, who prophesied of the grace that should come to you, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Now we have no prophecy of the "sufferings of Christ, and the glory that should follow," but that found in the 8th and 9th of Dan., and yet "the prophets searched." The prophets having the same spirit, i. e. the spirit of Christ, sympathized. Habakkuk had this spirit of sympathy, when he asked what he should answer when he was reproved, and was instructed that the vision was for an appointed time, "though it tarry, wait for it, it will surely come, it will not tarry." No prophecy had been given him relative to time. Then to what vision did he refer? Evidently to Daniel's, as he was contemporary with Daniel. May not Ezekiel also be one of those "prophets who searched diligently" to understand the vision concerning the suffering of Christ and the glory that should follow? We think we are safe in the conclusion that he was, and we are confirmed in the conclusion when we remember the proverb under consideration embraces every vision. Let us enquire what is the scope of every vision. Daniel's visions commenced with the Babylonian, and presents to us three successive kingdoms of Medo-Persian, Grecian and the Roman; this then is the scope of the vision. We are told that when the days are prolonged, (or seem to tarry) that then they would vainly suppose every vision had failed. Are we not now living in the very time of the fulfillment of this prophecy? Is not the professed Israel of God now saying, your times have all gone by, "every vision faileth." Come, you will now give up and acknowledge you was mistaken. Give up what, looking for the Lord? Why, yes. Where (now) is the promise of his coming? RETURN AND ENTER INTO OUR GRAND SCHEMES FOR THE CONVERSION OF THE WORLD. They seem to think every vision—every sign—every promise of our Lord's return, is merged in the circumstance of the prophetic periods terminating at a defined point. The question has been frequently asked, what will you do if it does not come? We will tell you, scoffing house of Israel, we are living in the tarrying of the vision, and we are living on; and thus saith the Lord God, I will make this proverb to cease! How is this proverb to be made to cease? By the effect of every vision's being realized. What is the effect or consummation determined upon every vision? The four earthly monarchies mentioned alone are to be destroyed. The stone sent from the mountain without hands, is destined to dash them in pieces. The body of the fourth beast (or kingdom) is to be destroyed and given to the burning flames. In the 3th of Daniel, the same fourth power (the Roman) is to be broken without hands, this is the effect determined. The last vision referred to, is measured by time. How long shall be the vision? Unto 2300 days, then shall the sanctuary be cleansed. When shall we commence this

time? Evidently when the vision commences. Some have supposed it commenced with the commencement of the Medo-Persian kingdom; this was too early, consequently that period to which they looked, has passed; and no event answering to the prophecy was realized. But did any at the passing away of '37 suppose the entire vision had failed, that the consummation of the prophecy would never be realized?

The noted 2300 years commence not with the rise of that kingdom to universal power at the time Babylon was taken; but he saw the vision when the ram had two horns—and the horns were high—but the highest horn came up last; obviously implying that time had intervened between the rise of the first and second horn: this then is the time to commence the vision. Many have looked at '43, expecting to realize the effect of every vision, but that period had not passed twelve hours, before the proverb was rife "THE DAYS ARE PROLONGED, EVERY VISION FAILETH." This then is the time and the only time this proverb was ever used, and used too by the very people designated by the prophet, viz. "the house of Israel," the professed people of God. Just when this proverb is used, the Lord breaks! and will you believe him, O rebellious house? Tell them, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel, but say unto them, THE DAYS ARE AT HAND and the effect of every vision; for there shall be no more any vain vision or flattering divination within the house of Israel. Have there not always been vain visions within the house of literal Israel, and are they not now under the delusion of a vain vision? This then is still another proof that this prophecy was never fulfilled till the present. What were the vain visions in ancient Israel? "Ye shall have peace." "No evil shall come upon you." Jer. xxiii. 17. What are the vain visions of modern Israel? They have seen vanity and lying divinations, saying the Lord saith, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Because, even because they have SEDUCED my people, saying, PEACE and there was NO PEACE. And one, (Daniel Whitty) built up a wall, and lo, others have daubed it with untempered mortar." "Because with lies ye have made the hearts of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that they should not return from their wicked ways, by promising them LIFE." From this it may be seen that the vain visions of the present day is that peace and safety doctrine called a millennium, "when (as they vainly think) the knowledge of the Lord is to cover (this sin-cursed earth,) as the waters cover the sea." "When all shall know the Lord from the least even to the greatest," a sufficient refutation of this may be found in the parable of the tares and the wheat. "Let both grow together till the harvest—The harvest is the end of the world." But these peace and safety prophets have warped God's word, to make out a "thus saith the Lord," they say a few tares will grow with the wheat. But ALL are to know the Lord? Well all does not mean quite all. The waters cover all the sea, does it not? Truly this is a vain vision. Another vain vision is, the Jews! the Jews!! I could believe in the speedy return of the Bridegroom, were it not for some promises made to the Jews as such, which have never been fulfilled. Are the Jews to return? Let Ezekiel answer, "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of thee." "When thy sister Sodom and her daughters shall return to their former estate, and Samaria

and her daughters return to their former estate: THEN THOU AND THY DAUGHTERS SHALL RETURN TO THEIR FORMER ESTATE!" Who is vain enough to suppose that Sodom shall rise again from her ashes, and her inhabitants (daughters) rise with her and again be recognised among the nations of the earth as on that bright morning when Lot went out of Sodom! What a vain vision to talk of the return of the Jews, with this declaration of the Lord's concerning them before us.

There shall be no more any vain vision, nor flattering divination within the house of Israel, FOR I AM THE LORD, I WILL SPEAK, and the word that I shall speak shall come to pass, it shall be no more prolonged, for in your days, O rebellious house, just at the time rebellious Israel are using this proverb, (as Israel was smitten while the quails were yet between their teeth) will I say the word, and PERFORM IT, SAITH THE LORD.

We have no reason to doubt respecting the issue of this great question. We have a "THUS SAITH THE LORD"—we believe it. He that is to come WILL COME, and will not tarry. But while he seems to tarry, the just must live by faith, by faith in the sure promise of our God, that while they are saying "the days are prolonged and every vision faileth," the Lord will cause the effect of every vision to be realized!

Dear reader, are you ready for the event? Brethren and sisters who are looking for the Bridegroom, have you examined your vessels, to see if you have sufficient oil. Are you sure you are not leaning on some false standard, when the cry is heard "BEHOLD HE COMETH," it will be TOO LATE to rectify mistakes. It was not all that professed faith in the Bridegroom's return that very night,* that went into the marriage supper, "that while the Bridegroom tarried," their oil was expended; then do not suppose that merely a theoretical belief in the coming of the Lord, is a test of preparation, the foolish virgins were WAITING, but not in a state of readiness; deceived as to their real situation. It is an important and yet an easily settled question, AM I PREPARED? "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11. Have we the spirit of Christ, (if we have not we are none of his) if so, the spirit may be known by its fruits. Have we the fruits of the spirit? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: these are the moral elements of that kingdom for which we are waiting. And, "O rebellious house of Israel," having a form of godliness but denying the power thereof, ye blind ones that cannot see afar off, ye who are willingly ignorant, let me tell you, ye who vainly imagine every vision faileth, we are living in an AWFULLY TIME, in the last passage of the world's history, where we are WAITING for the stone to smite the image, none can successfully dispute it. We have passed every sign given by our Lord, and he has imperitively commanded us when we see them to know it is near even at the door. This generation (that see these signs) shall not pass

* As a day in connection with this subject is used as the symbol of a year, and as since our reckoning has run out, we are thrown into the "tarrying" time—the night. We cannot reasonably suppose the Great Teacher would have us understand that by the night he meant a longer period than a day. And we are confirmed in this opinion by comparing Matt. xxv. 6. with Mark xiii. 35. and Luke xii. 39. in which the night seems to point to a limited period, being divided into the four watches. Brethren look at these passages, and especially at Mark xiii. 35. where we are commanded to watch if need be even till the morning, not suffering ourselves to sleep!—lest coming suddenly he find you sleeping, or saying in your hearts my Lord delayeth his coming, or may delay till next year, lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH.

away till all these things be fulfilled. 70 years are a generation, 64 have already passed: then let the saints of God look up and lift up his head and rejoice, knowing that his redemption draweth nigh. We have passed every moral sign given in the word of God except the one under consideration, *this proverb*; and what more, we are living in the quickly, between the sixth and seventh trumpet, "behold the third woe cometh quickly." O! backslider, quickly return to your wounded Savior. Sinner, quickly fly to Christ as a refuge from the third WOE. Brethren, sisters, be momentarily ready, for quickly and all will be over!

