

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

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WHOLE NO. 179.

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AT EASE IN ZION.

The great man sat in his easy chair,
And dreamed the moments were snails,
And that Time's vessel from port was afar,
While idly were flapping the sails.

(Enter stranger bewildered.) "Good sir, canst thou tell—

Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
May it please thee to tell me the hour?"

Still slumbers the sleeper. Thinks the stranger "I know,

This watchman deals not in 'deceit,'
As soon I doubt not his answer will show,
And guide my wandering feet."

Along while he waits—and then "canst thou tell—
Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
Oh Watchman, pray tell me the hour?"

The dreaming man then disturbed in his sleep,
Rubs a little his leaden closed eyes,
And begs the intruder no more like a thief,
His slumbers so dear to surprise!

STRANGER.

"Weary lost wanderer, constrained to be bold,
May'st thou be pleased to awake!"

WATCHMAN.

"If then you must know, the night is not spent,
All's well! thy rest, prithee, take!"

Enter Pilgrim.

"The night is for spent, the day is at hand,
Thus pointed the clock long ago—
That soon on Mount Zion the ransomed shall stand,
The signs of the dawn plainly show.

Watchman, dreaming.

"Where? where is the promise, the night will soon end!"

"We're watchful—yet see not a sign!
That soon from the heavens the Lord will descend,
In truth we cannot divine!"

"We charge thee be quiet—we logical men
Can dispose of these things at our leisure;—
To show 'every vision now falleth,' and then
The days are prolonged, is a pleasure."

PILGRIM.

"Thus saith the Lord God, this proverb shall cease,
Eze. xii. 23.

And in my set time the vision shall be.
Hab. ii. 3.

Wo! wo! to the prophets that prophecy peace.
Eze. xiii. 16.

When from desolation there's warning to flee!"

"Wo! wo! to the people that build up a wall,
Eze. xiii. 12-23.

To 'the dabblers with untempered mortar'—
Go say to the builders 'Behold it shall fall!'
And warn thou 'Jerusalem's daughter'!"

E. C. C.

Rome as She is.

The following letter from Rome gives a very good idea of the splendor and pomp that the Man of sin still displays.

LETTER FROM ROME.

From the home of the Caesars, health and greeting! I wrote you 4 days ago, and now resume my correspondence in the Eternal city, where we have been four days, in time for all the ceremonies of the Holy week. In my former letter, I gave you an account of what I have seen from Havre here, and now I am so full of the sights of to day; that I must needs give them to you.

I have just returned from St. Peters! Would that I could convey the slightest idea the magnificent spectacle which I have witnessed. No description of mine, however elaborate, could do so. About ten this morning, I stationed myself behind one of the gigantic columns which support the great dome, and found the staging erected upon each side of the sepulchre, already crowded with ladies. The space between the High Altar and the Chair of St. Peter, was richly carpeted, and two thrones were placed within the enclosure, for the use of the Pope. Upon either side of the great throne were ranges of seats covered with tapestry, for the Cardinals; and back of these, galleries richly hung with crimson damask and gold, for the reception of the many Princes and distinguished personages at present in Rome. Upon two tables placed beside the altar, were set out the golden vessels of the communion service. Around the space reserved for the dignitaries of the Church, were ranged the gentlemen of the Pope's body guard, their rich attire in keeping with the splendor of every thing around. From the grand canopy of gilded bronze, eight feet in height, rising above the high altar, and brilliant with the light of over one hundred enormous gilded lamps, which ever burn before it, down to the great door of the church, were ranged double files of soldiers of four different regiments, who kept the naves free for the passage of the procession. The other parts of the immense edifice were occupied by crowds of peasants, citizens and strangers, who knelt before the various altars, or paced the aisles, and with whose mingled attire, shone out at intervals, the bright spear heads, and banished mail of the Swiss Guard.

At about eleven o'clock a burst of music announced the coming of the Pope. The great doors were thrown open, and preceded by the officers of his guards, the great body of the priesthood, bearing upon cushions of velvet and gold, the various insignia of his office, and by the Cardinals, robed in their splendid dresses, came the successor of St. Peter, seated upon his throne, and borne by twelve digni-

taries, clad in scarlet. Over his head was borne a canopy of the richest tissue, sown with silver, and upon either side was carried an enormous fan of Ostrich feathers set in gold. The passage of this gorgeous procession up that vast aisle, was a brilliant and imposing spectacle; the effects of which was heightened by the kneeling of thousands who bent down at its approach.

The Mass which immediately commenced, was indeed grand, and the vast dome which soared up to Heaven over the crowded multitude, rang with music, such as I never hope to hear again. Could I have stood where I did, and have shut out from my view the gleam of armor, the glitter of splendid attire, and all the pomp and circumstance of earthly power and regal state which all around bespoke, and have heard alone the burden of that glorious chant go up to the o'er arching heaven of that wondrous vault, I should have been ready to exclaim, "the very spirit of Religion indeed is here—acceptable to God must be such an homage;" but the long lines of marshalled troops, the robes gleaming with gold and flashing with jewels, all witnessed to the wealth and told the power of the earthly sovereign, and I could not help thinking that the meek form of Religion was obscured with the gorgeous habiliments of State.

Shortly before the termination of the service, I left the church and stationed myself beside the Egyptian Obelisk in the centre of the piazza, in order to see the next great ceremony of the day—The Papal Benediction. The pealing of bells, the eager and strained gaze of the people, the floating of scarlet robes, and the gleam of crucifix and cross in the balcony over the great entrance, told that the august ceremonial of Rome and of the world, was about to commence. At least one hundred thousand people must have been gathered in the dense sea of restless life, which swayed and rolled about me. From the very Portico of St. Peters, covering steps and square Colonnade and Fountains, and choking the streets beyond, stretched the thousands. The three broad flights of stone which lead up to the church, were thronged with towns-people and peasants of the better sort, the men with high peaked hats of felt, bright crimson sash, and corduroy breeches, gay with buckles and ribbons—the women with colored gowns, and square head-dress of white, and broad and gaudy waist-bands. The space between these and the obelisk was occupied by some six thousand troops, forming a hollow square. Beyond them the remaining space was densely thronged with carriages, filled with ladies, and under the very wheels, and packed in between the horses were wedged numbers of the populace. And a motley mass they were—peasants, who could boast no peaked hat nor muslin head-dress, but who came clad in rags, looking as though their bed was the furrow, and their house where water was not to be found. Priests of countless grades, in hooded gowns of black serge, or scarlet—Pilgrims, who had paced many a weary mile, from other lands and distant provinces, with staff, and scallop shell, and sandal—Monks

with brown and dark sackcloth—vendors of beans, and chestnuts, cauliflowers and oranges, shouting their discordant cries, and doubtless blessing the advent of Easter, which descended upon them in a shower of Baiocchi. Such an admixture of splendor and poverty—such a multitude of men—such a variety of classes, and such a contrast of conditions, I can scarcely expect ever again to see crowded into one place. In the curtained galleries above, the Prince, with the revenues of a province—magnificent in his attire—radiant with crosses and orders, and elevated above the heads of the peasants below, who, browned by exposure, hardened by toil, ragged with poverty, kneel upon the ground!

