

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

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THE TALENTS.

Occupy till I come.—Luke xix. 13,

LORD! how long wilt thou remain
Far from us, thy scattered flock?
Hasten, Lord, thy promised reign—
For we prize, while others mock
Thy command;—tho' wide we roam—
"Occupy until I come."

LORD! how long ere Thy return
To thine own who watch and pray?
Gladdening hearts that silent mourn,
Longing for thy glorious day:
Thy command fulfilling here—
"Occupy till I appear."

LORD! how long ere Thou shalt call
Us thy servants, to declare
Where are now those "talents" all
Once committed to our care?
Thy behest we dared not spurn,
"Occupy till I return."

Yet, O Lord, if Thou'rt extreme
Our iniquity to mark,
Faithless—heedless—most I deem
Will be proved in moment dark.
Now's the day of grace! oh hear!
"Occupy till I appear!"

From the Voice of Truth.

"Millerism"—Johnism.

BR. MARSH—Last Lord's day, I heard a sermon on "The History and Philosophy of Millerism." While reflecting on the various positions of the Speaker, it occurred to me, that if he had lived about eighteen hundred years since, he might have pleased the populace by preaching a sermon on the

HISTORY AND PHILOSOPHY OF JOHNISM.

Of course, he would have preached it the Sabbath after the Crucifixion. His text might have been taken from Deut. 18: 15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren; like unto me: unto him shall ye hearken." His sermon would probably have been something like the following:

JOHNISM is a belief that God would raise up

that Prophet—that the time was fulfilled—that Jesus of Nazareth was the identical man—that "he must increase," but that John himself "must decrease."

The text is the "origin of the delusion." (And he would have been as near right as when he said "Millerism" commenced in the Church at Thessalonica.—Jude gives "Millerism" a much earlier date; Jude 14—19 verses inclusive.) He then could have easily traced "the delusion" through the different ages up to his own day; showing how it distracted the churches, and how their peace and harmony were destroyed by it; and that notwithstanding all the efforts made to put it down, "yet the infection was not entirely cured."

He probably would have farther taught, that the recent introduction of the sentiment into Palestine,—but only in a little different form, was by Theudas. He preached awhile, gained a few followers, but soon was slain, and "all as many followed him, were scattered abroad and came to nought."

The next was by one Judas, who made a little more noise than Theudas: but he also perished and his followers soon were dispersed, &c. That Johnism is identical with Theudasism and Judasism, is evident from the fact, that "only the simpler part of believers are drawn into the delusion." And again "these fanatics refuse to aid the great moral enterprises of the day." Even the man whom they claim as the Messiah himself has spoken against the missionary cause. Matt. 23: 15. "This establishes its identity with" Judasism.

Theudas, failing to carry his points by other means, took the sword and perished with it; "and no doubt if these had the power they would follow his example, and probably come to a similar end. Why, one of "these deluded fanatics," a poor ignorant fisherman, whose name I believe was Peter, actually took the sword and cut off the ear of Malchus, one of the servants that went out to take their Leader into custody: besides, when they were about preaching, they spoke against the priesthood and the temple, &c. They called the scribes and pharisees "hypocrites," a "generation of vipers:" and sent them all to hell, i. e. all that did not believe just as they did.—These things establish their identity with Theudasism.—But John has been beheaded, and Jesus lies in the tomb, and we could now hope that their deluded followers would come back to the temple and engage again in the worship of God, and service of his house, &c.

But a question arises here, which we propose next to consider; it is, how could such a delusion have gained such an influence among the people? How could they have gained so many proselytes to their fanaticism? "Their leaders were not the most thoroughly versed in the science of biblical literature:" Jesus was a poor, uneducated mechanic, and John was as near being a farmer as anything else. These questions we will try to answer.

"The sentiment has a proselyting power over two classes of minds:

1. Those having a natural curiosity to know who the Messiah is—what kind of a man he is, and

2. "Those wishing something sensual;" a Messiah that they can see, and converse with, &c. "These are large classes, and such minds will be quite sure to be influenced by such fanaticism."

3. "Another fact that gives" Johnism "a great proselyting power, is that it is adapted to self righteousness." There is a natural desire in the heart for men to think they are the special favorites of heaven. Now for these poor deluded ones to suppose that they have "found him of whom Moses in the law and the prophets did write, while God's intelligent and scientific priesthood, even the whole sanhedrim, remain ignorant of Him, is peculiarly calculated to foster that spirit of self righteousness; it is to set themselves up as wiser and better than the whole nation of Israel. This gives this delusion a tremendous proselyting power.

4. Agair, Johnism "adapts itself to the impatience of ardent minds, that cannot wait the slow progress" of divine Providence. They are anxious to see and converse with the Messiah, &c.

5. Again, Johnism "adapts itself to those impatient of the restraints of the covenants" or vows of the sanctuary. Many have been proselyted into the worship at the temple, "but not really converted; yet hating the odium of being turned out, seize readily upon this pretence afforded for withdrawing," &c.

6. Johnism "adapts itself to the prejudices of the poor against the rich." Hence they went mainly to that class to preach, and especially did Jesus take this course.

7. "Fanaticism is in itself contagious, and some minds are as much in danger when exposed to fanaticism, as their bodies would be if exposed to the small pox."

REMARKS.

1. We see the bad effects of Johnism on those that are deluded by it. Call the scribes and pharisees hypocrites, and the Jewish nation a generation of vipers, &c. It is difficult to tell what will be the final result on such minds.

2. "The History and Philosophy of this error," teaches us to beware of spiritual pride." Keep in the worship at the temple, be humble and retiring, and not think yourselves wiser and better than the learned and the experienced, &c.

3. "We are taught the importance of implicit confidence in God to keep us from falling into error."

In this last remark, at least, I presume we shall all most heartily unite. It is truly important, and as important for the learned and the great, as for fishermen, farmers and mechanics.

If the above sermon had been preached on the Sabbath after the Crucifixion, I think it would have contained as much truth, and as correct logic as did the sermon I heard from the desk of the third Presbyterian Church in this city last Sabbath evening.

But I remember that these very times were predicted in the blessed book that reveals to us the glorious hope of the true Israel of God. Let us be humble and thank God that we were

not left to fulfill those same prophecies, but "lift up our heads and rejoice, that the day of our redemption draweth nigh."

Yours in the blessed Hope,
L. P. JUDSON

Rochester, April 19, 1844.

Pilate & Herod made Friends

BY MISS E. C. CLEMONS.

PART III.

(Enter Prof. Brown, Elder White, Dr. Green, Farmer Cleveland and Dr. Proudfit.)

Dr. Green. Well, Gentlemen, I am most happy to see you. I trust we shall be as abundantly edified by comparing Prof. Stuart's views with those of others, as we have been in attending to Prof. Bush's!

Prof. Brown. The hints on the Interpretation of prophecy, by Prof. Stuart, were certainly very timely—and effectually checked the tide of error, which was fast rolling in, as all will remember. (Aside, I suppose I must eulogize him as he is a Congregationalist.) Farmer Cleveland, what say you to the "Hints."

Farmer C. Stuart's rules of interpretation are good, and so are his general remarks on the nature of prophecy.—He says, "Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary, and literal sense, unless good reasons can be given, why it should be tropically understood;" this is very well, but it were better if the learned man observed his rules.

Dr. Green. Well, well, we shall see. I consider that applying the little horn to Antiochus a masterly hint, decidedly. Mr. Morris thinks so too—he supposes the 2300 days must be literal days—the length of the vision, "covering the whole time of the persecutions of the Jews by Antiochus," from August 5, 171 to Dec. 25, 165, B. C. i. e. for 2333 days, rather more than 2300, but sufficiently near, Mr. M. thinks, no matter if every jot and tittle of God's word is not fulfilled—only build up our theory.

Eld. White. So do I, when I read the powerful works of Chase and Dowling; but then others say that it is the papacy, and sustain their position just as ably; as the slave said, 'some people tangle the Bible so!'

Farmer C. Would it not be well to remember the assertion of Daniel, when interpreting Nebuchadnezzar's dream,—that there is a God in Heaven, that revealeth secrets, and maketh known to the king what shall be in the latter days.

Prof. Brown. It is gratifying that we all agree as to the first two beasts, which correspond with the two first divisions of the image—the difference of opinion seems to commence with the third empire.