Yours in this glorious hope.

SARAH J. HIGGINS.

From the New York Observer.

Political state of Europe.

The following articles on foreign affairs were written by the Paris correspondent of the N. Y. Observer. It shows the working of the elements which are to produce the final concussion, and that the crisis is speedily approaching.

FRANCE.—*Debates in the Chamber of Deputies.—Intrigues of the priest party.*

SWITZERLAND.—*Civil war in the Canton of Valais.—Victory of the priest-party.*

RUSSIA.—*Policy of the emperor to extend his dominions in Asia.—His ukase prohibiting Russians from travelling in foreign countries.*

TURKEY.—*The two parties in Constantinople.*

In France, the priest-party,—or the Jesuits, or new catholic, or ultra-montane party, (for it is called by these names,) is constantly in motion, hoping to recover something of its former power. Lately, the Archbishop of Paris, having heard it said in the Chamber of Peers that the inferior clergy did not agree with the high ecclesiastical dignitaries, convened around him three or four hundred priests of Paris, and made them deliver an address stating that they were in strictest harmony with their Archbishop. Then the prelate himself replied, using reproachful language towards the ministry. It was a real farce. The same farce will probably be repeated in the provinces. All the vicars, curates, &c., will go humbly to tell their bishop: "My Lord, we are attached to *Your Highness*, and we will obey you in life and in death."

The public laugh at these silly exhibitions. We all know that the inferior clergy are completely dependent for their subsistence on the bishops, and that the poor priests must tamely bow their heads, when their bishop speaks to them. The bishops are ruled in their turn by a hidden power, which is the real master of popish priesthood in France. This hidden and formidable power—need I say it?—is the Jesuits,—those hypocritical and ambitious monks, disturbers of the peace,—men without conscience, who would overturn the world, if they could, to gratify their love of rule.

They have just shown in Switzerland, in the canton of Valais, what they are capable of doing. I must here go into particulars.

The canton of Valais, situated between Italy and the Confederation, has always been divided into two very distinct parts: the Upper Valais, and the Lower Valais. These names sufficiently indicate the geographical position of the two parts. The Upper Valais is almost entirely composed of Mountains, as the *Simplon*, the *St. Gothard*, the *St. Bernard*, &c. The Lower Valais is formed chiefly of valleys watered by the *Rhone*. These two divisions of the canton contain populations not only different, but hostile one to the other. The mountaineers, who inhabit the Upper Valais, speak the German language; they are ignorant, superstitious, subjected like slaves to the yoke of

popery. The inhabitants of the Lower Valais speak the French language; and being neighbors of the canton of Vaud, have acquired more light, more civilization and liberal principles; they no longer consent that the priests shall dictate to the State. This opposition of views has given birth to two Associations, called *Old Switzerland*, in the Upper Valais, and *Young Switzerland* in the Lower Valais. Each of these Associations has a strong organization of arms, chiefs and rallying signs.

Still hostilities were confined to debates in the Grand Council, and to a newspaper war, until the party of Old Switzerland thought proper under the instigation of priests, to strike a decisive blow. It is proper to tell you that there is a *seminary of Jesuits at Sion*, the capital of the whole canton, and situated in the Upper Valais. These Jesuits are the soul of the Old Switzerland; they instil it into their passions, their resentments, their thirst for vengeance.—"Strike, crush, exterminate these wretches": such was the language of the reverend Fathers, when stirring up the mountaineers of the Upper Valais, to take arms against the party of Young Switzerland.

A favorable occasion seemed to them to have offered, a fortnight since. In the night of the 18th of May, after a stormy debate in the Grand Council, the inhabitants of Upper Valais, led by priests, rushed down upon the Lower Valais, like a horde of savages, destroying everything in their way, burning the houses, shedding torrents of blood. The members of Young Switzerland, assembled in haste, but lacking arms and ammunition, were not able to defend themselves long against their ferocious invaders. After fighting bravely near *St. Maurice*, some hundred of these unhappy men sought refuge in the canton of Vaud.

The Jesuit party is thus victorious, and it has committed frightful excesses. Women and children have been butchered; the dead bodies even have been horribly mutilated. It is impossible to read without horror in the Swiss journals a narrative of these crimes. Such is the work of the Jesuits! so they treat the people over whom they triumph! To crown this deed of iniquity and despotism, they have established in the Lower Valais a *standing military tribunal*, to judge all political crimes. Thus, soldiers, chosen by the conquerors, will be the judges of citizens! All the inhabitants have been summoned to give up their arms. The Society of Young Switzerland has been dissolved, and every member obliged to declare that he renounces this Association, under penalty of being treated as a rebel against the state. The liberty of the press is taken away. Every meeting of more than five persons is declared seditious. Is not here enough of abominable acts and infamous decrees? do the popish priests wish to establish a more complete tyranny? Surely a Turkish pacha would not act more despotically.

Desolation and terror reign in the Lower Valais. We must now wait the progress of events. This state of things is too violent to last long. All protestant Switzerland is indignant at this brutal outrage by the priests. I should not be surprised if there should soon be new and terrible conflicts in the Helvetic Confederation.

At the other end of Europe the Emperor *Nicholas* continues, without much noise, to effect his political plans. No Cabinet is more artful nor more cunning in its diplomacy than that of *St. Petersburg*. It extends its empire in Asia, sometimes by force of arms, sometimes by trick. The papers announce that the Czar has pushed his intrigues even among the tribes of *Afghanistan*. The Sovereign of Persia is wholly subject to him. The Russian Cabinet thus prepares a way for its soldiers even to the frontiers of the East Indies, whenever a great

war shall break out between Russia and England.

The Emperor *Nicholas* published, also, last March, a ukase, which shows how much he fears all contact of his subjects with other nations of Europe. Every Russian who wishes to travel in a foreign country will be obliged, from the 1st of June, to pay an annual sum of eight hundred francs into the public treasury. This law applies to all classes of society; the poor as well as the rich, domestics like their masters, must give eight hundred francs a year for the right to visit Germany, or any other country! Is it not the strangest idea imaginable! It would be laughable, if it were not so odious. The Emperor *Nicholas* erects around his empire a sort of Chinese wall; and endeavors to preserve his people from the contagion of civilization and liberty! for, with this new tax, who should ever go out of the Russian Empire! Some nobles, perhaps, who must however get leave of the government. All the rest of the nation will be unable to pay this traveller's tax. The Russians will remain at home as in a prison, and must pay a ransom before they can get out!

Indeed, the Czar *Nicholas*, by this ukase, has bitterly satirized his own government. He would have no need to oblige his subjects to remain in their own country, if he would make them a little happier. Some one has remarked that the Russians have always a cheerful look when they have passed the bounds of their country, and a sad air when they return. The Emperor's ukase strikingly confirms this remark.

The attention of Europe is also fixed on Constantinople. The members of the Divan and the Mahomedans, generally, are divided into two parties. One of these parties wishes to open regular communications with Christian nations; they feel that the Turkish empire must perish, if it does not keep up with the progress of civilization, and does not undergo a great reform. The other party, faithful to the spirit of the Koran, refuses all change, rejects every improvement. It is composed of ferocious men, intolerant Mussulmans, ever ready to shed the blood of Christians. The Divan vacillates from one side to the other, according to circumstances. When England and France complain loudly, the sublime Porte answers by the fairest promises. When the people murmur, the Turkish government resumes its persecution. It would seem that there have been scenes of atrocity near Constantinople; several Christians have been massacred. God grant that the hour may soon come, when these barbarians shall be driven from Europe, where they have been too long tolerated.

X.

Judgment.

"And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."—Rev. xx. 12, 13.

Various portions of Scripture assure us of a day of account; of a day in which God 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."

The day of judgment is the day of universal assembly; of examination; of discovery; of final decision; of everlasting separation. To what serious and awful considerations am I led,

by each of the expressions which I have here used!