The clang of bells soon ceased—the last chime of the hour of noon was dying away—a stir in the balcony, and behold, upheld upon the shoulders of his attendants, Pope Gregory the Sixteenth advances to bless the myriads around! He rises, and, as one man, the soldiers kneel, the people uncover their heads, and stillness the most profound pervades the square. With slow and majestic motion—with signing of the cross and hands outstretched he pronounces his benediction; and as he sinks again into his seat, the soldiers rise, and the roar of cannon from St. Angelo announces that the august pageant is over.

April 9th.—I saw last night another grand sight connected with the solemnities of Easter—the illumination of St. Peter's! I wish that some ingenious Webster would invent a new set of superlatives—in attempting to describe such sights as are to be seen here, one finds himself greatly at a loss for sufficiently large words; and he is forced to string together the existing ones *ad nauseam*. At about twilight I found myself again in the Piazza, watching the process of lighting the lamps upon the facade and dome. This service, as you know, is so extremely hazardous that the men who perform it are previously absolved.

The appearance of the church for the first hour or so, was extremely beautiful. The whole front, columns, windows, doors, and belly, brilliant with light, soft as moonlight—rows of lamps extending along the triple piazza, and hung between the columns; the great dome, as well as the two lateral ones, was covered with lights most beautifully arranged. As the darkness gradually deepened, the scene grew more enchanting—the coup d'œil was such as the Piazza de San Pietro alone could present. The crowd of the morning again filled the square—the windows of the surrounding houses, gay with ladies and uniforms; the mounted guards, with steel casques and drawn swords, stationed at different points through the square; the Grenadiers drawn up before the entrance of the church; the music of the different military bands; the clattering of the hurrying carriages, the red glare of the links borne before the equipages of Cardinal or Prince; the restless and turbulent crowd, united to form a scene singularly imposing and picturesque. As the great bell of the church chimed the hour of eight, "a change came over the spirit" of the scene, at once startling and magnificent. In an instant as if by the wave of some enchanted wand, the myriad lights of pale and softened lustre, shot up into a broad red flame, and the wide circumference of the Piazza, the grand facade, and the majestic dome, rose from the bosom of the circus of Nero, a mountain of fire. The effect of this insatiable change is wholly indescribable—it can only be imagined by one who has beheld the vast pile of St. Peter's, and whose mind is familiar with the various elements which make up the grandeur of the scene. In itself, it is richly worth the voyage of three thousand miles.

Monday night, April 9th.—One scene more of splendor, fully in keeping with those I have

attempted to describe, and the seal is set to the glories of the Holy Week. After the illumination I was almost afraid to be present at the fireworks this evening, lest they should weaken the impression created by what I had previously seen. Greatly, however, did the reality disappoint such a supposition. The hour of dusk found the open square facing the Alban Bridge thronged to excess—the crowd seemingly composed of the same materials as that which thronged the Piazza San Pietro the preceding night. The same admixture of Cavalry and Infantry, patricians filling the balconies and windows of the neighbouring houses and occupying the chairs which were placed upon the banks of the Tiber, and hired out for as many Paoli as curiosity could give—the plebians choking up the bridge, piled up upon its ballustrade, and clinging to its statues, gesticulating, laughing, wrangling and swaying to and fro, as the troops stationed at each end of the bridge moved to enforce orders, and making altogether just as much riot as they dared make with bayonets in front and horses in rear. For two hours, or more, the crowd continued to receive accessions, until from the castle far down the streets leading to the river, spread one sea of upturned faces, watching with impatience of growing fatigue, the black mass of the vatican place, from those whose towers was to come the signal for display that they had assembled to see. While I was engaged in watching their movements, and in trying to understand their mongrel Italian, the glare of a rocket lit up the dome of St. Peter's. Another, and another shot up in quick succession, followed by the roar of as many cannons; and instantly from the bosom of the Castle of St. Angelo, (formerly the Mausoleum of Adrien,) went up a flight of balloons, some twenty in number, followed by a host of rockets, scattering gold and silver stars—these were succeeded by a magnificent burst of fire, covering the whole front of the castle and representing the eruption of Vesuvius—and then, for more than half an hour, succeeded an infinite variety of fountains, wheels, flowers, jets, girandoles and rockets, running through all the combination of Pyrotechny, and forming a display of unparalleled splendor. At times the whole castle was wrapped in a mantle of the densest smoke, from the bosom of which would shoot a host of rockets, or the quick flash of exploding cannon—and again, castle, bridge, and river would glow in the broad glare of some grand outbreak of fire, which would tinge even the distant cross of St. Peter's, and the crowded palleces of the vatican. The whole concluded with a cascade of coloured fire, which, sweeping up to the height of some twenty feet from the whole front of the castle, formed a glorious sheet of flames, and poured its golden sparks far over upon the bridge and into the waves below, making old father Tiber blush with hues of sunset!

To-morrow, I go to see sights of a different kind. Not the splendor of a Papal procession; the glories of brilliant illumination, nor the shows of artificial fireworks—but things far removed from today, and not the creation of the men of to-day—but carrying the mind back into the embraces of a glorious antiquity, and bringing the man into contact with the monuments of a majestic age.—Corres. Baltimore Patriot.

FOREIGN.

TROUBLES IN ITALY.—It is not to be questioned or concealed, that things in Italy are tending to a crisis. That crisis will come as certainly, as that there is power in truth and civil liberty to burst the bonds of religious and political slavery. The Italian mind will not much longer bear the crushing weight of Papal despotism. There is evidently a restless state of mind in that country. Intelligent men there are watching the signs in the political heavens with a vigilant eye, and ready to take ad-

vantage of any movement to relieve themselves and their countrymen from Papal bondage. The London Patriot contains a letter, dated Florence, Aug. 13th, which says:—

"The discontent in the Legations, upon which the military commissions and executions appear to have had but little influence, will, it is generally believed, assume a more palpable form, if the affairs before Tangiers confirm the belief entertained in Italy, that a broil between the great Powers is impending. Many symptoms indicate the anxiety of the Papal Government, and the precaution it is adopting to meet contingencies. Under any circumstances, depend on it, as I wrote you from Forli, if amelioration do not take place in the Papal system of administration ere long in right good earnest, perhaps this winter, but at all events the next, will not pass over without serious troubles in Italy."—N. Y. Evangelist.