Dr. Green. Let us see; Prof. Stuart reasons very justly, in his inestimable and timely "Hints," that the fourth beast is the divided Grecian Empire, and its little horn, Antiochus, whom he also makes the horn of Daniel eighth. Let us refer to the law and to the testimony, and having a theory in our heads to sustain, I doubt not we shall find it accommodating as usual. Dan. vii. 7, reads, "After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth—it devoured, and brake in pieces, and stamped the residue with the feet of it; it was diverse from all the beasts that were before it; and it had ten horns." Now there is a difficulty, it must be allowed, in disposing of this fourth beast, which Stuart makes the fifth kingdom.

Eld. White. How the fifth kingdom?

Dr. Green. Why, if the symbol of the Grecian Empire is divided, and the first part commencing with Alexander, made the third kingdom, and the remainder, consisting of the divisions of his kingdom, ruled by his successors, is the fourth dominion, then the beast, dreadful and terrible, of fierce countenance, (Deut. xxviii. 50,) Rome, which succeeds, must be the fifth.

Eld. White. Oh, no great difficulty; easily disposed of by the ingenious student. It is doubtless only a prosopopeia—a figure of speech, thrown in to make up harmony of number, and richness of style. Such incongruities abound in the Bible.—We shall find little trouble, however; for no man yet, with a good strong theory in his head, ever fails to build it up from the Bible. In this, Mr. Colver was eminently successful. So satisfactory was the construction of his theory, that several persons had, in consequence, "increased pleasure in

reading the Scriptures," because they prophesied more peace than before. The little horn he makes Nero, and as he persecuted the saints three or four years, he thinks it is near enough to the time. God is not very particular.

Dr. Green. We should get along very well with the Prof's exposition, had not that angel been so officious and said, "That the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. Now, how can a third be a fourth, for the Grecian kingdom certainly preceded this, and we have said that the first half of the Grecian kingdom was the third, corresponding to the third kingdom of brass, and the other part was the fourth, corresponding to the iron part of the image, and to the goat of chap. 8th.

Farmer C. It was diverse from all the beasts that were before it. In what respect was the divided Greek Empire different from those before it. Where was the wide difference between the Syrian and the other three kingdoms, into which Alexander's was divided? Dan. viii. 21. The rough goat is the kingdom of Grecia, and the horn that is between his eyes is the first king. Now we might admit that they were divided, if there were no contradictions and absurdities involved in the supposition, and if the "plain, primary, and literal sense" reading, did not teach us otherwise.

Hear what admissions Rollin, the Catholic historian, makes: "It is generally agreed," he says, in his reflections on the Prophecies of Daniel, (see Rollin's Ancient Hist. in 6 vols., vol. 1, p. 352,) "that these two visions, the one of the image composed of different metals, the other of the four beasts that came up out of the sea, signified so many different monarchies, which were to succeed one another,—were to be successively destroyed by each other, and were all to give place to the eternal empire of Jesus Christ, for whom alone they had subsisted. (Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.) It is also agreed that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and of the Romans.—This is plainly demonstrated by the very order of their succession." He also says, (ib. p. 351,) "that in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the river Tigris, in Persia. (Observe that this occurred after the dominion of the first beast, Babylon, was taken away.) When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Greeks, and the conquests of the Romans. This revelation is related in the tenth, eleventh and twelfth chapters of the prophecies of Daniel." Thus Rollin allows all we wish him to allow, for if this is true, the days must be years. But to return to the childish views of Prof. Chase.

Read the 7th verse of the 8th chapter; there we find the goat, the fourth kingdom, according to Stuart and Chase, coming in the great fury of his power, from the west, casting down and stamping upon the ram, (which the angel said was Medo-Persia,) and then waxing very great. Here is the interesting spectacle of the fourth kingdom flying with the speed of wrath from Europe, over the Hellespont, Asia-Minor, and the Euphrates, "charging upon, and vanquishing the second kingdom." The third kingdom of brass, which was to bear rule over all the earth, where was it all this time? Evidently a nonentity, an abstraction, a figure of speech—a spiritual kingdom forsooth, as some suppose God's everlasting kingdom will be.

Dr. Proudfit. Oh, nonsense; you are not qualified to judge. Dr. Bond, the able editor of the Christian Advocate and Journal, speaks very highly of Prof. Chase's work. The Dr. says, speaking of all the good Methodists, the followers of Wesley and Fletcher, "We entreat our readers not to take the alarm at the title of this book. The writer does not pretend to prophesy, nor has the least squinting towards any of the Millerisms of the day. Yet if his views in regard to the prophecies of Daniel be correct, the long established opinion that the Roman empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions which have been thought to be settled beyond doubt, are terribly shaken. We confess we are STAGGERED though not overthrown. We must read again, and compare our author's views and arguments with Rollin and the commentators whom we had followed. This we must do,

but we confess with a *strong misgiving* that we shall have to YIELD our convictions to this little book. WE ADVISE all who are curious in such matters, to get a copy *without delay*. It is not often that we can say there is SOMETHING NEW in the prophecies, and at the same time PROBABLY TRUE." It is highly gratifying to see a Methodist take a Baptist by the hand and wish him God speed in proving the Son of man is not at the doors.

Farmer C. But Hengstenberg, one of the evangelical school in Germany, objects very much to the dividing one kingdom into two. He says, in Dan. vii. 6, it is said of the third kingdom, "Afterwards I beheld, and lo another beast like a leopard, which had upon the back of it four wings of a fowl; and the beast had also four heads; and dominion was given to it." Here the kingdom of Alexander manifestly is symbolized, together with that of his principal successors. Compare this passage of the seventh with viii. 8. The he-goat, which the angel says, ver. 21, is Grecia, waxed very great, and when he was strong, the great horn or kingdom was broken, and for it came up four notable ones, towards the four winds of heaven." Dan. viii. 22, "Now that being broken, whereas four stood up for it, four kingdoms shall arise out of the nation, but not with his power." If now the four horns here symbolize the four kingdoms (Egypt, Syria, Thrace and Macedonia,) arising out of Alexander's kingdom, how can it fail to be perceived that the four heads, mentioned in Dan. vii. 6, symbolize the same kingdom? Hengstenberg secondly objects, that the manner in which the fourth kingdom is described, makes the assumption impossible, that it is the kingdom of Alexander's successors. From Dan. ii. 33, 40, he says it is evident that a kingdom is described, which at first formed a whole, and only at a later period was divided. This is especially clear in ver. 41. That the feet and toes of the Colossus are partly of iron, and partly of clay, is here explained—the fourth kingdom shall be divided. But if the division is symbolical by this mixture, then the entirely iron legs must symbolize an undivided kingdom." Such are his views, in accordance with the long established opinion that the Roman Empire is the fourth kingdom of the prophet.

Dr. Green. How is this? You a Millerite, and quote from a German author? absurd!

Farmer C. You will remember that Germany has yet a few, who are stemming the tide of error, which is coming in on the great majority of her writers. And Hengstenberg is not the least among her evangelical theologians. He says, farther, "If we consider the fourth kingdom to be that of the Greeks, we cannot point out the ten kings or kingdoms, which, according to the 5th chapter, vs. 7, 8, 24, were to arise from the fourth kingdom, nor the king who was to annihilate three of them.

Dr. Proudfit. Cannot point out the ten kings? why yes we can; we reckon up the kings that reigned on one of the horns, Syria—before Antiochus, and they make ten, and these must make ten horns of the vision!

Farmer C. Why not reckon up the kings, and the aspirants, too, of the four dynasties, if they constituted the fourth empire?

Dr. Proudfit. For the very good reason, you ignoramus, that they would make too many. We agree with Dr. Bond, that there is something new in the prophecies which is probably true.

Prof. Prown. I do not quite approve of Prof. Chase's construction of the passage under consideration. Bishop Newton, and also Sir Isaac Newton, both lay it down as an established principle that a horn in the style of Daniel, doth not signify any particular king, but is an emblem of a kingdom.—This is a principle settled beyond a doubt, and I cannot say with Dr. Bond that, in my mind, it is terribly shaken. Besides, as I understand it, the brother takes his one horn, Syria, and plants ten horns upon it, whereas, in the prophecy, they are firmly rooted in the head of the fourth beast. I am a little suspicious of the consequences of giving away the long established opinions to the more successful researches of Prof. Chase.

Dr. Proudfit. (Aside to Prof. Brown.) Never mind. We thus escape the conclusion that the great event at the close of the prophetic periods is the coming of Christ, and the setting up of God's everlasting Kingdom, and that is very important to be established to prevent delusion.

Prof. Brown. Of course—of course. Well, I am willing to hear candidly on both sides, and then judge.