Alas! comparatively few seem properly to meditate on this eventful day. How does the rich man use his wealth; the great man his influence; and the scholar his learning? How do men in general use their time and talents in their several stations? Do not most men live as if there were no day of account; as if they might live with impunity according to their own will? But do serious Christians remember the day of judgment as they ought? They know that the Lord Jesus will come on the throne of his glory, that all men will be assembled before him, and that he will give to every man according to what he has done in the body. With this knowledge and admission, do they duly remember that emphatical question, — What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? We speak of the day of judgment; and yet we live too much as if we should never be judged.

Surely I ought to think often of these things, and to allow them to sink into my heart, and to influence my conduct and conversation in the world. Can I possibly employ my talents vainly and foolishly, when I remember the day of account? My inquiry, in the anticipation of that day, ought always to be, — What does the gospel require me to be and to do? Am I acting in such a manner as to be approved at last? If I look on my former days, I see abundant cause for repentance. Tell me not of my virtues or of my good actions. My sins, imperfections, omissions, and unprofitableness are ever before me. Where is my refuge? Where is my hope? "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

I look on the present, and then forward to the future. Thou knowest, O Lord, my weakness and corruption. In vain, while thinking on the solemnities of the last day, do I make resolves, unless Thou art pleased to give me power to act in agreement with them. It is only through thy mercy and grace, O Lord, that I can live wisely and faithfully, superior to my spiritual adversaries, and diligent in the improvement of my talents, so that I may finally give an account of myself before thy tribunal with joy and honor.

Ye faithful followers of Christ! think of the future judgment, and be not "weary in well-doing." Improve your talents, as responsible beings. Let your faith be productive of good works. Strive to do good. Be diligent and persevering. Thus your honor will be great before an assembled world. Is it not thus written, — "Who will render unto every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

O my soul! think thou of future judgment, and remember that no sin will escape detection, and no good thing will go unrewarded. Let all thou art, and all thou hast, be employed to the glory of God. While thou confidest to redeeming mercy, let the consideration of the last day urge thee to be watchful and diligent in working out thy salvation with fear and trembling.

Holy and merciful God, thy word assures me of a judgment to come; may I duly consider that awful day, and be enabled, through thy grace so to believe, and to order my conversation in all things, that I may be found to be a good and faithful servant. Grant this, I beseech Thee, for the sake of Jesus Christ our Redeemer and Advocate. Amen.—*Jones' Book of the Heart.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 26, 1844.

What are we seeking for?

'Tis a kingdom—an immortal kingdom which God's word assures us is soon to be set up. Some of our countrymen, in the height of their party aspirations, think our Republic will do very well, if but the leader whom they have nominated be elected. We think not so—we see not everything desirable in this government, or in any that are upon the earth. And why not? says the politician. Because they are imperfect, we reply.

True, true, says the politician, with his eye fixed on his own country. Our government is somewhat imperfect, but then our candidate, when inaugurated, will make all necessary repairs, having our party to second and carry out his measures. The state of things will then be rapidly getting better—a new era will have dawned—and the country will take one giant stride, and triumph for ages untold in unlimited prosperity. Our government is to be perfect—only get our candidates elected, and all will be well.

Nay, nay, friend, thou art delighting thyself with a flickering hope that soon will go out in its socket.

The ten universal kingdoms, with which all governments are in some way connected, are the ten toes of the image, (Dan. ii.) that represents the duration of earthly dominions—Dost flatter thyself that they will be continued contrary to the word of God! Dost flatter thyself now the governments are in the toes of their existence, that they have just begun to live! Soothe not thyself with such a delusion. Be not "willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Lay not up for thyself treasures on the earth, but seek first the kingdom of heaven and its righteousness; that when the works that are in the earth shall be burned up, yours may be an unfading inheritance.

For ourselves we acknowledge that we are seeking the everlasting kingdom, and are not ashamed to be found with the humble souls who would have Jesus to reign over them, and claim him as their King.

Earthly governments are transient—one is soon succeeded by another, but the coming heavenly kingdom which we seek, will stand forever, and not be left to other people. Then, since we are seeking to be prepared for an entrance to be ministered to us abundantly into the everlasting kingdom of our Lord and Savior, the question arises, What constitutes the preparation which will ensure admission?

In order to be a subject of the kingdom of heaven, we must "SEEK IT FIRST."

We must become converted, [no matter if we do profess to be Jesus' disciples,] and become like little children, for of such is the kingdom of heaven. We must not be ashamed of Jesus or his words. We must not only hear his words, but do them. And lastly, we must watch and pray always that we may be accounted worthy to stand before the Son of man. E. C. C.

The Right Spirit.

It is of the utmost importance that all, who desire to be instruments of good in the hands of God, should endeavor to be actuated by the right spirit.

Unless those who would do good to their fellow men show to the world that the principles they teach have had a holy and sanctifying influence on their own hearts, they cannot hope to win others to the truth; but will rather repulse them from it. There is no duty more strongly enjoined in the Scriptures, than that the child of God should seek a meek, a humble disposition; should have that charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, and which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things.

It has been a matter of surprise and astonishment, that so many who have engaged in the benevolent enterprises of the day, should have fallen into infidelity. This has been the more observable among those who have labored in the holy cause of human rights, that they might unbind the heavy burdens and let the oppressed go free. Too many of those who were once hopeful Christians, and some of them preachers of the gospel, in their zeal for the down trodden, have permitted themselves to consider the word of God as a hindrance of their cause, have made shipwreck of their faith in the inspiration of the Scriptures, and now boldly stand out on the side of infidelity. They run well for a time; but their fall should be a warning to all who are liable to the same influences; and we do well to examine the cause which led to their unbelief, that we may avoid the same pit-fall.

We find, in tracing their history, that their first departure from the narrow path was the loss of that charity which suffereth long and is kind. They were not sufficiently patient with those, who, perhaps equally as honest, were yet slow to receive and to act up to the truths advocated. They began to censure, and condemn, and despise, and denounce those who could not, or did not, see as they saw; and a wrong spirit was engendered which has produced much bitter fruit.

We should remember, that evidence which is conclusive to one mind, often has no influence on another; different minds being affected by different modes of reasoning. We should, therefore, never condemn others for not seeing through the same medium that we see; but we should be kind and courteous, forbearing and patient, and be willing to present over and over again the evidence of the truth we advocate. And if men turn a deaf ear, or if they revile us, or misunderstand our motives, or heap contumely or ridicule upon us, we should be willing to endure it all for the sake of Jesus our Master, who, when he was reviled, reviled not again.

To avoid a spirit of bitterness it is necessary to check it in its first manifestations; and when we see the rock on which others have floundered, we cannot too carefully guard against all tendency to indiscriminate denunciation.

We, however, on the other hand, should be careful that we do not permit the truth to suffer at our hands, through our neglect, or because we do not on all proper occasions present it in an affectionate and Christian manner. To do this, we need much wisdom, even that wisdom which cometh down from above, which is promised to all men liberally who look to God for guidance. And let us remember the admonition of the apostle, that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive

by him at his will, 2 Tim. ii. 24-26. He has also assured us that "if man also strive for masteries, yet is he not crowned, except he strive lawfully."

Let us not therefore strive "about words to no profit, but to the subverting of the hearers;" but study to show ourselves approved unto God, working that need not be ashamed, rightly dividing the word of truth; following "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Editorial Correspondence.

BUFFALO—TORONTO—LOCKPORT.

The conference in Buffalo was well attended. It has waked up a new interest in this whole region, on the Advent question. Arrangements were made for two camp meetings and one conference in this county, which will no doubt be well sustained. The people are anxious to hear, especially in the country. They are dissatisfied with the preaching of the times, both as to the manner and matter. Faithful men, apt to teach, full of faith and the Holy Spirit, would have crowds to hear them every where in this part of the country.

Bro. Porter has been greatly blessed in his ministrations at B. The meetings are large and prosperous. A salutary influence is exerted by them on the surrounding community. They have a large and convenient place for worship, which they can retain while it is needed.

The state of religion here is about the same as in other parts of the country. The churches complain of deadness and general indifference. They are worldly, and seeking after worldly show, and are getting up feasts and pleasure excursions to raise money to aggrandize themselves. The Baptist society recently got up a pleasure excursion on the Lake, to purchase a *Bell* for their chapel. It was made up of all classes of persons, and the exercises were as various. It consisted of an address from Dr. Tucker, on religion and the arts, music and dancing on the part of some of the company, and the firing of a salute by some of the friends of the excursion, by which one man was killed! Is this the religion of Jesus of Nazareth? Yet it is the prevailing religion of this age!