NOT WITHOUT REASON.—The English papers mention a rumor which prevails at Rome and elsewhere, that the old Pope is constantly laboring under a painful foreboding of some impending calamity to his church, and that he has in consequence, sent to his bishops a form of prayer in reference to this point. If his Holiness does not tremble at the approaching doom of his apostate church, he might well do so. As sure as prophecy and providence coincide, and God makes good his declarations, a fearful calamity awaits him; and all the signs of the times—even the very successes of Rome, give indication that it is not far off. Of all destinies, the Pope's is the most to be shuddered at. The poorest child of human calamity, that groans in affliction and eats the bread of bitterness, is not half so worthy of pity as he.—N. Y. Evangelist.

SPAIN.

The great "conspiracy" at Madrid is now admitted to have been a delusion. When this confession had been made, news arrived from Pamplona that several of the principal officers of the staff in that city had been arrested for participation in the supposed plot!

PORTUGAL.—The accounts from this country indicate a brewing storm. Senhor Costa Cabral had resorted to measures of an extremely arbitrary character. A "monster prosecution" was in course of preparation, or rather series of prosecutions, for the trial of persons implicated in the last revolution.

CIRCASSIA.—The accounts of Circassian successes over the Russians, are confirmed by way of Trebizonde. Not only were the Russians defeated at Erhend, on the Caspian sea, with the loss of 2000 men, but subsequently they were routed in attempting to storm the fortress of Gratiarsk, in the Upper Caucasus. At the last accounts however, the Russian army was receiving large accessions to its strength, and the probability is that it will yet prove too powerful for the hardy and intrepid mountaineers.

We find the following in a Constantinople letter:

"To the accounts we have received from the Caucasus of the defeats sustained by the Russians, we have to add that the mountaineers have gained the defiles of Demir-Kapou, so that the communications between Georgia and the Russian army are intercepted. In a note recently delivered by M. de Thoff to the Porte, explaining that the Bivan, directly or indirectly, was still supporting the Circassians, it is declared that the chief Ali Bey Senogla, who, by the desire of Russia, had been banished to Bala, still kept up, without any impediment, a constant correspondence with his countrymen. The Turks openly sympathize with the Circassians, and exhibited the most extravagant joy at the late defeat of the Russians.

ITALY.—Letters from Leghorn, state that Austria is so well aware of the dangerous position to which the evils of pontifical misgovernment have brought the Papal States, that it has opened negotiations with the Holy See, with a view to the secularization, as far as possible, of that Government. The Court of Rome resists, and will continue to do so, and it is said that the Austrian Government, foreseeing that circumstance, has addressed the French Cabinet, to invite it to join with Austria, Naples, and Tuscany, to oblige the Pope to make such reforms as the safety of Italy may demand. The King of Sardinia is not included in the negotiation, from which it is supposed that he is opposed to it.

The latest accounts from Egypt state that Mehemet Ali had abandoned the intention of despo-

ing power. His absence lasted but four days, and had returned to Alexandria to carry on the government as usual.

TEXAS.—The New Orleans Picayune of Sept. 6th, says:—

At an early hour yesterday morning a Texan vessel, the schooner Star, arrived at this port twelve days from Galveston, having on board Mr. E. O. Carr, with despatches for the U. S. Government, and for the British and French Ministers at Washington City. The despatches are supposed to refer to the invasion of Texas. General Wolf, with some 10,000 of the advance detachment of the Mexican army, has, it is said, arrived on the banks of the Rio Grande. The despatches were forwarded by yesterday's mail. This is indeed deeply interesting intelligence, and may be supposed to have created great excitement in Texas.

LETTER FROM BRO. CROSER.

DEAR BRO. HINES,—We held our Camp meeting at Canandaigua, as resolved upon at Scottsville. This is a field that had scarcely felt the sickle; but God's servants have reaped to his praise, their joy and the people's good; and there is now in Canandaigua a band who meet three times a week to pray and talk of the "blessed hope" which we believe will soon be changed into a glorious fruition. The good Lord in his bounty, far exceeded our most sanguine expectations. The brethren and sisters came together from different and distant places with happy hearts, strong faith, and buoyant hopes of soon entering the kingdom. Bro. Barry came with tents and a large company from Rochester, whose all seems consecrated to the cause of our coming King. The lecturers generally spoke "in demonstration of the spirit and power." While the Holy Ghost moved to speak and hear, the truth seemed like "apples of gold and pictures of silver."

We needed no weapons stronger than faith in God and kind treatment to keep in check the wicked. Many from curiosity crowded to hear sister Hersey, who were almost unawares divested of their prejudices, and captivated with the charms of truth. I hope none of our sisters upon whom the spirit is poured, will withhold their talents and influence in this important crisis. They are among the most useful laborers in the field. For authority see Luke ii. 36—38, and Acts ii. 17, 18. Whom God calls let not man reject. Let worldly honors be trampled in the dust, and our eye fixed steadfastly on the star of our hope. O, we need to be baptized into this present truth, through it sanctified and by it stripped of all pride and selfish or earthly policy and adornment, that the beauty of holiness may shine forth in its native attractiveness.

Yours in hope.

Larned's Corners, Ont. Co. N. Y. Sept. 16, 1841.

LETTER FROM BRO. A. CLAPP.

DEAR BROTHER BLISS,—I have had the privilege of attending the Camp meeting at Newington; and it has truly been a refreshing season to the saints of God. A goodly number of lecturers were present, filled with the Holy Ghost; and their labors were greatly blessed. God poured out his Spirit gloriously, backsliders were reclaimed, and a goodly number of sinners hopefully converted. It was a very large meeting, and one of the best Camp meetings I ever attended; as many of the lecturers say, it was truly the Lord's meeting.