Dr. Proudfit. There is a very great objection to carrying down the vision for so long a period, as

we must if we do not call the little horn Antiochus. Let it be understood, that the vision is closed up, by that very illustrious tributary, and a complacent satisfaction steals over the mind. It inspires the agreeable faith, all things remain as they were from the beginning of the creation, effectually soothes the agitation and trouble of looking the fearful judgment in the face. With Dr. Bond I am most happy to be *staggered* in the advent belief of those superstitious men, Wesley and Fletcher.

Prof. Brown. I am pleased with the tact displayed by Stuart; he asserts that the little horn, (beyond all doubt) Antiochus, made war upon the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom! Long established opinions share the same fate at his hands, as in the case mentioned. This means, according to his construction, that the Ancient of days came and rendered judgment to the Saints, vindicated the cause of the pious, and restored to them the kingdom which had been taken away by Antiochus. Now who will not allow that this is very ingenious at least.

Farmer C. Very ridiculous and blasphemous at least. The angel says, these great beasts which are four, are four kingdoms, which shall arise out of the earth. He does not say that the three first are four, by dividing the third, to the last part of which the fourth beast, dreadful and terrible exceedingly, must correspond, for the accommodation of the admirers of the miserable Syrian tributary. Oh, no; he says, out of the fourth kingdom came ten horns, and there came up among them another little horn before whom those of the first horns were plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. And he waxed exceedingly great, and cast some of the stars to the ground and stamped upon them. And prevailed against the Saints of the Most High, until the time came that the saints possessed the kingdom.—25th ver. of 7th Chap. And he (Antiochus, according to Stuart and Chase,) shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of times. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom, *under the whole heavens*, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

To be continued.

"TIS THROUGH MUCH TRIBULATION," &c.—The greatest favorites of heaven have to wade through afflictions.—Trials of various kinds press close upon their being. 'Tis through much tribulation that any saint enters the Kingdom of God. Our sun may shine brightly for a season, and our way be marked with calmness and tranquility, but how suddenly is it often overcast with portentous clouds; and our course ruffled with troubles, inward and outward, personal and relative! How often is bitterness mingled with the sweets of life! Troops of diseases stand ready to attack our persons, and floods of sorrow to break in upon our souls, or grief, at the loss of those, bound to us by the tenderest ties, may cut us to the heart. "We that are in this tabernacle do groan being burdened."

There is nothing strange in the fact, that children of the Kingdom suffer in the flesh. This world is not the place of their rest.—God, in the redemption of His people, has never surrendered the right to lay on them whatsoever He pleases, and deal with them as shall best subserve His glory and their eternal blessedness. God never leads the saints through deep waters of affliction, but for some wise and glorious end. How often do the ransomed go mourning all the way to Mount Zion—with desires thwarted—hopes dashed and comforts embittered. But the Covenant of the God of peace with them shall not be broken. They shall triumphantly enter the rest above with songs of everlasting joy. "And God shall wipe away all tears from their eyes, and there shall be no more sorrow, nor crying, neither shall there be

any more pain, for the former things have passed away."—*N. H. Bap. Reg.*

THE CHURCH.—The divine command says, "*Lay not up treasures on earth;*" yet, as a body, the church has become rich. From the mother down to the youngest daughter, they have their *treasure on earth*, legally held, by bodies corporate, and incorporate, from the enormous sum of millions, down to hundreds and tens of dollars. The same may be said of many *individual* members and *ministers* of churches.—They are as eager to lay up treasures on earth as the unconverted worldling. There is no difference in this respect, between the church and the world. With the church, it is an *easy* thing for a rich man to enter into the kingdom; but with Christ, it was hard, nearly or quite impossible. With the church, *covetousness* is no sin, it is not rebuked in its members; but with Paul it was *idolatry*, and would exclude its possessor from the kingdom of God. Oh! how wide the extremes between the *primitive* and the *present* church. The first was poor but benevolent, despised, persecuted, and composed of strangers and pilgrims on earth. While the latter is covetous, and at least as rich as the world around them; is highly esteemed, *not* persecuted, but *persecutes!* and has its *treasure*, its *habitation* and its *affection on this earth*, as much as any worldly body of the same number of members.

As a general remark, the *principles of common deal* are identically the same in the church and the world. "The love of money, the root of all evil," originates and completes the bargains, contracts, deeds, bonds, obligations and business engagements of the church and the world. The principle of *doing to others as we would that they should do unto us; of loving our neighbor as one's self;* has given place in the ministry and church to its *opposite*, viz: *love of money and self.* These are painful facts, to which the cries of the down-trodden slaves, the suffering moans of the defrauded widows and orphans, the pinching wants of many of the oppressed poor of our world, and the daily transactions of business men of the church, bear the most convincing testimony. And the case is rendered doubly painful, when we realize that there is no hope of a reformation: your only safety then, is, to leave a body which acts in such open violation to the sacred principles of equity and truth, and neglects to correct her wrongs.

Pride is another crying sin of the church. It is true that the ministry occasionally rebuke it in *precept*; but with the mass, precept is without *example.* They are living examples of pride, ostentation, and vanity. Compare them with Christ, or the primitive ministry, and oh! how wide the contrast—there is no resemblance. The church, also, talks of humility, and pray for more; but at the same time her members are found, as it were, standing in the corners of the street inquiring for the latest fashions of the world, eager to imitate them. Instead of *not being conformed* to the world, as God requires, the great desire seems to be *to conform* to it in all things.

What but pride rears the costly domes, and caparisons the pulpits of the churches? nothing. If pride does not reign in the church, then she reigns nowhere. It is true there are exceptions, but no more than can be found in the world. In short the church receive and hold in good fellowship the *proud*; but "*God resisteth the proud,*" and will soon destroy them.—*Voice of Truth.*

ITALY.—The last letters from Italy are full of accounts of the armed bands which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and that all the troops the Pope has at his disposal at

Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The leading Italian political refugees in Paris have been sent for by the Prefect of Police, and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy.

THE BIBLE.—A French officer, who was a prisoner, on his parole at Reading, met with a Bible. He read it, and was so struck with its contents that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my school-fellow, Barnadotte, who is become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same." We only differ as to the place. The object of Barnadotte is to obtain a crown in Sweden; mine, mine to obtain one in HEAVEN.—*Eng. Paper.*

"WITHOUT REMEDY,"—"He that being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."—Prov. xxix: 1.

Destruction without remedy! Fearful condition for a thinking, sensitive, deathless spirit. Miserable indeed is the man who, by impenitence and Christlessness, is treasuring up such a doom! Through all the trying vicissitudes of his mortal life; when cares press upon him; providences frown; friends desert; afflictions beat, and terrors appal, he shall have no substantial remedy. He has no Almighty friend to whom he can appeal; no gracious succor on which he can rely. Alone, unsupported, unguided, he goes down to his grave, without one reflection to soothe, or one hope to cheer him. Loneliness is the history of his life—darkness, desertion, and terror, are the attendants of his death. In life there is for him no "remedy."

He has no remedy in death! He has lived without God, so without God must he die. The fell destroyer comes apace, and the fierce death struggle seizes him. The chill of dissolution covers him; his eye glazes and fixes in death; his form stiffens; his senses reel; his soul departs. But in this strange and terrible experience, there is for him "no remedy."

He has no remedy in judgment! Aghast, and convulsed with fear, he draws nigh the throne of destiny. He sees the glorious Advocate, with the throng, which no man can number, of those washed by his blood, and redeemed by his love. He sees the scroll of life unrolled; every disguise removed; the record of every secret sin, every passion, and every shame set forth in characters of fire. There is no blood to wash; no voice of intercession to excuse; no friend or helper to assist. He hears from every voice, and sees in every glance, that there is "no remedy." *New York Evangelist.*

STATE OF THE CAUSE.—The Lord is with us in this city. Never have we witnessed a more unshaken faith in the speedy coming of Christ among the saints here, than now. Bro. Barry has baptized a number at Scottsville and Fowlerville. He is now on a visit to Albany, New York, and Boston. He designs, the Lord willing, to return soon. The good cause is prospering at Oswego. A few days since about 90 or 100 happy children commemorated the sufferings and death of our glorious Redeemer there. In that, and many other places from which we hear, God's people are coming out of Babylon, and rejoicing in hope of soon reigning in glory on the new earth. The work is the Lord's and will prevail.—*Voice of Truth.*

A FOLLOWER OF JESUS!—The salary of the Bishop of Canterbury Eng. is \$76,500 pr. annum.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 22, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843 which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2000 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1835 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry,” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry;”

Editorial Correspondence.