TORONTO, C. W. The conference in this city August 3d and 4th, was attended with a blessing. The brethren came in from the surrounding country, who, with the brethren in this city, greeted us with a love peculiar to "pilgrims and strangers," who are looking for a common hope in the coming of the Lord. There is a large company of disciples here, who are expecting the "blessed hope." They have erected a large tabernacle on a cheap plan, which is well filled and well sustained. They have had their trials in common with others; but they are united in their efforts to advance the cause, both to the city and province. From them, we doubt not, the "word of the Lord" will continue to sound out in all the region.

Bro. Mansfield is now laboring with them to good acceptance. He will publish the "Voice of Elijah," here hereafter. It is designed for the provinces. They need such a paper, and we hope it will be well sustained. Any aid that will be given may be well appropriated for the great cause, as Bro. M. is both faithful and economical in his labors and arrangements. Bro. Sawin goes to Kingston to give the cry there. Many of the brethren in Toronto desired his labors in that city, but he regarded it his duty to go elsewhere, and recommended Brother Mansfield to them. Brother Hutchinson has gone to the States to attend several camp meetings, and may be expected to attend the camp meeting at Dartmouth, Mass. His labors in the provinces, and in England, by the press, have been attended with a great blessing.

The brethren in the provinces are looking for the speedy coming of the Lord; yet they determine to occupy till he come. An effort will be made to extend the knowledge of the "coming one," and the voice of warning more effectually through that part of the vineyard. May God's blessing attend the effort.

LOCKPORT, N. Y. August 6th and 7th we had a refreshing season. There is a faithful congregation of disciples who are looking for the *blessed hope*, as the *only hope* of the people of God. The most of them came off from the Baptist church, (of which Brother Galusha had the care) last winter, on account of the oppressive course of some of the leading members, with the aid of Dr. McClay, who very liberally assisted in the work of disunion and strife. His attack upon Brother Galusha was uncalled for; but God has overruled it for good. The Advent cause has been advanced by the movement. The light has been more effectually scattered in all the region. Several have been raised up to proclaim the Gospel of the Kingdom, among whom is Dr. Tassett, who has been eminently successful. Brother Galusha spends a part of his time with them, and a part with destitute portions of the country. The calls are numerous, and he is able to supply only a part of them. The friends in the East are anxious that he should visit them, and if time be prolonged, he thinks to do so in the autumn.

In all the places we have visited thus far, we have found the Advent cause prosperous beyond our expectation. The brethren are strong in faith, spiritual, prayerful, and deeply engaged in the work of God.

We leave for Cleveland this evening.

J. V. HINES.

BUFFALO, August 8, 1844.

A Strange Test—

IF IT WERE FOUNDED ON A FACT!

We cut the following from the "Gospel Standard." It will be sufficient to say that we have no subscriber in Columbia, S. C. of any name. We sent this paper a short time to a man there by the name of A. Fitch, but he refused it some time since. It is therefore no test of the faith of our brethren at the south who are waiting for the coming of the Lord.

"SOUTHERN ADVENTISM TESTED.—We have sent several Nos. of the Standard to a subscriber of the 'Advent Herald,' residing in Columbia, S. C. by the name of A. F.—, and last week a number was returned with the following written on the margin:—

'Don't want any of your D—n abolition papers—would not pay postage on them for them.'

W. M. F.

We cannot but think this was written by some other member of the family—but however that may be, it is an index to Southern Adventism."—*Gospel Standard*.

The Prophecies of Daniel.—No. 1.

THE VISION OF NEBUCHADNEZZAR.

BY GEORGE BUSH.

We have received from Prof. Bush an octavo pamphlet of 72 pages, with this title, which contains his commentary on the first 33 verses of the 2d chapter of Daniel. In explaining the image it applies its various metals to the four universal monarchies of Babylon, Medo-Persia, Greece and Rome; and takes the view that we are now in that era of the world which is to be distinguished by the setting up of a fifth—God's everlasting kingdom. The only thing from which we thus far materially dissent, is his view respecting the smiting of the image, which he supposes is to be a "gradual" process. It seems that no evidence for such a conclusion is presented from the *text*; and as some might be interested in a perusal of the argument, we here present a specimen of his reasoning, which

will be seen to be based entirely on assumptions. Prof. Bush's purpose is to go through, in a series of numbers, the prophecies of Daniel. Price of a single No., 25 cents.

Thou sawest till that a stone was cut out without hands. Chald. thou wast seeing, or wast made to be seeing; i. e. didst continue seeing. The visionary scene was of somewhat long continuance, and while the king, held in a kind of entranced vision, was occupied in steadily gazing at the grand spectacle, it was suddenly changed by an unlooked for incident. The image, it would seem, had its station on a plain in the near vicinity of a mountain, (Vulg. 'abscissus est lapis de monte,') from which a stone becomes in some mysterious manner detached, and is somehow carried against the feet and lower part of the giant statue, so as at length to cause its entire prostration to the ground, and the final pulverizing of all its parts. The impression would perhaps be natural, from the wording of the narrative, that the entire effect was speedily consummated by the almost instantaneous overthrow and disintegration of the image. Yet, upon further consideration, we can hardly rest in this as the true construction. We cannot but feel it extremely doubtful whether the symbolical action of the stone was designed to teach the abrupt reduction of the image to dust. If we look at the intrinsic proprieties of the visioned scene, it is obvious that a large stone smiting against such a colossus, even though it had previously rolled down the declivity of a mountain, which, however, is not expressly asserted, would merely break it into large blocks or fragments, and that a continued and long-protracted smiting would be necessary to reduce its substance to an impalpable powder. Indeed, it may be suggested whether it was not in fact with a view to guard against this impression that no express mention is made in this place of the mountain from whence the stone derived its origin. We find such mention in v. 45 in the prophet's exposition of the dream, but as nothing is said of it here, the spirit of inspiration may have intended that the mind should be left free to conceive of an effect indefinitely prolonged, which could scarcely have been the case, had the stone been represented as rolling violently from the summit of the mountain to its base. The character of the prophetic symbols is always subordinate to the actual realities which they adumbrate, and we shall see from the ensuing explication of these mystic shadows, that such an interpretation is forced upon us by the actual verities which we are to recognize under them. An exact rendering of the original gives a shade of meaning somewhat different as to the relation of the stone to the general scenery. "Thou wast seeing until the cutting out of a stone which was not in hands." The non-agency of the hands, therefore, we may understand as well of the impinging of the stone against the image, as of its excision from the parent mountain. Neither in its origin nor in its action is it to be referred to human hands or human might. By a secret and unseen power it is borne against the huge metallic fabric, and that not in a single stroke, but in a prolonged collision, till at length the entire image is brought to the ground, and all its materials triturated to dust.

THE HOPE OF ISRAEL.—We would say to Bro. Turner that we supposed the Herald had been sent in exchange, until we received his last No. We ordered it sent on the receipt of the first No.

95—The Advent brethren in Watertown will resume worship in the Hall, where they formerly worshiped, the first Sabbath in September, if time continue. The Bible doctrine of the Advent will be the prominent theme. The public are invited to attend.

96—It will be seen that the Derry camp-meeting is deferred to Sept. 9th.

Christianity did not come from Heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." No; it is intended to be the guide, the companion of all our hours; it is intended to be the serious occupation of our existence.—*Bishop Jebb*.

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMBOLOGICAL DICTIONARY.

GARMENT, Habit, or Clothes, is the appearance before men.

White is the color of garments not spotted with any uncleanness; and therefore white garments were the attire of such as offered sacrifice; to shew the holiness of their lives, and the purity of their conscience; their being free from pollution, and their being in God's favor. See Ps. li. 7; Is. i. 18; Eccl. ix. 7, 8. Hence, white garments, as being worn upon solemn festivals, were the tokens of joy and pleasure; as in Eccl. ix. 8; Isa. lii. 1, lxi. 10; Rev. iii. 4. The same custom of wearing white garments upon festival days, was also amongst the pagans.

Kings and nobles were also arrayed in white garments. (Gen. xli. 42; 1 Chr. xv. 27; Luke xvi. 19, xxiii. 11; Jam. ii. 2.) And so God gave to the Jewish priests white garments; as ensigns of honor and glory, as well as of purity and holiness. Ex. xxviii. 2, 40; Lev. xvi. 4.