A great concourse of people were present on the Sabbath, a great deal of truth was poured into their ears, and I pray that it may prove a savor of life to a large number of the multitude; good order prevailed through the meeting; excepting that the ungodly were exceedingly wicked,—holding mock meetings, having mock communions by themselves, and blaspheming the name of the great God, for which they will soon feel the hot thunderbolts of his wrath. Oh my God, have mercy on them. During the exercises on Monday, about eleven o'clock, A. M., the attention of the congregation was arrested by a singular phenomena in the heavens.* This wonderful sight

* It consisted of numerous concentrated circles, or rings of different colors around the sun, of which our brother was so good as to send us a diagram; but it so nearly resembled many like appearances which have of late been seen, that we have not been to the expense of an engraving.—Eds.

CIRCLES ROUND THE SUN.—At about ten o'clock this morning a phenomenon in the heavens attracted much attention. It consisted at first in a large rain-

made a deep impression on the people. Some were afraid, but many more were filled with unspeakable joy and full of glory, in believing it to be one of the signs spoken of by God, which speaks the coming of Christ very near, yes, glory to God, very near. The whole concourse was as solemn as eternity. Many sinners and backsliders at this very time were begging of God to have mercy on their souls, and Christians were praying and agonizing for them. Some found mercy, but O, the door of mercy will soon be closed. We see that God works mysteriously. Dr. Cary and brother Batchelor have just returned from a visit to sister Matthewson. They say she remains about the same; and takes no food. The doctor says she has no disease about her. Although she lays on her bed in her room, yet she speaks like one risen from the dead; and her voice goes through the land, louder than peals of thunder, saying, time is short. O reader prepare to meet thy God.

The believers on the ground were strong in the faith that Christ will soon come; and many believe that he will come this fall. During the meeting fifty happy believers followed the footsteps of their blessed Savior, by being buried with him in Baptism—a beautiful emblem of his death, burial, and glorious resurrection, I hope all these happy souls will walk in newness of life. On Monday evening the tavern stand near the ground-house, and two barns were burned to the ground. The landlord had just obtained a license to supply the servants of the devil, that visited the Camp ground, with liquid poison.

On the morning the meeting broke up, the ordinance of the Lord's supper was administered to a large number of believers; and it was truly a blessed season.

Many individual cases that received special blessings, might be mentioned, but God knows it all; let him have all the glory. Many thanks are due our beloved brother Parsons of Berlin, for his untiring zeal and management of the meeting. If God had not put it into the heart of this brother to have this meeting, the saints of God would not have enjoyed this rich feast. May God be praised that he has so gloriously displayed the riches of his grace in the hearts of the people at the Newington Camp meeting. Amen.

Yours, waiting for Jesus,

Hartford, Sept. 1841.

AARON CLAPP.

LETTER FROM BRO. JONAS MERRIAM.

DEAR BRO. BLISS,—There is one chain of prophecy, marked off by definite periods, and bounded by the plainest monuments, which carries us, as it seems to me, with unerring certainty, to the end of time. And, as we have now arrived almost at the last link in the series, we are, beyond all question, at the closing point of the world's history. It is indeed an astonishing fact, that the six trumpets of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the Church, is not as to the period of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend the prophetic periods much beyond the present points, without annexing to them a temporal millennium, and as the doctrine of a temporal millennium must stand or fall according to our exposition of the seventh trumpet, it is a question of momentous concern.

What does the Bible teach concerning it?

The advocates of the temporal theory say, that when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." (Rev. xi. 15,) then the temporal reign begins. The original terms, rendered Lord and Christ, are in the Genitive, or, as we say in the English, possessive case, which all grammarians know denotes property or possession. The meaning is, the kingdoms of this world are become the possessions of our Lord, and his Christ.

how circle round the sun. The colors were very bright and beautiful. Soon other circles and half circles appeared, rendering the phenomenon more wonderful and interesting. We suppose the whole was caused by a gathering of moisture just over the zenith of the horizon so that the sun's rays had all the effect which they give when from the west they fall upon the descending mists in the eastern sky and form the gorgeous rainbow.

The beautiful spectacle referred to above, was visible until about 2 o'clock to-day. We are promised by one of our astronomers, a report of his observations for to-morrow's paper.—New Haven Palladium, August 9.

Parallel to this, is the passage in Ps. li. 8,—“ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” The next verse informs us how the possession is disposed of. “Thou shalt brake them in pieces like a potter's vessel.” Thus, we perceive, the wicked are to be cast out of the inheritance and destroyed. By what authority is the iron rod of his anger converted into golden sceptre of his love, or the dashing in pieces an earthen vessel, constraed to mean its careful preservation? The last expression of verse 17, “and has reigned,” is rendered in an ancient version, “and hast obtained thy kingdom.” This is parallel with Dan. vii. 14, “And there was given unto him dominion, and glory, and a kingdom,” &c. The latter clause of the 15th verse, “And he shall reign for ever and ever,” is parallel to the latter clause of Dan. vii. 14, “his dominion is an everlasting dominion, which shall not pass away,” &c. Thus, it is obvious, that the kingdom set up at the sounding of the seventh trumpet, is none other than the everlasting kingdom of glory.

That this kingdom cannot be temporal, is evident from various considerations. 1. If it were so, it would be the richest blessing ever conferred on man: but, in Rev. viii. 13, we read, woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.” A wo in scripture “always denotes a heavy calamity,” says Brown in his Bible Dictionary. Hence we find the first and second wo, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now by what rule of exegesis, is the third wo interpreted to mean the crowning blessing of the world. 2. If it were a temporal reign, time would then continue a thousand years, and many believe 355 thousand years: but in chapter x. 6 we read, “that there should be time no longer.” Or, as some render it, “there shall be no longer delay,” that is, of God's judgments. 3. If it be a temporal reign, the triumphs of the cross will then abound over all the earth, and the blessings of the gospel be universally diffused: but the Bible assures us, verse 7th, that “the mystery of God” will then be finished, or, in other words, the gospel dispensation will then be closed, and that too when it shall begin to sound. 4. If it be a temporal reign, it will usher in the pacific period when the nations shall learn war no more: but we find, chap. xi. 18, “the nations were angry.” The original word here translated nations, seems rather to mean the masses of the wicked, which corresponds precisely to the popular outbreaks and spirit of revolt, that is bursting forth like lava from a volcano, almost all over the earth. 5. If it be a temporal reign, the grace of God, the expression of his infinite love, will then be communicated to all the inhabitants of the earth: but the Bible assures us that God's “wrath is come.” Is the denunciation of divine wrath a promise of the world's conversion? 6. If it be a temporal reign, it will be the time when all the living will be converted: but the Bible assures it is the “time of the dead that they should be judged.” The Greek word rendered time means a specific, or appointed time, corresponding to the idea that “he has appointed a day in the which he will judge the world in righteousness.” Says Bloomfield, a distinguished critic on Greek, this is the time of the righteous dead that they should be judged or avenged. This then is the resurrection of the righteous, and the destruction of their enemies, as is expressed in the latter clause of the verse under consideration. The reward given to “them that fear his name both small and great,” can be no other than the retribution of eternity. 7. If it were a temporal reign, the wicked would then be converted and saved; but the word says, “that thou shouldst destroy [the French version has it exterminate,] them that destroy the earth.” Thus every circumstance connected with the seventh trumpet, accords most perfectly with the advent faith. How intelligent christians can so effectually pervert, distort, and I may say, annihilate the plain teachings of the Bible, so as to harmonize it with a temporal millennium, is unaccountable to me. If the fearful denunciations of Jehovah's vengeance is expressed in a wo trumpet, are but the tender expressions of his mercy;—if the closing terminus of gospel time, brings us to its continuance almost ad infinitum;—if the winding up of the gospel dispensation is but the commencement of its power;—if the angry state of the nations indicate universal harmony and love;—if the pouring out of God's wrath denotes the mightiest energies of his grace;—if “the time of the dead, that they should be judged,” is the conversion of the living;—if the retribution of the saints is to be in a kingdom from which they