Dear Bro. Hale,—Our Advent Conference commenced at Franklin Hall, on Monday. The forenoon was occupied by a consideration of the 23d chapter of Jeremiah, and parallel portions of Scripture, the brethren having formed themselves into a Bible-class. In the afternoon, the brethren had a conference and prayer-meeting, brn. Teal, Matthias and Snow addressed the meeting. In the evening, bro. Battersby lectured on the 2d of Daniel at DeLancy street.

Tuesday forenoon was occupied in a Bible class, in the consideration of the events of the 1000 years, and the question, “Who will have part in the first resurrection?” and also, “What promise is there to the carnal Jews?” At the conference and prayer-meeting, brn. Curry, Mitchell, and Canfield addressed the meeting on the necessity of preparation for the Lord's coming, and the scriptural ground of our views. In the evening bro. Mitchell preached a discourse on waiting for his Son from heaven.

Wednesday morning was devoted as usual to Bible-class exercises. The question considered, was, the “Desolation of Zion, and the prospect of her coming deliverance.” The 7th chapter of Micah was particularly examined, in connection with the parallel portions of Scripture. In the afternoon I lectured on the parable of our Savior in Luke xx. 9—16, showing that the sending the servants and Son to the husbandmen correspond with four great

offers of mercy which have been extended to the Jews since the commencement of their seven times captivity. In the evening, bro. Litch lectured at Delancy st. church, on the three wo trumpets of Rev. He showed the accuracy of the fulfillment of the five months—150 years—that the Mahomedans were to have power to hurt men: and also, the hour, day, month, and year—391 years and 15 days—that they were to have power to kill one third part of men, reckoning from the time Decaozes asked permission of Amurath, to reign, and fulfilled Aug. 11th, 1840, when that event was responded to by a like surrender of the Sultan's supremacy to the allied powers. He then referred to the probability that, as the voluntary passing away of the Grecian supremacy was responded to with such accuracy, at the end of 391 years and 15 days, by the voluntary passing away of the Turkish supremacy, so the final end of the Grecian empire in the conquest of Constantinople by the Turks on the 27th day of May, 1453, may be responded to with the same accuracy at the end of 391 years and 15 days from that event by the final end of the Turkish empire in the conquest of its capital by some of the Christian powers of Europe. This probability was strengthened by the present aspect of affairs in Europe. The whole of that continent is in a very unsettled state; and Russia, in addition to her force in the Black Sea, is at this moment collecting an army of 200,000 men on her southeastern frontier, nominally for the purpose of warring with the Caucasians, but which looks far more likely to be destined against long-coveted Turkey. He also alluded to the present excited state of the world as evidence that the nations are indeed angry. Our Conference, we expect, will continue through the week. Yours in haste. S. BLISS.

NEW-YORK, May 7, 1844.

Dear Bro. Hale,—The Conference again met on Thursday morning, at Franklin Hall, as a Bible-Class, and considered the nature of the two covenants, or rather the New Covenant which God will make with his people “after those days.” As illustrative of this, the 31st of Jer. was considered in connection with Ezek. 36th, Gal. 3d and 4th, and Heb. 8th, 9th, and 10th, with parallel passages.—The general opinion seemed to be, that the New Covenant will only be consummated in the “New Earth wherein dwelleth righteousness.”

A spirit of harmony and love prevails with all present. No clashing views are canvassed, and no conflicting interests arise. All are strong in the faith, and patiently waiting for his appearing, who will not long tarry. There are no symptoms of going back; but all are pressing onward, looking for the Son from Heaven. We learn from those from the country that there is no faltering there; but in all places the brethren remain steadfast, grounded upon the word of God.

Great excitement prevails in this city, on account of the riots in Philadelphia. This (Wednesday) afternoon, the native Americans were to have a mass meeting in the Park to sympathise with the friends of those who have been murdered by the Irish, but feared violence and postponed it. According to the last reports the city is in possession of the mob, who have burned about one hundred buildings, including four Catholic churches, with other public buildings, and seem resolved to exterminate all that pertains to the Catholic Irish. A dozen or more Americans were shot down by the Irish. It was the remark of a Philadelphia divine a year or two since, that during the millenium all the men in the world would not be christians; but the state of society would be every where similar to the present state of society in Philadelphia. They now can have a foretaste of their expected “latter day glory!!!”

In the afternoon, bro. Litch lectured at Franklin Hall on the necessity of a preparation for the Lord's coming, and the certainty of the Father's good pleasure to give the kingdom to his children. He showed that Christ never designed his people should look to this world for ease, or wealth, or honor, but enjoined upon them to lay up their treasures in heaven, that their hearts might be there. And as Israel, on that memorable night, when they came out of Egypt, eat the passover with their loins girded about, their shoes on their feet, and their staves in their hand, ready to depart at the first signal; so should we now live with our loins girded about and our lamps burning, like unto men that wait for their Lord, that when he cometh and knocketh we may open unto him immediately.

In the evening bro. Himes lectured at the church in Delancy street, on the assurance of our Savior that he will be with his children to the end of the world. He showed first that God had owned and blessed us thus far, an evidence that he had been with us. Second, that he is still with us—the cause is his; and third, that we need have no fears for the future, for He who has been with us thus far has promised to be with us to the end. In haste, S. BLISS.

NEW-YORK, May 9, 1844.

Bro. Hale,—The conference was continued on Friday—the brethren and sisters held a meeting as a Bible-class in the forenoon at Franklin Hall. The question under consideration was the tarrying of the vision, and our duty in this emergency. In reference to this, the 2d of Hab. and the 10th of Heb. with other kindred texts were very fully considered, and decided to be written in reference to such an emergency, that the hearts of those looking for the Lord might be encouraged to patient waiting. The question then arose as to where we could go back, if we were so disposed: and on a review of the whole question, it was the unanimous opinion of those present, that there could be no going back only to perdition. And the Conference wish to have it understood every where, that they have nothing to give up, or to go back to—not being of the number of those who draw back unto perdition, but intend to believe to the saving of their souls. After these exercises several reports were made from those abroad, of the state of the cause in various places; and while quite a number of conversions were reported since the passing by of the time; yet there were no known desertions.

In the afternoon bro. I. H. Shipman lectured at the same place, on the parable of the supper in Luke 14th. This he showed to be the marriage supper of the Lamb, when those who are recompensed at the resurrection of the just, will eat bread in the Kingdom of God. He also showed that God was now sending his servants to those who have been bidden, to inform them that all things are now ready; but that the various sects, as in the parable, have begun with one consent to say, “I pray thee have me excused,”—some turning to their farms, others to their merchandize, and others to their pleasures,—so that they cannot come; and therefore, the Master of the house is again sending forth his servants quickly into the streets and lanes of the city, that they may bring in the lame, the halt, and the blind, that his house may be furnished with guests; for not one of those who were bidden and have rejected the summons to come in, shall taste of his supper.

In the evening, bro. S. S. Snow lectured at the church on the corner of Delancy and Chrystie sts.—His subject was the sounding of the seventh trumpet as the ushering in of God's Everlasting Kingdom. He spoke of the angel in Rev. x. 1, as the Advent angel, and the “little book” which he held “open in his hand,” as the book of Daniel, which

was to be "closed up and sealed," till the time of the end, and which consequently would then be open. The conference closed with the exercises of the evening. In haste,
S. BLISS.
New-York, May 11, 1842.

Foreign News

BY THE BRITANNIA.

The news from the Old World is of a very interesting character, particularly from Turkey. It would seem that she is rousing herself for a last desperate effort.