According to this, not to defile one's garments signifies, in the highest sense, not to pollute one's self with idolatry; and consequently to abstain from all inferior kinds of pollution. Rev. iii. 4.

In the primitive Church, persons, as soon as baptized, received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then obliged themselves. These garments they wore for seven days; and then they were laid up as an evidence against them, if they ever revolted from that holy faith and profession which they had embraced, and publicly made. And in this sense, not to defile one's garments, is, not to act contrary to our baptismal vow, and engagements.

To keep the garments, Rev. xvi. 15, is to preserve our faith and Christian virtue, pure, whole, and entire, because as garments cover and adorn the body, so do these the mind. 1 Peter iii. 4.

Garments of Scarlet were worn by the Roman emperors, as their proper and characteristic habit. And hence Pilate's soldiers, as being Romans, in derision clothed our Savior as a king, by putting on him a scarlet robe, Matt. xxvii. 28.

Garments of Sackcloth.—Sackcloth signifies any matter whereof rags were made anciently; which was generally of skins without dressing. The ancient prophets were, some of them, if not all, clothed thus. And for this reason the false prophets affected this garb too; for which God upbraids them in Zech. xiii. 4: "Neither shall they wear a rough garment to deceive." And so our Savior (Matt. vii. 15) describes also that sort of men. Elias the great prophet was so clad, 2 Kings i. 7, 8, and therefore as a symbol that he left Elisha his successor, he left him his mantle, which Elisha put on, having rent and cast away his own clothes; 2 Kings ii. 12, 13. And therefore, when the sons of the prophet saw him with that garment, they said immediately, that the spirit of Elijah rested on Elisha. So Isaiah, ch. xx. 2, had a sackcloth upon his loins as a prophet.

These prophetic garments might be either sheepskins or goat-skins, to which St. Paul alludes, Heb. xi. 37, or even of a camel; as John the Baptist's, Matt. iii. 4, who wore that, not only as a prophet, but also as a Nazarene.

Sackcloth was also the habit of mourners and men in great affliction and consternation. (Gen. xxxvii. 34; 2 Kings vi. 30; Ps. xxx. 11; Is. xx. 2, l. 3.) And perhaps the prophets wore it as a sign of their mourning for the sins of the people, and for the dishonor their God suffered thereby: and hence all of them preached repentance.

GATES are a security to a city. Therefore in Ps. cxlvii. 13: "He hath strengthened the bars of thy gates," signifies, that God has given Jerusalem security, and put it out of danger. So in Job xxxviii. 10, "the setting of bars and gates against the sea," is the securing of the earth from its outrages.

Gates open, are a token of peace; shut, of fear, (John xx. 19) or of a state of war; or a sign of affliction, misery, and desolation. Jer. xlii. 19.

GEMS were looked upon by the ancients as having a power, if managed right, and consecrated according to their rituals, to perform great wonders, and especially to prevent delusions, and were therefore thought instrumental in divination; and in particular, as to the administration of justice, to deliver oracles, and shew the truth of any thing present or future.

By this may be illustrated the history of Moses about the exaltation of Joseph, who was found to excel in wisdom and discretion all the magicians and wise men of Egypt. "See, I have set thee over all the land of Egypt. And Pharaoh took off his ring, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck."

For the same reason, and to keep the Israelites from the use of magic, so much used by the Egyptians, did God order a breast-plate of judgment to be made for Aaron, in which were to be set, in sockets of gold, twelve precious stones, bearing the names engraven on them of the twelve tribes of Israel.

The said breast-plate, so composed of the said stones, was to be used as an oracle upon great emergencies; and the said stones, so placed in the breast-plate, from the use they were put to, were called Urim, fires or lights; and Thummim, perfections or truth; (Exod. xxviii. 30,) perfected and truth in the Scripture style being synonymous in sense, (Joshua xxiv. 14,) because what is perfected is truly done, neither false nor vain, nor yet unexecuted, but accomplished.

Lastly, as gems are the symbols of God's oracles, of his will and commands; so by the color of the gems may his will, or the disposition of his countenance, be known, whether for good or evil. Thus when God shewed himself, or at least the place of his standing, to Moses, Aaron, Nahab, and Abihu, and the Elders of Israel, (Exod. xxiv. 10,) he stood upon a paved work of sapphire stone, and as it were the body of heaven in its clearness, i. e. he was resolved to show himself constantly good and kind, and as pleasant as the serene sky. The LXX. have it "as serene and clear as the sight of the firmament above the clouds, not to be broken with any rain;" understanding by it, the wonderful kindness and fatherly affection of God toward them at that time; and this may be confirmed by the exposition of the colors of gems given by the Indian Interpreter in chapter cclxvii., where he explains,

The white color, of good will and favor; the red, of joy from success in war, and being a terror to enemies; the blue, of joy, from gentleness and moderation; the green, of great renown from constancy, faith, and piety.

GIRDLE, the symbol of power, and strength, and defence, and honor. Thus in Job xii. 18, "He girdeth their loins with a girdle," is explained to signify that God gives them their honor and strength to defend themselves and be obeyed: and in verse 21, "He looseth the girdle of the strong," is explained by "He weakeneth the strength of the mighty." So Job xxx. 11, "Because he hath loosed my cord, and afflicted me." The latter expression explains the former; *my cord*; the same word signifies excellency.

The same signification is also collected from Is. xi. 5. In chap. xxii. 21, the prophet saith, "I will strengthen him with thy girdle, and I will commit thy government into his hand," where this latter expression appears to be synonymous to the former, as it often happens in the prophets.

Isa. xxxiii. 10, "There is no more girdle," is explained in the translation by strength. So in Isa. xiv. 1, "I will loosen the loins of kings," signifies, I will take away their strength: so in the 5th ver. "I girded thee," signifies, I strengthened thee. And so in other places, *to gird* is the same as to strengthen, and to arm. 1 Sam. ii. 4; Ps. xviii. 39; Is. lv. 6; 2 Sam. xxii. 40.)

GOLD is the symbol of the great value, and also duration, incorruptibility, and the strength of the subject to which it is applied.

Is. xlii. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." See Lament. iv. 2. So vessels of gold, as being precious, are opposed to vessels of wood and earth, in 2 Tim. ii. 20.

Riches are the strength of a man, (Prov. xviii. 11,) for power and riches go together, and are akin in the way of the world. And hence gold, symbolically, signifies power as well as riches.

LETTER FROM BRO. N. FIELD.

DEAR BRO. HINES.—As an additional evidence that Bro. Miller is sustained in his interpretations of prophecy, by the most learned and Orthodox divines of the last three centuries, I send you an essay on the Two Witnesses, from the pen of the Rev. Oideon Blackburn, D. D. of the Presbyterian Church. He has been dead some few years; but

who, in his life-time, was one of the most eloquent and learned clergymen of the west. He died at an advanced age, honored and beloved by both clergy and laity of the church to which he belonged. You will see that he gives to the 8th and 9th chapters of Daniel a correct application, and interprets the 2300 days substantially as we do. Dr. Blackburn, Dr. Wilson, Alexander Campbell, and a host of others agree with Bro. Miller, that these days are years, and reach to the fall of Anti-Christ. The two latter gentlemen extend them to 1847, when Rome is to be destroyed. The only point of difference is this:—Bro. Miller believes that the Papacy will be destroyed by the personal coming of Christ; and they believe that it will be destroyed in some other way. But any how, it is, according to them, to go down like a millstone into the sea in 1847. As to the mode or means of its ruin, we choose to take the declarations of Daniel, Paul and John for that. Paul particularly says that it is to be done by the brightness of the Lord's coming. Hence if it is to be destroyed in 1847, the Lord will certainly come then. So, then, if we are mistaken about the time, it will not be long until Brother Campbell and Wilson's time will be put to the test. I judge from their profound silence of late that they are somewhat doubtful about it. Bro. Campbell promised, when the Jewish year of 1843 past, to take up and analyze the arguments of Bro. Miller, and show their fallacy. But I see no prospect of the forthcoming refutation as yet. He is doubtless sensible of the fact, that he has fully acknowledged the soundness of Bro. Miller's rules of interpretation, especially in their application to the prophetic periods. The only question at issue is "What is to happen at the end of the days?" Brother Miller concludes that the Lord will come. Bro. Campbell concludes that Papacy and all other Anti-Christian abominations will be exterminated. So, then, a stupendous event must occur in 1847, or his Biblical learning goes by the board as well as Brother Miller's.