are to be personally excluded;—and finally, if the destruction of the wicked, is their eternal salvation: then indeed is language unintelligible to me. Can German hermeneutics, or American universalism transcend this? The solemn truth is, this passage speaks forth in thunder tones of "the end of indignation;" and the glory, that is soon, VERY SOON to burst upon the enraptured vision of the saints. Let us with confident hearts look to "the author and finisher of his faith," saying,

"Be thou the trembling sinners stay,
Though heaven and earth shall pass away."
JONAS MERRIAM.

Portsmouth, 16th Sept., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 2, 1844.

Mission to Europe.

At the earnest solicitation, and advice of the brethren and friends of the Advent cause, and the demand of our labors at this solemn crisis at home, we have concluded not to go to England at the time we expected. The recent remarkable movement among the Advent brethren on the time, and the great work which God is doing for his people, certainly gives a new indication of the near approach of the glorious Bridegroom. We therefore submit all to God, and stand ready to do his will, as he shall guide and open the way before me. I am more than ever convinced that the Advent of Christ is now at the door, and that our chief business is, to make a full preparation for the judgment.

THE TIME.—We this week publish the article of Bro. Snow, on the seventh month entire; and also a letter from Sister C. Stowe of Hillsboro', on the same subject. We have received No. 18 of Bro. Storrs's Bible Examiner, which contains his views of the time, having committed himself in full on the tenth day of the seventh month. Next week, the Lord willing, we expect to give it entire in this paper. In the mean time, we are getting out an extra sheet for gratuitous distribution, which will be out in a few days, containing the articles of Bro. Snow and Storrs, together with our own position on this momentous question. May the Lord guide us all aright at this thrilling crisis.

Friends will send in their orders and aid us in the circulation. We shall publish by the hundred thousand. *Conditions, gratis.* Those who wish to aid in the circulation, can give what they please.

NOTICE.—Bro. Litch expects to be in Providence R. I., next Sabbath.

THE MESSAGE.—No. 2 of this work is now out, and ready for delivery.

A **CAMPMEETING** will be held at Southbridge, Ms. commencing the 14th of Oct. Particulars hereafter.

All Things Made New.

Rev. xxi. 5—"And he that sat upon the throne said, Behold I make all things new."

It is natural to inquire at what time and by whom this declaration was made? and what is implied in it.

We can ascertain the relative time "these true and faithful words" were spoken by reading the preceding connexion, xxi: 1—4. And I saw a new heaven and a new earth! for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the

tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God. And God I shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. Math. xxv. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It was Jesus whom John saw enthroned in the new creation, for we read that God hath "appointed" his "Son heir of all things, by whom also he made the world," Heb. i. 1. And that Lord in the beginning had laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them and they shall be changed—10, 11, 12. The same "word of the Lord" which established the new creation. "He spake and it was done, he commanded and it stood fast." He that said "Let there be light" and perceived the immediate echo to his mandate; "there was light," will quickly proclaim, Behold I make all things new! While the morning stars and all "the Sons of God" with the innumerable company of the redeemed, will respond, *It is done!*—Rev. xxi. 6.

The glorious state of "things" when made "new" is presented in the description of "the city whose builder and maker is God—that city which will have no need of the sun, neither of the moon, to shine in it, for the glory of God will lighten it, and the Lamb be the light thereof." Again, we read "There shall be no more curse"—when at the foot of "the Lord God omnipotent" all things are created new. This then is in the restitution of all things spoken of by all the holy prophets since the world began. All that Eden was, Eden will again be in "the redemption of the purchased possession, the setting up of the kingdom of God." Do we "according to his promise look for new heavens and a new earth, wherein dwelleth righteousness," then "beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. iii. 13, 14. For it is only to those that endure to the end to whom the promises are made. "He that overcometh" saith he that maketh all things new, "he that overcometh shall inherit all things! To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne. And of the redeemed it is said, *These are they that come out of great tribulation.* Then let us pray always and not faint, though all the powers of earth and hell are arrayed against us. Strong in the Lord let us do what our hands find to do with our might, for yet a little while he that shall come will come and will not tarry." E. C. C.

THE TEST.

Bro. Buss:—Many of our dear brethren abroad, seem to feel sorrowful and unhappy, on account, as they say, of the fact that some of our lecturers and speakers are disposed to make a belief of the coming of the Master on the "tenth day of the seventh month," the test of our entering into the kingdom. Upon this subject, I wish to make a few remarks. I think the Apostle of the Gentiles has told us plainly what our test is, in the following places: viz. 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me

only, but unto all them also that love his appearing." And again, Heb. ix. 28. "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Now what does the apostle mean by the words "look for him," and "love his appearing?" Ans. Think if a person really loves the appearing of Christ, and looks for him in a bible sense, he will not only keep himself holy so that the "wicked one" touch him not, and strictly attend to all the simple and plain duties of religion, he willing to suffer distress and persecution for Christ's sake,—but must "live by every word of God." He will receive the "whole truth, and search what, and what manner of time the glory will follow." While then he searches, he is required by God to walk up to all the light he can obtain, and should he at all refuse, the light becomes darkness. Read the following words of our Master, which I think must convince every one of us, that Jesus knew there would be different degrees of light on the subject of the time of his coming, Luke xii. 47, 48, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with a few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. With these things before me, I give the following, for what I consider the bible test.