"The news from Turkey is at once startling and characteristic. The government had issued a summons to its Musselmen subjects, commanding their attendance in their mosques on a stated day, to hear an imperial decree which materially affected their interests. All the troops in the garrison were got under arms, and, with their assistance, the mosques were surrounded, and some 15,000 men, including the survivors of the famous Janissary corps, were seized under pretence of military service, and transported in steamers and ships of war to the islands in the sea of Marmora. They were then rigidly examined; many of those who were known to be living in service were sent back to their masters, while the rest were ordered to be enlisted in the naval or military services. This extraordinary measure is attributed not to any actual necessity for fresh conscripts, but to a prevailing rumor that a conspiracy was in progress for the purpose of making a general attack upon the Franks, as a retaliation for the late concessions to France and England in regard to renegades. On the 28th ultimo the Porte added 3000 men to its army; and it was said that a levy of 10,000 Armenians, 7500 Greeks, and 3000 Jews, was about to take place in the arsenal, rope-works, tanneries, the cloth factories, &c., in order to strengthen the naval and military force of the empire; 3000 men being about to be sent to Syria. The Porte has given way on the subject of converts to Mahomedanism. A communication to this effect had been made to the British Ambassador. In future, seceding converts are not to be punished on the spot, in the provinces, as heretofore, but are to be sent to Constantinople, to be dealt with by the government according to circumstances—that is to say, are not to be put to death. The Porte is about sending Fuad Effendi on a special mission to Madrid, nominally to congratulate the young Queen on her majority, but really to treat of the existing differences between Spain and the Emperor of Morocco. Reschid Pasha the Pasha of Roumelia, has been ordered to send troops to repress the excesses of the Albanians. The excesses committed have been much exaggerated.

A letter dated Constantinople, April 17, says:—The Porte has sent 2000 men in steamers to Salonica, for the purpose of keeping in check the riotous Albanians. As is customary at Constantinople, Russian agents are said to be at work exciting these disorders. A report has been presented to the Sultan by the Greek Patriarch, detailing in vivid terms the atrocities committed by the Albanians. The English and French Ambassadors have had frequent conferences with the Porte.—*Liverpool News Letter.*

ITALY.

The accounts from Italy are somewhat contradictory; but matters are evidently in a precarious state.

The accounts from Italy mention another insurrectionary outbreak in Calabria; but the precautions taken by Austria, in conjunction with the local governments, are expected to check any general rising for the present.

The latest advices state that tranquility was everywhere re-established. The prisoners arrested and in custody in Rome and Naples had been, or were about to be, liberated. The *Augsburg Gazette* has the following from Rome, April 2:—The special tribunal of Bologna has just delivered its judgment against some of the recent promoters of disturbance of the second class. Some have been sentenced to perpetual imprisonment, and others to various periods of confinement, of from 5 to 25 years.

A sergeant in the royal guard, at Naples, has been apprehended on suspicion of an intention to assassinate the King.

Some outrages have taken place in the legation of Forli, in Italy, and the public mind was uneasy, as expecting some extraordinary event. At Rimini, an attempt by a company of pontifical volunteers to disperse a crowd of people was successfully resisted.

Disturbances continued in Sicily. The insurgents had abandoned the cities and large towns, but it does not appear that many have been reduced to obedience.

Later accounts from Palermo speak of the famine in Sicily as being almost beyond precedent in that Island. Thousands of people were wandering among the hills, and many had absolutely died of hunger.

In the Valais, Switzerland, much agitation continued to prevail, at the last accounts, in consequence of a growing disaffection with the government, but no immediately serious results were apprehended.

From Spain we learn that the government has begun to interfere with the constitution of the municipal bodies, and that the councillors of Madrid have been entirely changed at the dictation of the Ministry. Several Carlist movements are mentioned, and much activity has been observed of late among the refugees on the French frontier. The quarrel between Spain and Morocco is not adjusted, and the Emperor, having been informed of the hostile intentions of the Spanish Government, is said to have proclaimed the "holy war" against the infidels. Preparations for the invasion of Morocco were making at Puerto de Santa Maria, where a fine brigade of artillery, destined for the expedition, has been already organized. M. Castillo was about to leave on a special mission to the Court of Rome.

A letter from Barcelona, of the 18th, states that seven unfortunates, suspected of being Carlist refugees, were shot within the Spanish frontiers, a few days previously.

Letters from Gibraltar of the 17th, state that Abdel-Kader is putting forward pretensions to the throne of Morocco.

From Portugal we have further accounts of the insurrection at Almeida, by which it appears that no impression had been made on the citadel by the bombardment, and that orders have been given to storm the place. It is, however, very doubtful whether the Queen's forces are strong enough to carry even so feeble a fortress, not outnumbering those of the garrison more than three-fold.

The *Augsburg Gazette* states from St. Petersburg that the Circassians are making great preparations to resist the forces of Russia, and that the troops of the former amount to 90,000 men, commanded by French and Polish officers.

We learn from Belgrade, April 6, that 60 of the persons in Servia for political offences, the total number of whom is said to be nearly 700, have been condemned to death. Among them are the ex-Minister Rajewitsch, and several senators.

A Paris paper announces that the Emperor of Austria has published an imperial ordinance interdicting, under the severest penalties of fine and imprisonment, any Catholic subject of his majesty to embrace Protestantism, without having previously obtained an express permission from the government, which permission will not be granted except in serious circumstances, and until the competent authorities shall have admitted the necessity of such a change.

It would appear that murders are alarmingly frequent in Paris. "On Sunday morning," says the *Commerce*, "the body of a municipal guard was taken out of the Seine, near the bridge of Invalids. The inspection of the body showed that he had been murdered. It is said that, five days previously, the bodies of two other municipal guards were found in the river; and the guards who yesterday identified their comrade, declared that, in the last fortnight, six municipal guards perished in the same manner."

The Irish repeal agitation, and the government endeavoring to effect its suppression, are again occupying a large share of the public attention."

THE BIBLE.—It pains me to see the Bible treated as it is now-a-days, by many who are called learned and good men. I am one of the common people. We need and want the Bible. If our veneration and reverence for, and our faith in it, is destroyed, we are miserable creatures. We cannot draw our consolation from the Koran, nor from the wells of philosophy. Our minds are weak, and much of our time must be spent in earning our daily bread. I would respectfully and earnestly say, O, ye Biblical critics, philologists, theologians, and philosophers, take heed what you say and do. It may be sport to you; it is death to us. Take not our holy Bible away from us, till you have made another yourselves, better, and better suited to meet all our moral and spiritual wants! When you are writing books full of learning and genius, remember the poor. If you teach them to think lightly of the Bible, you will make their degradation and wretchedness complete.—*Chris. World.*

"GIVE US OUR DAILY BREAD."

This is a part of that beautiful and comprehensive prayer that Jesus taught his disciples. But O, how many say it in a heartless manner, how many say it that have bread enough and some to spare to others, and how many there are that make this prayer in solemn mockery while their bread is wasting. But how many, O how many, it is to be regretted, in this land of plenty, are under the necessity of saying it in sober earnest. And would it not be well for those that have their daily and yearly bread prepared, to take a morning walk, and visit the places of poverty which surround them, and see if there are not some poor little starving children, who are praying 'Give us this day our daily bread.' Not long since, a benevolent gentleman in the city of Boston, in one of his morning walks, stepped into a poor looking tenement, and as he entered the room, all was still excepting the voice of a little boy in prayer, and that prayer was, 'Give us this day our daily bread.' When the little suppliant arose, the gentleman said, 'Why do you pray thus?' 'Because, answered the boy, 'I have nothing to eat, and mother who has gone out to wash, told me to pray this prayer, and God would send me some bread. The gentleman left, deeply affected, and sent in a quantity of bread to the little boy.—Soon after, calling again, he found the little fellow satisfying the cravings of hunger. He looked up to the gentleman with a beaming eye, saying, mother told me if I would pray, 'Give us this day our daily bread,' God would send me some bread, and see what he has sent me. 'O how glad I am.' *M. Star.*

Modern Commercial Embarrassments.

THE CAUSE ASSIGNED BY THE WORD OF GOD.

"This know also, that in the last days perilous times shall come, for men shall be . . . TRUCE-BREAKERS."

Every body has participated more or less deeply in the suffering which has resulted from the suspension and fluctuation of business for a few years past. Every class of the community has felt and bewailed the condition of things, as the limited tornado, or the wide-sweeping tempest have prostrated all before them; and the legislative hall, the pulpit, the exchange, the counting-room and the fire-side, have endeavored to point out the cause of the evil, and to devise a remedy. Bad administration of government, bad financial systems, bad social organizations, bad management of the several branches of business—all these causes have been dwelt upon, and the corresponding remedy has been suggested, perhaps attempted to be applied. But granting that all these bad causes may have done something in producing the result, the grand secret of the trouble, after all, however those most deeply interested have been conscious of it, has not been so publicly spoken of. The apostle predicted the fact, and assigned the cause. It is this. *The personal dishonesty of the age has destroyed the confidence of men in each other.* To use the phrase of business-men, "they don't know who to trust."

We give below some facts, which will illustrate the evil in its operation; yes, "operation" that is the word by which these legalized villainies are designated.

Let it be remembered, however, that these give only a small part of the dark picture.