I admire Bro. Miller's honesty; and am more and more persuaded that he has been raised up in the Providence of God, to give the last note of warning to a sleeping church, and a guilty world. For wise purposes, inscrutable to us, perhaps to try our faith in the event itself, God permitted him to be mistaken a little in the reckoning. It cannot be long that he will be jeered and taunted by sinners, and ungodly professors. During the time the vision tarries, I pray that he may be comforted and established in heart; and patiently bear his trials. May God bless our old Brother, and all who are identified with him in suffering for having preached the blessed hope.

The churches are in a desperate state in the west. Politics have swallowed up every thing. There is a perfect storm of excitement in this State and Kentucky, the like of which has never been seen before. Men, women, and children are alike involved in the fearful strife. Religion is scarcely a secondary affair. Farewell. N. FIELD.

JEFFERSONVILLE, July 29, 1844.

From the (Danville Ky.) Pedobaptist of 1829.

The Two Witnesses.—Rev. ch. xi.

The two witnesses are said to be the two olive trees of the vision of Zach. iv. This representation is brought to the apostle's mind to apprise him, that the thing designed was not to be referred to a succession of men, but to eternal ordinances appointed to give motion and activity to the services of the altar. In the tabernacle in the wilderness, and afterwards in the temple, the candlesticks were so fashioned, that on their branches were bowls in the form of a shell of an almond, in which the oil, the material for light, was contained. The oil was obtained from the olive tree; therefore in Zachariah's vision, two olive trees are seen, one on each side of the bowl, pouring in the oil,—a representation of the influence of the spirit in giving efficacy to the worship to be maintained; and the branches by which the oil is conveyed are said to be the two anointed ones, or two external signs, to stand as witnesses of God's agency, before the world. To anoint, according to the idiom of the orientals, is to appoint, constitute, or ordain by divine authority, in the church, any thing to be a standing memorial of God's fidelity. In this vision, Zerubbabel, who had been commissioned to erect the temple after the captivity, was encouraged that the house he should build, should not only enjoy eternal ordinances, but should have also the blessing of God's spirit attendant on it, until the coming of the Messiah, who would set up a church, of which that

house should be an emblem, and appoint ordinances which should be standing witnesses to the truth of his mission, and by which he would give efficacy to the light of his word among all the nations of the earth, to the most remote generations. It is an allusion to this fact, that John saw Christ in the midst of the candlesticks (Rev. i. 20.) and in the text by the two witnesses being the two olive trees, which were in fact to continue in the ordinances of baptism and the Lord's Supper before the whole world, and bear unbroken testimony. For more than 1200 years they should prophesy in sackcloth, or have their testimony much obscured and disregarded. That John understood their ordinances in this light, is evident from his first epistle, in which (v. 8.) he says, "There are three that bear record on earth; the spirit, the water, and the blood; and these agree in one" united testimony, that Jesus, is the Son of God; the Holy Spirit in giving and confirming the Scriptures, and in disposing hearts to embrace the truth: the water in baptism, to perpetuate the evidence of purification by the spirit and sprinkling of the blood of Christ; the blood in the ordinance of the Lord's Supper, designed to confirm the soul in the remission of sin, and in progressive sanctification, with the certainty of having its robes washed in the blood of the Lamb. These ordinances, baptism and the Lord's Supper, were appointed by Christ, as memorials of his new dispensation, in the place of circumcision and the passover, which were restricted to the Jewish nation; but these newly instituted ordinances were to be free to all nations, and to continue to the end of time. Their testimony was beautifully and strikingly represented by the constant flame of the lamps in the temple, ever bright from a continual supply of oil from the olive trees passing through the bowls.

That the church should continue until the day of judgment—that she should have ordinances after the coming of the Messiah which should stand before the God of the whole earth—that though "the sacrifice and oblation" should cease, yet the church in her more simple institutions should be so firmly founded, that notwithstanding persecution should rage, and Antichrist reign for forty-two months, or 1260 years, the outward court only should be trodden down, and the two witnesses or the ordinances of the church should afford a constant testimony—and although they should "prophesy in sackcloth," i. e. not be permitted clearly to testify to the world, and should be proscribed by the authority of Antichrist, yet they should survive until the kingdom and rule under the whole heaven shall be given to the saints, seems to be plainly indicated by prophecy, especially that of Daniel, which illustrates the figurative language of this passage. He says, that from the decree of Artaxerxes Longimanus "to rebuild and restore" the temple after the Babylonish captivity, 70 weeks or 490 years were to be numbered until the last state of the church under Messiah, should be permanently settled. The prophecy is divided into three parts. The first period, 7 weeks or 49 years, until a civil policy should be restored; the second period, 62 weeks or 434 years, until Messiah should be appointed, that is baptized, and thereby inaugurated into his public office; the third period, one week or seven years, until the covenant should be confirmed or the gospel church established, but in the midst of that week He would cause the ceremonial to cease, by his own death as a sacrifice for sin. The event of his death was to be effected by the authority of this fourth beast, or kingdom, the Roman empire, from which should proceed the little horn that should destroy the Holy city; or the man of sin, under the specious appearance of religion, should tread down the outward court for 42 months, but even during that period the two witnesses should prophesy though in sackcloth—the established ordinances of Baptism and the Lord's Supper should continue, although their testimony should be obscured by human inventions, so that their influence should not be fully felt.

Now upon close examination, it will be found that Christ was born at the feast of Tabernacles, at the autumnal equinox, 4001 years from Creation; on the first of his 30th year was appointed or baptized; at the vernal equinox, when he was 33 years and six months old, he was crucified. The temple was destroyed by the Romans the year 70; and John of Constantinople, one of the heads of Antichrist, assumed the title of universal bishop, in A. D. 4. The title was confirmed to Boniface, bishop

The dates here, are not correct, as they are in accord with the old chronology.

of Rome, the western head of antichrist, in 606, by Phocas the emperor.

The reign of antichrist in which he was to tread down the outward court, was to be 1260 years; and according to Daniel he was to be destroyed at the end of 2300 prophetic days or years from the date of the decree above mentioned. If we count from the date of the decree to the birth of Christ 456 years, (or by modern chronology 459,) to his baptism 30, and 7 to the established state of the church, we have 490. To 456, the beginning of the Christian era, add 1829—2285, to which 15 years yet unexpired, added, will make 2300 from the decree, and bring us down to the year 1814, or the modern date 1817. But if we deduct from 1844—1260, the reign of antichrist, we have 584 as the time of his rise. But the treatment of the witnesses here referred to, was to continue till near the conclusion of his reign; and to mark this as the actual state of these external ordinances was the design of the figures and hieroglyphics used in Rev. ch. xi. c. v.

FOREIGN NEWS.

By the arrival of the Acadia, the 18th inst., we have intelligence from Liverpool to the 3d of the present month, 15 days later than the last arrival. By the following extracts it will be seen that the whole eastern world is in a confused state.

FRANCE AND MOROCCO.

There has been more fighting between the French and the Moors; in which the latter were again the aggressors, and were again beaten off. It appears from the despatches of Marshal Bugeaud to the Prince de Joinville that the Moors pitched their camp on the 1st of July within two cannon shot of the French camp at Oued Isly, and assumed a threatening attitude. The next morning some light infantry of the Moors fired on the advanced posts of the French. On the morning of the 3d, the Marshal retired, in order of battle, prepared to resist cavalry.

The Moors followed, but without making any attack; and the Marshal conceiving it would have a bad moral effect were he to permit himself to be pursued, determined to take the offensive. The undisciplined cavalry of the Moors were quickly repulsed, and the French horse pursued them beyond Ouchda. The Moorish infantry kept too far off to take part in the engagement, and retreated as the French advanced.

CHINA.

RIOTS AT CANTON. The news from China is to the 1st of May. The Canton Press of the 16th of March, says, "On Monday last some Mautila seamen, belonging to a Swedish ship at anchor at Whampoa, had a quarrel with the Chinese, who began to pelt them with stones, upon which the Mautila men charged the mob, and, it is said, stabbed a Chinese.