1. We must be perfectly holy.
2. We must receive all of God's word.
3. We cannot fellowship those who reject part of God's word, and teach and believe "fables," whether they be churches or individuals.
4. We must believe that to be the word of God, which we can obtain reasonable evidence in such, without requiring "signs and wonders" to confirm us.
5. If we obtain evidence of the definite time of Christ's coming, we must walk up to it both in faith and works. But I must close by saying, for one, I expect my Lord this fall.

EDWIN BURMAN.

LETTER FROM BROTHER F. E. BELOW.

Messrs Editors.—There has been a meeting of the A. B. Commissioners for foreign missions, held in this town this week, and about 700 called ministers of the Gospel present, many of them, men of superior abilities and of great eloquence, and I was present only once or twice, but I felt my heart burn within me, when I heard some who really seemed to have the love of God in their hearts, so blinded as I conceive as to what is soon to take place, and the question comes to my mind, why is it so? but the answer is at hand, God knoweth the heart. Dr. as he is called, Parker, of Philadelphia, made a short address in the evening, and had great faith in the Lord's accomplishing a great work in a few years—and he quoted from Rev. 12th chapter, 6th verse, but did not say anything about the 7th verse. I felt to thank God I had the Bible to read for myself, and that because a man professed much learning, I was not to follow him any farther than he preached the truth.

One missionary spoke of sitting down with Abraham, Isaac and Jacob, in the Kingdom of Heaven, and then spoke as though he believed in nothing but the resurrection of the spirit. Notwithstanding had the Rev. Dr. Peter D. D., a fisherman, who preached the Gospel when our Savior was upon the earth, appeared in their midst, he would scarcely have been permitted to preach about the not having followed cunningly devised fables when he made known unto them the coming of our Lord, but was one of the eye witnesses of his majesty—and Paul could not be permitted to preach unto them about the resurrection of dead—no, those who are preaching the solemn truths of God, are treated as the off-scouring of the earth; but as for me, sink or swim, live or die, I am for truth, and while we have the truth, let us hold on till our Master shall appear, where we can enjoy happiness without alloy. I would say to those whom I could influence in the least, give up everything, rather than your faith on the Lord Jesus Christ and in his speedy coming, to make you immortal; and while I believe in the spirit of the living God, acting upon his children in a mysterious manner at times, yet I would not knowingly wish to do anything that should turn any one away from seeking the Lord, for the Lord requires of man nothing but what is

right and rational; yet I believe in the Holy Ghost which purifies saints and convicts sinners.

I cannot but think God has some more children among the clergymen who will yet embrace the personal advent of our Lord and Savior, as being the next event in prophecy, and that the conversion of the world is a dream. I am not a Paineite, a Pe-werte or Millerite, but I feel to thank God for his goodness in raising up brother Miller to give this world warning that the Judgment was at the door. O! the goodness of God, how unsearchable and past finding out. Truly yours.

FRANCIS E. BIGELOW.

Editorial Correspondence.

CINCINNATI AND THE WEST.

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

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by Bro. Jacobs. Each afternoon and evening were devoted to lectures chiefly by Brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind. Very many could hardly believe that it was the man of whom they had heard so much gossip. "Is this the doctrine?" said a humble disciple. "Yes, this is all we preach." "Then I have lost much, for this is Bible doctrine. My minister advised me to shun the meeting of the 'Millerites,' so I never attended one before. How much I have lost!"

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

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

WESTERN CITY.

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

ADVENT DEPOT.—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to John Hilch.

There is a good supply of the *Harp, Shield*, and other late works. Books and papers also for gratuitous distribution.

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

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

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

J. V. HINES.

Steamboat Minister, Ohio River, Aug. 27, 1844.

LETTER FROM SISTER C. STOWE.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

I have until recently felt an aversion to the position taken by those who fix upon the 10th day of the seventh month as the time for the deliverance of God's people and the destruction of his enemies; first, because I thought the tarrying of the vision was an indefinite portion of time, during which we were to wait and watch. Secondly, because I understand the declaration, "of that day, &c., to be an intimation that (though we are to know when it is near, yet, that the day and hour was wise,) withheld, that we might be stimulated thereby to constant watchfulness; and thirdly, because I thought the arguments presented on the subject inconclusive. But while the light we can obtain on the commencement of the prophetic periods shows, at least, a strong probability in favor of the 7th month; a few simple facts are sufficient to decide the point fully with all who have not lost their confidence in the fundamental principles of the Advent faith.

We believe that the prophetic periods terminate about the year '43. But it has been shown that not one of those periods which had its commencement B. C. could terminate within that year. For instance, the 2300 days commencing 457, if reckoned from the first day of that year, must extend into the first day of '44, for it requires the whole of both 457 and 1843 to make 2300. And it is just the same with the other periods, 2520 and 2450. Consequently all the confidence we have ever had in these periods, we must still have in their ending the present year, unless it can be proved that the month and day of their commencement is already past. And if that can be proved, we must relinquish the whole, and acknowledge ourselves without chart or compass. But no one has attempted to prove this. Let us then have full confidence in God's word, and believe that at the time appointed the end shall be; and that this point is the present year. Then if we can ascertain what time in the year earth's probation will close, we may know when it will close the present year.

There can be no reasonable doubt but that the

creation of the world is to be reckoned from the month Tisri, which is now the 7th month of the Jewish year. This is evident from the fact that, notwithstanding God changed the commencement of the year to Nisan, (Ex. 12th) the Jews still keep a reckoning of the year from Tisri, as well as from Nisan, calling the year reckoned from the former month, the *Civil*, and from the latter, the *Sacred year*. It has ever been considered an indisputable fact, that Tisri was the first month of the creation, and it stands thus in our Polyglot Bibles. 6000 years must therefore terminate in the 7th month; and then will come the great Sabbath, typified by the 7th day in which God rested from the work of creation, and will rest in the new creation with his people. The seven thousand years, Lev. xv. 4; 2 Pet. iii. 8; Heb. iv. 4, 5, 8, 9. Then will "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Tisri, then, is the year, and Tisri the month, when, if we do not fall through unbelief, we shall enter into rest.