And it should not be forgotten, that many who have been engaged in these operations, are professed Christians, as they must be to fulfil the prophecy—"having a form of godliness."

The extract which refers to this country is taken from the *Christian Advocate and Journal* of May 1, that which refers to England, from the *Liverpool European Times*.

"Dear Dr. Bond:—In my last letter I showed you that, as the result of speculations, chiefly in lands and negroes, the people of Mississippi became involved in debts to the amount of \$150,000,000, a part of which, by the system of banking adopted here, had been converted into debts to the banks, in the expectation that all would be paid from future crops of cotton.

The vast debts of these men came into the hands of the lawyers, and the extent of the litigation which ensued, is probably without parallel in any country. In the United States Circuit Court for the southern district, comprehending only one half of the State, over four thousand suits in favor of creditors from other states, were brought in a single year, and in the two or three succeeding years between three and four thousand more, making the suits within the period named, in that court alone, between seven and eight thousand. In the county of Hines, and against defendants in the county, with a white population of less than seven thousand, and where the white male inhabitants over twenty-one years of age did not exceed sixteen hundred, more than five thousand suits were bro't in the Circuit Court for the county in one year;—and in the two or three years succeeding, more than eight thousand more, making more than thirteen thousand suits during the same period in one county. A distinguished member of the bar informed me that he had himself instituted five hundred suits in the U. S. Court, and one thousand in the County Court at one term. There are fifty-seven counties in the state, but the relative number of suits in them all was not as great, though in some of them it was greater. In the ratio of the suits in this one county, including the actions in the U. S. Court, the number of suits in this state, or causes of action occurring between 1833 and 1838, must have been three hundred and fifty thousand.

In the conflicts at the bar, counsel partook of the

feelings of their clients, and personal rencontres, duels, and deaths were not unfrequently the results.

Thousands of men having no connection with the original indebtedness of the community, became sureties for others, and imbibing the common idea, that such liabilities imposed no obligation on the conscience, conveyed their property for the benefit of their families, relying upon the sympathies of jurors for protection, on a question of fraudulent transfer. In various ways some creditors obtained their debts, a few obtained a small part, and many obtained nothing. *The people failed—the merchants failed—the speculators failed—the slave-dealers failed,* the courts decided that notes given in payment for negroes unlawfully sold were void—the banks failed, and the bankrupt act balanced the account; and that the grandeur and symmetrical proportions of the affair might not be disturbed, *the state has repudiated its bonds, and the people, who obtained the money upon the faith of them,* by popular majority in the elections, have sanctioned it; individual indebtedness has been swept away by bankrupt certificates, and public indebtedness by repudiation—twin brothers of a common paternity—both having claims to a favorable consideration in the judgment of some, when applied to future debts contracted in view of them, but both infamous as applicable to the past.

What has been said of the indebtedness of Mississippi and its causes, is true to a great extent in Alabama, and to some extent in Louisiana, and an examination of the subject will show, that the domestic slave trade was the chief cause, not only of the overthrow of the prosperity of the southwestern states, but of the financial embarrassments of the whole country. It created debts by hundreds of millions—it exhausted the capital of banks—it issued fifty or sixty millions of state bonds to create new banks, and consumed their entire avails—it made the nation a nation of bankrupts—it provoked the vengeance of Almighty God."

"INSOLVENCY IN ENGLAND. During the month of March there appeared in the *Gazette* 97 bankrupts; 432 insolvents, who have received vesting orders, by which their persons are protected against their creditors; and 42 assignments to trustees; making a total of 571 cases of insolvency. There is a gradual increase of insolvency. In March, 1843, there were 98 bankrupts, 368 vesting orders granted, and 28 assignments—a total of 494. *It may be assumed that not more than one case in ten is gazetted;* this would make the insolvencies for March, 1844, 5,710; and if there be a deficiency of only £200 in each, the monthly loss would be £1,142,000. On these assumed data, the loss during the year 1843 was £12,000,000, or considerably more than double the poor rates, and three-sevenths of the interest of the national debt."

"Meeting of the Christian Alliance."

This Society, the object of which is to circulate the Bible, and promote religious liberty in Italy, met at the New York Tabernacle on the evening of April 10th, to solicit funds for that purpose. This society has been in existence about ten years, and is now exhausted of funds. The result of the meeting was very unsuccessful, "no gentleman came forward to respond to the repeated calls of the speaker to hand in subscriptions."

MR. SPENCER H. COVE said that the apathy of the people on the subject they had met upon was most discouraging—they had been working some eight months and could do nothing; not even get as much as would pay for the lights—not even the printing.

We make the following extract from the remarks of MR. KIRK on that occasion.

"The character of Papacy interferes with the whole spiritual headship and kingship of the Lord Jesus Christ. It is opposed to His sacred rights and the highest interests of mankind—the right of conscience. It dictates who and what and when man shall worship. It takes away from the Savior and says, "offer to me your incense—here bow down in the dust—here seek salvation." It also deprives men of their civil rights. Look at Italy, without commerce, without agriculture, without the right of changing her rulers, no matter what they do—and see to what degradation of servitude and bondage this Papacy reduces them. Oh! Italy, Italy, what a noble mind lies crushed beneath that iron foot, and yet men stand and look on in cold blood, and let Jesuits play their desperate game in

that lovely but ill-fated land! This despotism has crushed and ruined lovely and unhappy Italy. One of her writers says,—"If the Christian republics had preserved the religion of Christ as he believed it, we should have been in a different state; but by the Court of Rome the Italians have been made a most irreligious people—'nearest Rome, the least religion,' is the Italian motto." "Whoever," says another, "considers well the law of the gospel, will see that the Popes, though bearing the name of Vicars of Christ, have introduced another religion, which has nothing of Christ but the name. Christ taught his disciples to be poor—they aspired to be rich; he taught them to be humble—they are puffed up with the lordship of the world and the love of dominion; he taught them to obey; they to break all oaths." This is the despotism, not of the Pope—the poor old man is a cypher—but of the Cardinals, Princes and Bishops. Mr. Kirk then went on to speak of the vigilance of Rome. The spirit of old Rome never slumbered. The Bishop of Rome claimed to be the head of the Church—then go to the Cardinals and the Priests—and it has destroyed the independence of the Church. In all the recent meetings about Rome, they found that her efforts were to establish a politico-religious Roman power especially. Every feeling of this kind was manifested in popery. The design, aim and object of the present movement was to subdue it in this nation. They were deterred to oppose its movements, and to stand or fall together. (Applause.) They must expect a tremendous conflict in the present struggle, and it was designed by Providence, who had selected this to be the last battle field of Christianity. The religious despotisms of the earth were detested as Romish despotisms. In Italy there was a crying debt at present in existence, which, like that of England, crippled the resources of the country; and taxes which but last year were 24, were now 45 a head. The Duke of Tuscany, who possesses a large fortune, refused to invest it in stocks at Rome last year, stating there was no security in the place. There was also over the whole country an unquenchable spirit of resistance to Roman power, and the Church of Milan would have long since burst out but for an undue interference.

No DIFFERENCE NOW.—While some represent the doctrine of the immediate coming of Christ as an error, a delusion, and are bringing all their powers into requisition to expose its fallacy, not a few are throwing out their bait to decoy from the right path. They say, there is no difference now between us, since "the time is past;" we all believe in the coming of Christ, and do not know but that he may come at any moment; therefore let us cease contending about these non-essentials—unite our efforts for doing good, and live in peace with each other.

Beware that no man beguile you with enticing and deceptive words. If there is no difference between us, why do they treat with utter neglect, if not with contempt, those Advent hymns found in their own hymn-books, to say nothing of ours? Why do they not preach the near coming of the resurrection—the creation of new heavens and earth, on which the saints, with Christ, are to reign forever? Why do they not expose the fables of a temporal millennium, and the return to the land of Palestine of the carnal Jews; and why do they not proclaim the fulfilment of the signs of Christ's coming, expose the corruptions of the church and the world, and come out of Babylon, as God commands? Let them answer these questions before you agree that there is no difference between us, or be deceived by their flattery.—*Voice of Truth.*

WAITING.—Many have now reached that point where they expected to meet their Lord. He has not come, and the inquiry is made, What will you do now? Do? why, just what he has told us to do. He has told us to wait, "to watch and pray" and be "ready," for "ye know not at what hour" your Lord will come. We now stand where we should look for him "hourly."—*Voice of Truth.*

Moral Cause of Insanity.