The mob, however, after having been dispersed in the first instance, soon returned, and threw stones at the seamen in the company's garden, and the latter had to take their boat.

We were sorry to learn from the Hong Kong Gazette, of the 23d of April, that Commander, the Hon. Erskine Murray, who had proceeded with a couple of vessels to Borneo to form a settlement there, and to establish friendly relations, was betrayed and treacherously murdered, with several of his party, by the Sultan of Coib.

PRUSSIA.

ATTEMPT TO ASSASSINATE THE KING.—The 26th July, at the moment when the King of Prussia was about to set out on a journey, an assassin, named Tschack, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief. The King continued his journey. The assassin is arrested.

NEW ZEALAND.

The Journal des Debats gives the following story, communicated by a correspondent at Akaroa, in N. Zealand.

"Probably before my letter arrives in France you will have learnt that the Mahouris, a tribe of Zealanders, have killed thirty English of this colony; but you perhaps will not know that the bodies of these unfortunate men were eaten. This is but too true. We had been out on a hunting party for about a week, when one evening we arrived among the friendly tribe of Terauparaa or Mahouris, and found them regaling themselves with human flesh. We all conceived that they were eating some captives, or native slaves of their own. As I understand the language, I could not resist expressing my indignation, and I threatened them with chas-

tisement from the crew of the corvette. The savages were alarmed, and endeavored to appease me by saying "They are not men of Mahouri that we are eating, but some Yes-yes,"—for it is thus they call the English. They then exhibited to us the heads of their victims, and I recognized among them that of Capt. Wakefield, one of the distinguished inhabitants of Port Nicholas, who had entertained us at his own house when he went to the town to procure provisions. I was seized with horror at this sight. My companions blamed me for having risked irritating the cannibals, as we were only five against two hundred. But they gave us confidence by saying, "Oh, the *Oui oui* (for so they distinguish us) are good people, but the *Yes yes* are very wicked."—They then related that they had killed the English because they wished to establish themselves into a bay which they had not purchased, and which the Mahouris were unwilling to give up. We then retired, with our hearts full of horror and disgust."

BOHEMIA. A spirit of revolt was manifesting itself every where in Bohemia. At Prague the authorities succeeded in suppressing the movement by energetic measures. This, however, did not prevent revolt from taking place in the small manufacturing towns, where the troops were ready to act at a moment's notice. At Deutschbrod the authorities were obliged to call the neighboring garrisons.

SPAIN.

The accounts from Madrid, state that the widow of Mr. Camacho, the political chief of Valencia, murdered in that city, in June, 1843, had arrived at Madrid, to demand the punishment of the assassins of her husband.

It would appear that the Spanish government proposes to send an expedition against the Moors. The Herald states that Brigadier Mauri, who is to take the command of the Spanish troops now on their march to the south, had arrived at Algeiras.

ATTEMPTED REVOLUTION IN SPAIN.

We have the Madrid journals of the 26th, with a private letter of the same date. The following are extracts:

The posts have been relieved at a later hour today. The authorities it appears had some suspicions of one of the battalions who were to be on duty. The order of service was changed, thus making the relief take place some hours later.

Providence has just saved us from a frightful catastrophe—the plan said to have been in agitation was nothing less than to have set fire to the barracks, and, under favor of the first moment of confusion, to have assassinated the officers and the chiefs, and to have delivered up the city to all the horrors of a pillage. These horrible schemes have however been defeated by the zeal and activity of our military and political authorities, and the admirable fidelity of the troops. Amongst the persons arrested is a nephew of Don Alonso Cardero.

It appears nearly certain from all accounts, that the *Exaltados* had an idea of making some manifestation. They had made overtures to the sergeants of some of the regiments, and given them money; but after they had got into possession of the secret, and received the bribe, those men, faithful to their duty, communicated the affair to their officers, and thus prevented the contemplated outbreak. Every precaution continues to be taken.

TURKEY.

A letter from Constantinople of the 17th of July, states that an extraordinary sensation had been created there by the publication of a French pamphlet, in which the Turkish Minister of Finance and a celebrated banker and contractor are accused of a long-continued and enormous system of plunder upon the state purse. A report was in circulation at Constantinople, that the Russians had been beaten in a severe battle with the Circassians, and had lost a large portion of their army.

ITALY.

A letter from Bologna of the 27th of July announces the execution of Signor Gardinghi on the preceding day by sentence of court martial. He was shot in the back on the preceding day. His execution had excited a most painful sensation, but little calculated to allay the ferment that seems to prevail throughout Italy.

The Papal states continue tranquil, the principal leaders of the late insurrection having either been taken prisoners or had fled from Italy.

PERSIA.

There have been some terrible earthquakes in Persia, Tabriz, Tebran, and Ispahan—equally felt

them. Kiashar, Mana, and various other cities, towns, and villages were more or less overtaken, leaving the inhabitants buried under the ruins.

THE FRENCH IN TAHITI.

A communication appears in the Times of July 30, the prediction of "A British Officer," relative to the recent doings of the French in Tahiti, which has excited much interest. The writer, who encloses his name and address to the editor, pledges himself to the accuracy of the statements. The communication is dated Papeete, March 6. He says—Long ere this can be received, the public will be in possession of the underhand and ungentlemanly manner in which Admirable Dupetit-Thouars forced the Protectorate on Queen Pomare; a demand of 10,000 dollars being made on a nation who were unable to pay the former one of 2,000. The paper presented to the Queen was worded in such a Jesuitical manner as to deceive Europe into the belief that it was a voluntary act of the Queen; whereas the alternative was the French guns opening on her people, and laying her towns in ashes. Some excuse was wanted to haul down her flag. This answered for want of a better. 400 marines were landed in the presence of two of the Queen's chiefs; her flag was violently taken down, and the French colors then hoisted; they are still flying. The Queen, being apprised that it was the intention to seize her, and place her eldest son (a boy about seven years old) on a nominal throne, governed by a French regency, fled to her Majesty's ketch the Basilisk. She was received by Lieutenant Hunt, who gave up his accommodation to her Majesty, her husband, and three children, with some other persons of rank. She has resided for several weeks on board this little vessel, not being permitted to land. Some time ago, hearing that her subjects had fled from their homes, had assembled in the mountains, and were in a great state of excitement, of her own accord she despatched a letter which was seized by the French Governor. It has been construed into treason against the majesty of France.

Some of her chiefs were invited in and seized; one of them loaded with irons. They are still confined on board the frigate Ambuscade. A proclamation was published ten days ago. The chiefs merely fled, dreading the punishment their friends had received.

On Sunday week soldiers came to a house where the Queen's female attendants resided; they threw their things and the Queen's furniture about, turned them out, and have turned the house into a prison. The poor people having no shelter, have, since then, resided in the British chapel.

The French governor has strained every nerve to put this place into a fit state of defence; he boasts that if two months more be given him, he would defy any ship to enter. The small island in front of the harbor is having an earthen embankment of twelve feet raised on it: 15 32-pounders are to be mounted, also barracks built for the gunners. Commanding the entrance to the harbor barracks are built, and a battery being erected, to be armed with 14 8-pounders. Other works are being constructed behind the town on the rise of the hill. The French war steamer went with the proclamation to prevent the natives passing on the isthmus. Some of them, returning to their homes, have been stopped; several have lost their money and other property. The governor has gone with 400 soldiers to erect a fort and hem the people in; an Englishman went with him as a pilot to take the frigate and steamer as far as water would permit. The acting governor had issued a proclamation, declaring this place in a state of siege. All English officers are obliged to be on board at eight o'clock P. M. Last night parties were found destroying all English boats hauled up on the beach; a few renegades who are a disgrace to their country, have had their property spared. An owner of the vessel, who has just sold it to the French Government, not being able to procure an English house, is residing with his wife, and his young children in a native one; he writes mentioning that his wife is ill, daily expiring her confinement, and requesting he might be permitted to keep a light, but has been refused. He called on the acting governor, informed him of the dangerous state of his wife; the same apathetic reply was given; that no exception could be made in his favor.

The remainder of the communication is occupied with the seizure and detention by the French of Mr. Pritchard, an English missionary, who had rendered himself obnoxious to them; and the writer concludes with saying, "I could swell your paper with

the daily acts of oppression which are being committed."