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,) was on the 10th day of the 7th month. Lev. xvi. 23, 29, and xxvii. 27. And St. Paul tells us, Heb. viii. 5, that these priests, "serve unto the example and shadow of heavenly things." And in Heb. 9th chapter, that "it was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;" that "Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us;" "not with blood of others, but with his own blood;" and "unto them that look for him, he shall appear the second time without sin unto salvation." Showing plainly that this was typical of the mediation of our Great High Priest, and a shadow of good things to come, which are to be brought in by the revelation of Jesus Christ. And as "not one jot or tittle of the law shall fail, till all be fulfilled," the mediation of our Great High Priest must be completed on the same month and day, which the law strictly enjoined. For the anti-type must answer to the type.

Again the Jubilee trumpet was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. xxv. 9, and all in bondage were to go free; (Lev. xxv. 40, 41, 54,) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the Sabbath. Surely a type of the deliverance of the true Israel from bondage of every kind, and enter on their glorious rest, and everlasting inheritance. Now, if this is the year of release foretold by the prophets, then the 10th day of the 7th month this year, is the time when "this great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, (or in the land of the enemy;) and the outcasts of this land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Read Isa. xxviii. 13 in connexion with the three preceding chapters.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God's people. Then have we not the year, month, and day plainly revealed? But besides all this, and the whole round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then, if the signs are past, the Lord will come this year; for this generation cannot continue 60 years longer, till another Jubilee; nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt. Let us beware then, lest we fall, through unbelief. Brethren, the time is at hand, are we ready? C. S.

Sept. 16th, 1844.

NOTICE.

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

Reasons for believing

The Advent will be on the 10th of the 7th month. Since Mr Miller first called attention to the 7th month, it is well known that it has become a subject of much interest.

Bro. Snow has prepared a little sheet on this subject, which can be obtained at this office, for 50 cts. per hundred. The most of it has been in substance published in this paper, and we now insert the whole.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to some of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our Glorious King. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9-11, "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." Isa. xl. 1-5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo cer-

tainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11-14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlii. 9, 10; Gen. ii. 1-3; Heb. iv. 4-9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 153 years.* From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years; whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end within A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. x. 2-9; Jer. i. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Jer. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the King of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Sardanapalus, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2400 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Media Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the

* This is a mistake: Usher varies "in the Old Judges," but 130 years. He gives for that period 318 years. There are other variations of his, however, which make the age of the world about 6000 years.

God of heaven sets up an eternal kingdom. There are the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the clouds of glory. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlii. 25; 1-a. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the 5th month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 23, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 23, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 19-23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore,

announced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this: About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13—15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11—13, there was a Passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1—21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was not yet cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed—see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined "half, half part, middle, midst." The week was divided into two halves, and the event which was to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologists, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These are the Rabbits of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbits with the new moon in March, the barley harvest would not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved in John xix. 31. According to the Rabbinical reckoning the Passover occurred the day before the Sabbath, in A. D. 31, and not for several years before and after. But according to the Caraites reckoning the Passover occurred on that day in A. D. 31. Therefore that it was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4. How shall we escape if we neglect so great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will? The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii.

20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed no miracles—see John x. 41; therefore John's ministry formed no part of the confirmation. God wrought through Christ in these mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 1, 37. These passages show that time is an important point in the law of the Lord; therefore type and anti-type must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 6. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the first fruits of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfillment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxix. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a

most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee: and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

THE PASSOVER.

Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retaining the original beginning of the year, in spring, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth day of the month, to keep it up, and to kill it on the fourteenth, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who seeing this token, would pass over their houses, without entering, to smite them.—*Dr. Hales' New Analysis of Chronology, Vol. II Book I. p. 188.*

The tenth Day of the seventh Month.

We have in the two last papers, given some of the difficulties which lie in the way of demonstrating by the types, the day of the advent. This week we give entire, the argument of Bro. Snow, in favor of the definite time. Let the whole question be seriously and prayerfully considered, in the light of the inspired word, that we may be in readiness for the event when it may occur. And while there is much evidence clustering around that day, sufficient to induce all who love the Lord's appearing, to hope he will then come, yet if the evidence may fail of making it a demonstration, why should any who are waiting for His appearing, feel to oppose the idea that the Lord may then come?

An important Question.

To clergymen and religious editors who contend for the "world's conversion."

QUESTION.

At what period of the gospel dispensation do you think you ought to begin to warn your hearers and readers, to "watch" for the coming of our Lord Jesus Christ, as promised in:

Acts i. 11.

"This same Jesus shall so come in like manner, as ye have seen him go into heaven?"

BRO. SAMUEL BROWN writes from Milwaukee, (Wisconsin Territory,) Sept. 9, 1844.

J. V. Himes—Dear Sir.—There is a little band of Advent believers here, that I trust love the appearing of their King and Savior; and others are beginning to look at the subject. O. I wish we had some of those dear brethren who have labored so faithfully in my native State, Massachusetts, for the salvation of sinners, and for the faith once delivered to the saints, to come here and gather up the flock of Christ that are perishing for the bread of life.

There are numbers of us who expect to be excommunicated to-morrow from the Church; and others will be soon. The Ministers and Churches are all against us; but blessed be God, the dear Savior is our friend, and can sympathize with us. The accusations brought against us, is breaking our covenant, because we have been to hear advent lectures, and leaving our own church on the Sabbath. We also

hold two advent prayer meetings a week, which offends or grieves them, but we feel that we ought to obey God rather than man. Brother Needham from Ohio, was here about a week, and is all the help we have had from any advent brother. The Baptist Church called a minister here last spring, that was an advent believer; but as soon as they found he sympathized with us, and attended one or two of our prayer meetings, they turned him off, and he left. O. I wish we had a man here that would not be afraid of his fellow men. We have a population here of six or seven thousand, with no one to give the cry, "Behold the Bridegroom cometh." There has been nothing done in this territory to warn dying men of the coming day, that will burn as an oven.

Dear Brother, is there any way that we can obtain some one to lead out the Lord's lost. We are doing a little in the way of circulating papers; and now get half convinced of their duty, but have not courage enough to do it. Professed Christians are trying to terrify them by saying they will be turned out of the Church, and become Anathema Maranatha. The wicked are pointing the finger of scorn. It seems as if the Church were determined that Christ shall not reign, unless he will stay away and let them have the control; but blessed be God, Christ will come and take his ransomed people home.

Ours, in the glorious hope of soon seeing Jesus with all the bright throng.
Sept. 9th, 1844. SAMUEL BROWN.

LETTER FROM PETER C. STOWE.

"He hath appointed a day in the which he will judge the world in righteousness."