The religious press have been fond of making it appear that the doctrine of the Advent has been a fertile cause of insanity—using the same argument that infidels have so long made use of against Christianity. And every instance which could in the most remote manner be traced to “Millerism” as the supposed cause, has gone the entire rounds of the *evangelical* press. However just they may suppose such a course may be in reference to the doctrine of the Advent, may be seen by the indignation which they manifest, when any of their own measures are referred to as the cause of the same evil. As an illustration, we give the following from the Hartford Christian Secretary:—

“In looking over the report of the Massachusetts State Lunatic Hospital at Worcester, we were surprised to find in the table of ‘Moral Causes of Insanity,’ the ‘followers of Knapp’ set down as a class. Why he was selected from among many other revival preachers, the learned Doctor does not inform his readers. We have never learned that Phinney, Kirk, and Birchard are less exciting preachers than Mr. Knapp, or that they have fewer ‘followers’ nor that those followers are destitute of the zeal which would give them a place in the table of causes according to the classification there used. The use made of Mr. Knapp’s name in that place evidently has some significant meaning. To attack a clergyman who has his credentials from a denomination which is as respectable in numbers and influence as any in the United States, seems to be, to say the least, very impolitic; and how the shrewd, far-seeing Superintendent was betrayed into such indiscretion, we are at a loss to determine. We presume, however, he is so much in the habit of being told that his opinions are law, that he does not give himself time to reflect upon the bearing of much that he writes. If *exciting* preaching is bad in its influence, why not come out and say that all kinds of excitements are so, and give each a place in these tables? Is the excitement of a ball-room less hurtful than preaching? Are political mass-meetings, and songs of revelry, shouting and huzzaing, more soothing to the mind pre-disposed to insanity than the truths and doctrines of Christianity? Why does he not say that camp-meetings are a cause? He knows full well that some bishop, or the whole Methodist denomination, would make him *feel* his indiscretion. There seems to be a want of candor in the statement of *causes* which does not become a public man occupying the station that Dr. Woodward now does; he being “at the head of the *model* institution of the country.”

How has the Doctor been able to ascertain the cause, and find a niche for the “followers of Knapp?” The most learned authors on insanity uniformly agree that the *causes* are very obscure. “The most accurate inquiries exposing nothing that could have contributed to that event.”

“The causes of many diseases are obscure—those of insanity are peculiarly so. Hence we find few authorities attempt to give anything more than the *supposed* or *probable* causes.” The Doctor, by way of apology, says, “that if we have failed in *rightly ascertaining* causes, we have only fallen into common error.” Again, “It may not be improper to remark that in almost all the tables a large proportion are stated as cause *unknown*.” The statistical tables of Dr. W. have more than once been questioned by individuals and authors whose scientific knowledge will not suffer in comparison with his. Many physicians now discard those tables as useless, erroneous, and calcu-

lated to mislead. We admit that the author of that report has as much knowledge of insanity as any other man who has had the same amount of experience, but we think quite as egotistical as learned. We do not believe the cause of insanity can be ascertained sufficiently clear to warrant a classification of “followers of Knapp, Phinney, Kirk,” &c.

It would be a very nice discrimination to be able to tell whether an undue religious excitement is the *cause* or *effect* of insanity, and still more difficult to distinguish the “followers” of the different religious leaders. Religious mania usually assumes a melancholic character,—nothing can be elicited from the patient which can be depended upon—the subject upon which the mind dwells seldom gives any clue to the cause. The friends of the patient are seldom able to give any account of the cause that led to his insanity, for the simple reason that they know nothing about it. Besides, friends are often as guarded in their answers as the Doctor is in his questions; and if he should chance to ask whether the patient were a “follower of Knapp,” it would be quite uncertain what answer he would receive.

We consider it ungenerous, uncharitable and libellous, to record what cannot be proven, as statistics in the books and reports of this “*Model Institution*.”

THE CONVERSION OF THE WORLD.—The following article, which we copy from the “Episcopal Recorder,” presents in a concise view the *self-denying* efforts which are now being made by the various ecclesiastical denominations, for the *world’s conversion*. Beginning with the Episcopal church, he says:—

“We find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year: or *one cent* a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over *sixteen cents a year*; or *one-third of a cent* a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of *one million* of communicants; and contributes about \$150,000 per annum for Missionary purposes; which gives an average of about *thirteen cents* a year; or *one-quarter* of a cent a week for each communicant!

If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world’s conversion? I suppose the societies mentioned in the foregoing estimate may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned, is 1,830,000. The aggregate amount of annual contributions for that number, is \$410,000. And this gives a general average of about 22 1-2 cents a year; or less than a

half a cent a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is *consecrating* itself to the work of converting the world. *A half a cent a week!* “Tell it not in Gath,” &c. To those who are looking for the ushering in of the later day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter.” N.

LETTER FROM BRO. ELAM BURNHAM.

Bro. Bliss,—I do rejoice every day of my life, that God, who commended the light to shine out of darkness, was pleased to shine into my heart, to give me some knowledge of his glory, through the merits of His Son, Jesus Christ; and teaching me that through his blood was to be found, by faith, the forgiveness of all my sins, and then leading me to the Bible, as my only rule of faith and practice—and after he led me to it, that he gave me light to understand, so far as to esteem it above all other books in the world; and especially when my eyes were opened to see that it spake of Christ’s coming again so soon in glory. This seemed to be the most blessed, from the fact that when he shall appear, we shall appear with him in glory. And as this subject is one of thrilling interest to my soul, and has been from the beginning, I came to the conclusion some months ago, that the only way for me to be comforted is to forsake the world, and hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ; and while this is my comfort, I am reminded of what Paul said to his brethren at Corinth, 2 Cor. i. 4, “The Father of mercies and the God of all comfort comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

Now what does Paul mean by comfort, in this passage? does he not mean that the Holy Spirit was dwelling in his heart, teaching him that his tribulation was short, and that if he submitted to these sufferings for Christ cheerfully, it would make others bold to the enduring of the same sufferings, giving them to understand that if they suffered with Christ, they should also reign with him? Hence we can see what he meant, 1 Thess. iv. 18, “Wherefore comfort one another with these words.” Not only because they were to be caught up together with those who should rise from the dead, but it would put an end to all the trials and sufferings incident to this probationary state, and introduce them where faith and patience will be no longer needed; where the cross will be exchanged for the crown, and groans for joys, and all our prayers into eternal fruition; when Christ will remove the cause of all our tears, Rev. xxii. 3, “And there shall be no more curse,” consequently no more death. I am astonished at the position that many have taken on this subject of late; instead of comforting one another with these words, as Paul gave commandment, many seem to be trying to torment one another with taunts and jeers, or remain silent on the question, giving us to understand that they are determined not to have the subject agitated, any farther than is profitable for the present state of the proud and popular church.

While I was at Plymouth, a few days since, I took into my hand a copy of the Christian Herald, a paper which I have paid for cheerfully, for some years, that my family might have a welcome visitor every week to instruct them in the way of holiness; but O how my heart sickened within me when I saw the spirit of contention. Alas, thought I, must my family feed on such food now, while the last moments of time seem to be lingering that we may prepare to meet the Judge of all the earth? Many of my christian brethren, in years gone by, have asked me if I was not afraid the wicked would laugh at me if Christ did not come at the time we thought he would. I told them no; but if they did, it was no more than they had done, and what the Savior said they would do. The world would rejoice, but ye shall weep. But little did I think those who were afraid the wicked would laugh would be the very ones to commend it; and who could have thought that a paper professing to be Advent would ever have taken sides with the scoffing world, as the Christian Herald has done for a few weeks past. I hope my brethren will think better of it, and lay aside contention on this sub-

ject. To think how many poor little children will have their minds prejudiced against the coming of the glorious and blessed Jesus, at any time in the future; and many adults, too, who have been looking for and expecting the Savior would come, will fall asleep over the subject, and be overtaken in the dark, and when they open their eyes at the blast of the trump of God, and are not ready to enter; O brethren, to whom will they lay the blame, but to those who have cried peace and safety. Tho' I do not charge the writers of the Herald with making this cry, I am afraid that many among us who call themselves christians will so understand them; and certainly our Bible tells us to leave off contention before it be meddled with; and the apostle Paul charged his brethren, Eph. iv. 30, saying, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption;" and then tells them what would grieve the Holy Spirit. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice;" then he tells them how they might keep the Holy Spirit. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If I know my own heart, I have, and do still feel that I could rejoice to see my Savior return from Heaven to the middle air, preceded by a multitude of angels, who shall reap the last harvest and give the last warning, and say, time shall be no longer.