Mr. Pritchard, our consul at Tahiti, has come home in the Vindictive. It is said in the Rio papers, that he had been imprisoned, by order of the French authorities in that island, for 21 days, and only obtained his liberty on condition of leaving the country. Queen Pomare had taken refuge, it is further stated, on board the Basilisk sloop-of-war, where she remained when the last accounts came away.

The Universal German Gazette states that twenty-four persons lost their lives in the riots at Prague on the 19th of July.

A maniac made an attempt to kill the King of Greece on the 10th of July, which did not succeed.

Beware—The Wolf!

We have just received a letter from brother T. Cole, informing us that that notorious impostor and seducer—Michael Hull Barton, was in the vicinity of Lisbon, N. H., and went from there to Cabot, Vt., under the name of Peter Michael. He is tall, full six feet high, erect, wears a Quaker dress, of a lightish complexion, about 50 years of age, dark eyes, quite bald, apparently very innocent and sanctified at a first acquaintance. We would warn all against him, under whatever name he may assume, as he is one of "that sort" who "creep in-houses, and lead captive silly women, laden with sins, led away with divers lusts.

Conferences & Campmeetings.

There will be an Advent campmeeting at New Hampton Centre, N. H. the Lord willing, to commence on Tuesday, the third day of September next, and to continue a number of days. Brethren Churchill, S. S. Snow, and others, have engaged to attend. Other lecturers, who can make it convenient, are invited to attend. Those brethren who can, are requested to come with their tents; and those who wish, can be accommodated with provisions for themselves and horses on reasonable terms. For coin. N. CAVIS. New Hampton, N. H. Aug. 23, 1844.

SUGAR HILL, N. H. A campmeeting will be held on Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Francoia, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lecturers, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable. For committee, Artemus Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have entered in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gaudy world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. P. Griggs.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Chateau co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A wagon will be furnished to convey the baggage of our friends to the ground, who may come by the boat. For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them. Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and others, with others, are invited to attend. Arrangements for board will be made upon the ground. Com.—W. D. Tuffer, H. A. Parsons, A. Belden, C. B. Edwin, A. Mix, H. Muonger, John Sughff, E. Parker, E. L. Chamberlain, Wm. Rogers.

LOWELL, Vt.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on the 9th of September, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 1 1/2 miles from Derry Lower Village, and half a mile from Cheesey, so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provisions with them, prepared to stay through the meeting. Bro. T. Cole, and R. Plummer will attend, and other lecturers are respectfully invited.

N. H. Those who do not come provided with tents and provisions, will find good accommodation and board on the ground, and are requested to come on Saturday previous.

TROY, Vt.—There will be a campmeeting held, if the Lord permit, in the town of Troy, Vt., to commence on Wednesday the 4th of September next, and continue over the Sabbath. The brethren from the several towns all around, are earnestly requested to attend with their tents, and come up to the help of the Lord against the mighty. The ground is on the land belonging to Br. A. Brown, half a mile from the South Village on the west side of the road. Good accommodations on reasonable terms. Bro. Shipman, Kimball, Bennett and Billings, with others who may find it convenient and duty, are earnestly requested to attend. Signed by order, and in behalf of the committee. Aug. 19, 1844. T. SUTCLIFFE.

Letters received to Aug. 24, 1844.

Theophilus Colson by pm \$1 pd to end v 6; E. W. Coffin by pm \$1 pd to end v 8; J. Tewksbury by pm \$1 pd to end v 8; G. Stevens by pm \$1 pd to end v 8; Calvin York by pm \$1 pd to end v 8; J. Frost by pm \$1 pd to end v 7; B. Bond by pm \$2 pd to end v 8; Jesse Thompson by pm \$2 pd to end v 7; C. Dubois by pm \$1.50 pd to end v 7; S. Strong by pm \$1.50 pd to end v 7; H. Suttwell by pm \$1 pd to end v 7; H. Holden by pm \$2.68 pd to end v 7; D. Eaton by pm \$1 pd to end v 8; S. Stewart \$1 pd to 206 in v 9; Dr. Fowley \$1 pd to end v 8; E. R. Pinney by pm \$1 pd 215 in v 9; L. G. Foster \$1 pd to end v 8; D. S. Collins by pm \$1 pd to end v 7; C. S. Barnes 50c pd to middle v 8; C. Hardy by pm \$1 pd to 179 in v 8; Dr. Partridge by pm \$1 pd to end v 8; W. Bartlett by pm \$1 pd to end v 7; Wm. Willey by pm \$1 pd to end v 7; J. Willoughby by pm \$2 pd to 210 v 9; W. Moore by pm \$1 pd to 210 v 9; H. Fay by pm \$1 pd to end v 8; Mrs. A. Bliss by pm \$1 pd to end v 8; P. Brantly by pm \$1 pd to 201 v 9; W. Snow by pm 60c pd to 181 v 8; J. Barry by pm \$1 pd to end v 8; C. A. Hudson by pm \$2 pd to end v 8; J. F. Barry by pm \$2 pd to end v 6; Wd. Fanny Clark by pm \$1 pd to middle v 8; C. Hatch \$1 pd to end v 8; O. Bennett \$1 pd to end v 6; A. Pierce \$4 pd to end v 7; Mrs. J. Moulton by pm \$2 pd to 176 v 8; W. Larrill \$1 pd to end v 8; C. Ware \$1 pd to end v 8; E. J. Johnson \$1 pd to end v 7; D. Dustin \$1 pd to 196 v 8; L. Lord by pm \$1 pd to end v 8; Ezra Baker by pm \$2 pd to end v 8; R. Gree v by pm \$1 pd to end v 7; J. Boutwell by pm \$1 pd to end v 8; Mrs. J. Thayer \$1 pd to end v 8; C. Morrison \$1 pd to 185 v 8; J. Snow Jr by pm \$1 pd to end v 8; S. Heaton by pm \$1 pd to end v 7; R. Woodcock by pm \$1 pd to end v 6; S. Thacker by pm \$1 pd to end v 7; Phineas Davis by pm \$1 pd to end v 8; Miss L. Welch by pm \$1 pd to end v 8; Wm. Kelley by pm \$2 pd to end v 8 all right; John Bordin by pm \$1 pd to end v 8; K. Ford by pm \$1 pd to 190 v 8; E. McLeod \$1 pd to end v 7; N. B. Clements by pm \$1 pd to end v 8; S. Oney by pm \$1.40 pd to end v 7; W. O. Lawrence by pm \$1 pd to 178 v 8; J. Shuttiff by pm \$1 pd to end v 7; R. Allen by pm \$1 pd to end v 8; A. C. Parker by pm \$1 pd to end v 7; pm Newark N. J.; pm Troy N. Y.; pm Addison Vt.; Fitch 25c postage pm would have franked it; pm Concordville N. H.; J. S. White; G. S. Miles \$20; N. G. Howe and \$3; pm South Gloucester Ct \$1; Luke Newton; pm Sheepscot Bridge; W. B. Starr; J. C. Wilkine; R. E. Laid \$3 50; H. Libbey; D. Daniels; G. T. Stacey \$17 50; pm E. Livingston Me all right; H. Bradley; pm Starksville Vt.; T. L. Tullock; H. Heyes; W. Wilcox; E. McLeod \$1 for himself; W. Wilcox; T. Sutcliffe; Mrs. R. Everett \$1 pd to end v 8; D. Hart by pm \$1 pd to 211 v 8; W. A. Curtis by pm \$1 pd to end v 7; Ives Hart by pm \$1 pd to end 196. Is this correct, or was the money intruded for Samuel J. Hart? Wm. Fulton by pm \$1 pd to end v 7; M. Lowell by pm \$1 pd to end v 9 for 2 copies; M. Lincoln by pm \$1 pd to 206 in v 9; C. Sheldon by pm \$2 pd to end v 7; G. Dearborn by pm \$2 pd to end v 8; Mrs. J. Byron by pm \$1 pd to end v 6; Mary Stearns by pm \$1 pd to 193 in v 8; A. Ladd by pm \$3 pd to 177 in v 8; Palmer Depot Ms; pm Portsmouth N. H.; pm Greenville Y \$1 for Mid Cry.

THE CAMPAIGN. Brethren Himes and Miller will lecture in Harrisburg, Pa. Sept. 8. Philadelphia, Sept. 15, New York, Sept. 22.