As secret things belong to God, it is evident that this appointment is not among those secret things; otherwise we should have an intimation of the fact. To appoint a day, is to set the time of a future event. It is therefore absurd to say that nothing more is implied than a secret purpose or design of God; for appointing a time must be the result of a previous design. Jesus said to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me;" an expression similar to "hath appointed a day." But does this mean merely a secret design, without any intimation in regard to the nature of that kingdom? It would be difficult to persuade those who are looking for that blessed hope, that this is the fact. And yet we have felt a *Sinat ave*, an involuntary shrinking from the idea that God had revealed the day of his own appointment, and surrendered into the hands of the scoffer, to be used as a weapon against us, a text which strongly intimates that the day is revealed. Yes, the oft repeated, "of that day and hour," instead of proving that the day and hour will not be known, does, according to the rendering of learned critics, ancient and modern, admit a construction exactly the reverse. Dr. Jarvis, in opposing the views of Adventists, has rendered essential service, by showing that the correct rendering of this passage is, "no man maketh known," &c., which entirely changes its aspect.—It is also found in an ancient English version.—"For if none but the Father maketh known the day and hour, where shall we expect he has made this known, or revealed it, but in his word? Will it not be understood by this last expression that I think it revealed in his word. Give then the same natural interpretation to the words of the Savior: "None maketh known the day and hour but the Father," and you will see that he as fully implies that the Father maketh known or reveals them, as when I say this time is nowhere revealed but in his word, I imply that it is there revealed. Then let us be wise to understand, and be ready without delay, for a wise man's heart discerneth both time and judgment. C. S.

LETTER FROM OHIO.

DEAR BRO. HIMES AND BLISS:—This is to inform you the Lord is with his servants still who are proclaiming the coming of our Lord. Brother and Sister Brewer has been with us for eight or ten days, God owned and blessed their labors in the awakening of the Church in this place to a preparation to meet the coming one. A universalist told me this morning that if God had not sent Brother Brewer here in all probability he should have been lost. The usual method of preaching was to him a dead letter. To God be all the glory. There is now universally, as far as I can discern, an awaking to the subject. The people from deadness, are anxious to hear. Prejudice has given way and there is a great turning over the leaves of the Book to see if those things are so. Brother Brewer goes to Goshen to deliver a course of Lectures. The

united Brethren invited him to preach for them at this camp-meeting which was productive of much good. O what a solemn time! Every thing seems big with eternity. The end of all things is at hand. Yours in the blessed hope of soon seeing Jesus.

E. HOLMES.

MILBERRY, OHIO, Sept. 6, 1844.

SISTER S. BLAKE, RICHMOND, R. I., WRITES: We have a small band of Advent believers in this place, who are still looking for the speedy coming of the Just One. I am still with the body of Advent believers in the main principles. I do love to see firmness, honesty, and moral courage in the christian believer; no shrinking from any Bible truth, however much against our worldly interest or former views; I am a Bible Sabbath keeper, and love to see due regard paid to every command of our blessed Lord.—May the Lord help us to be consistent, that we may be among those that are counted worthy to suffer for the name of Jesus. I feel a deep sympathy for you and others engaged in your self-denying labors; may the Lord assist all to offer up strong cries and petitions to him who will avenge his own elect in due time.

To the dear saints scattered abroad I would say, that my faith is unshaken in the speedy coming of my Lord and, if faithful, I hope soon to meet the people of God in the land of rest. O, that we may be faithful, that we may have a crown of life.

I leave to-day for Nova Scotia.

O. D. EASTMAN.

EARTHQUAKE.—From the journal of Mr. Brown, in the Baptist Missionary Magazine for Oct., 1844, we make the following extract.—After speaking of two shocks of an earthquake, he says:—"For the last two years earthquakes in Assam have been increasing, both in frequency and severity, from what cause is unknown."

SWANVILLE—BRO. C. MARDEN WRITES:—"DEAR BRO. HIMES, I would say through the Herald, for the encouragement of others, that there are a number in this part of the country that are holding to the faith of the Advent near."

Letters and Receipts to Sept. 28.

John N. Nutter \$1 pd to end v 8; J. H. Ker by pm \$1 pd to end v 7; E. Elliot by pm \$1 pd to end v 8; W. Johnson pm pd to end v 8; J. Noyes by pm \$2 pd to 177 in v 8; J. Stowe \$1 pd to end v 8; A. B. Paine by pm \$1 pd to 203 in v 8; L. White by pm \$3 pd to end v 6; L. Mandeville by pm \$1 pd to end v 7; Abigail Chase \$1 pd to 184 in v 8; A. Chaplin by pm \$2 pd to 223 in v 9; L. Hastings by pm \$1 pd to 159 in v 7; S. Campbell pm \$1 pd to end v 6; James A. MeCool by pm \$1 pd to 230 in v 9; Marshall Dwyer by pm \$1 pd to end v 8; Dr. Doolittle \$2 pd to 189 in v 8; E. S. Blakesby, Herald pd to 276 in v 9; Dea. Cottrell by pm \$1 pd to 131 in v 6; D. Barnes by pm \$1 pd to 181 in v 8; Warren Smith \$1 pd to middle v 8; C. Bunker \$1 pd to end v 8; P. Burdop \$1 pd to end v 8; Stephen Smith \$1 pd to end v 9; R. Thompson \$1 pd to end v 8; I. H. Walton \$1 pd to 291 in v 9; Elizabeth Payne by pm \$1 pd to end v 7; W. Smith by pm \$1 pd to end v 7; Reed McRoberts by pm \$2 pd to 178 in v 8; N. M. Rochester by pm \$1 pd to 201 in v 9; Samuel Jackson by pm \$1 pd to end v 6; Wm G. Churchil by pm \$1 pd to end v 8; Mary M. Libby \$0 25 pd to 181 in v 8; Mrs S. A. Alby by pm \$1 pd to end v 8; G. S. Mansfield \$1 pd to end v 8; Josiah Vose, Josiah Vose Jr, Esq. Westser, Gen. Kilder and O. Sprague \$1 each pd to end v 8.
Pm Smith's Landing N. J.; J. S. White; pm Derby Lisa Vt; pm North Scituate R. I.; W. W. Nelson; C. S. Mear; P. Alting, draft; S. Milton pm \$2; pm Burt N. Y.; pm Vergraves Vt; A. Bisbee \$4; C. P. Dow \$4; pm Dead River Me; E. S. Blakesby \$2; R. Stubbs, papers wanted not in hand; E. C. Clemons; L. P. Johnson; pm Greenwich N. Y.; pm Hartford Conn; Sarah Williams; J. Litch; N. Southard; T. L. Tullock; B. P. Hildreth; C. S. Brown \$5.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.

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