ELAM BURNHAM.

KINGSTON, May 8, 1844.

State of the Cause.

GREAT CINCINNATI TENT MEETING.—Having ascertained that we were to be deprived of the use of College Hall on Sabbath last, the brethren met on the Thursday previous, and determined to erect the Great Tent. On Saturday evening the work was completed. The tent is erected on the same ground where it stood last season, and also two smaller tents for the accommodation of the brethren who have charge of the large one.

The Sabbath was very pleasant—bro. Fitch preached three times, and the tent was thronged by thousands. In the afternoon, it was judged that from one to two thousand were unable to obtain seats. In the evening the throng was increased.—Excellent order prevailed, and deep impressions seemed to be made on many minds.

The ordinance of Baptism was attended to on Wednesday, P. M., at the canal opposite the city Hospital. Six candidates were baptised. Bro. Fitch preached in the evening, and God was with us.—*Western Midnight Cry.*

BRO. E. BURNHAM writes from Kingston:—"The Advent brethren in this place are strong in the Lord, and giving the cry, "behold he cometh!"—About twenty-five, or perhaps more, have been excluded from the Baptist church, because they were expecting Jesus soon, or before the world was converted. We meet in the Town House, and have from sixty to eighty in attendance on the Sabbath, and if faithful, are in a fair way to prosper until the Lord comes."

EXTRACT OF A LETTER FROM BRO. G. MORGAN.

Bro. Himes.—There is a little band in this place who are waiting patiently to receive the promise, knowing that "he that shall come, will come, and will not tarry." Bro. Stoddard lectured here last Sabbath, on the 9th verse of Rev. 14, "If any man worship the Beast," &c. The truth cut its way amidst all opposition, and many of the congregation were bathed in tears to see and think what the Beastly power had done in this place, to ruin souls. The winter past, we had a glorious time here under the Midnight Cry. About seventy, it was thought, were converted; and it is supposed from one to two hundred were under conviction, when the mark of the beast appeared in the professed church of God in this place, and the revival stopped. May God forgive them, they know not what they do. We had fifty to the Communion here, from different places, last Sabbath, and enjoyed much of the presence of God.

GEORGE MORGAN.

KENT, Conn. April 2, 1844.

EXTRACT OF A LETTER FROM BRO. C. J. KEE.

Dear Bro. Bliss.—Perhaps a few lines from this portion of the field would be acceptable with you. I must state, that the time in which we all expected the Lord to appear, is run out; and the few Adventists that are in this section, still remain firm in the daily expectation of the appearing of the Sa-

vior. And why should we be firm, when Millerism, so called, has failed? Because that failure makes our whole system, now *Bibleism*; and when he does come, it will be as a snare on the world, and all the glory will be given to God. It is chronology that has failed.

I think all the error that can possibly be supposed, is in not finding exactly what year of the account called A. D., was numbered, at the Baptism of Christ. So I think it is best for Adventists not to be trying any more to fix any future period for the end of the 2300 days, but should steadily look for our Lord and Savior till he is revealed, that we should diligently examine what the day of the Lord will be to us; that it be not a day of vengeance upon us, but of admiration and praise.

C. J. KEE.

CHESTER DISTRICT, S. C. April 27, 1844.

LETTER FROM ENGLAND.

Dear Bro. Himes.—Since my last letter I have had to pass through many trials and much opposition from the world and the church. After Bro. Winter, Gunner and myself had lectured at the Bazaar at Norwich, I labored in that neighborhood for nearly two months, and thence to Chichester. I then went to Portsmouth, where I met with the "Plymouth Brethren." They kindly afforded me a place to give a course of lectures in. I visited several of the friends, and with reference to the time, they seem to think it is near, though they do not believe we can know the year when the prophetic periods will terminate, and they are firm believers in the conversion of the Jews when the Messiah comes the second time; yet many seem open to conviction, and are reading on the subject. I then went to the Isle of Wight; many seem favorable to the doctrine there; I have since been lecturing on the sea-coast from town to town, until I came to Brighton, where I gave nine lectures. I intend to return in two weeks, God willing. When I go into a town or city, I hang up my chart in the street, and commence lecturing, "Behold the Bridegroom cometh," and I am sure to have a congregation;—and I think I can say, with few exceptions, good has been done. I have met with many ministers who are favorable except the time, but they are investigating the subject, and seem desirous to know the truth. I think as many as twelve or fifteen are now preaching the doctrine.

Brothers Winter and Gunner are at Bristol, and they say great good has been done in that neighborhood. Brother Burgess is in Liverpool, and Brothers Dealtry and Mickleworth are in Sheffield.

Let us keep our loins girt about with truth, and our lamps burning, and we ourselves like unto those waiting for their Lord. Yours in the hope of soon seeing Jesus.

WM. BARKER.

SHOREHAM, Eng. April 9, 1844.

CONFERENCE ON ANNIVERSARY WEEK.

Next week, our brethren will come up to the Feast. Let there be a general gathering. We expect Bro. Miller, Whiting, Litch, and Bro. Galusha, if he is able to come, with a host of others, of the faithful, brethren and sisters, who are looking for the speedy coming of the Lord.

TABERNACLE. Meetings were fully attended at this place last Sabbath. Bro. Himes lectured in the morning and evening. Bro. Jones in the afternoon. The interest on the Advent question is rising among us at this time.

F. M. HULL BARTON We have no fellowship with this person, or his movements. We have given him our reasons, personally, and he ought not to use our name as a passport among Adventists. He will divide and distract the brethren wherever received.

CORRECTION. The imprint of the "Message" reads "Miss C. S. Minor;" it should read Mrs.

Bro. Himes arrived from Philadelphia last Saturday morning. The Conference which was held there the previous week, was of a very interesting character. Particulars next week.

We have received a letter by the Britania from Br. Robert Winter. He writes that a deep interest prevails upon the Advent question, that the labors and means which God in his providence has raised up, are all employed in the work; and, as with us, through the calls of those anxious to hear, and the activity of opposers, the brethren have as much as they can do. We have not room for his letter this week.

New Works.

THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.

The above work is now ready for delivery. Price 10 cts. single. \$1 for 12 Numbers.

THE ADVENT SHIELD.

Will be published about the 25th of this month, a work with the above title, containing, among others, articles on

the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The Rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts single, \$4 per dozen, \$30 per hundred.

J. V. HIMES.

Conferences.

Anniversary Week in Boston.

CONFERENCE AT THE TABERNACLE.

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now "at the door."

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself are expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.

There will be a Conference of believers in the speedy coming of Christ, at Jamaica, Vt., to commence, the Lord willing, Tuesday, May 28th, and continue over the Sabbath. We hope a good gathering of Advent ministers and friends will be present. For the brethren, S. P. CHANDLER.

Camp-Meetings.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

COMMITTEE.—Isaiah Clough, Chs A. Hackett, Archelaus Moore, John Cole, Langdon W. Morgan, E. C. Drew.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, half a mile east of Chipman's Landing, on Lake Champlain, in Orwell, on the land of Bro. I. Sholes. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements: Bro. C. Wines, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.

WM. MILLER,

M. WILLIAMSON.

The above committee are requested to meet on the ground, at Orwell, on the 3d day of June next, to make definite arrangements.

NOTE. Some of the friends desired to have the meeting commence on the 25th of June. But we cannot attend at that time, on account of the Gilmanton meeting, already appointed. The committee will consider this, and make the arrangements for the 11th of June, accordingly. Bro. Miller, Litch, Cole, and Himes, Providence permitting, will be in attendance.

J. V. HIMES.

Letters received to May 18, 1844.

Pm New Gloucester Me; Edward Leonard; E C Clemmons; Wm Miller; A A Sawin; pm Jackson Meib; pm St Albans, Me; H Durkee by pm \$2; A Kent by pm \$1; T Sandford by pm \$1; Isaac Stone by pm \$1; N K Sampson, by pm \$1; R Hutchinson; J H Langley by pm \$1; C A Hackett and others; S C Chandler; pm Rockville, Ms; J T Horne by pm \$1; Mary Ann Carr \$1; W B Start \$4; pm Bolton, Vt; C Stevens by pm \$1; H Ward jr by pm \$1; Mrs E Richmyer by pm \$1; L Kimball; J Bicknell by pm \$1; Mrs W Walker by pm \$1; pm Jackson Mich; J Harrington by pm \$1; J G Blanchard by pm \$1; J V Himes; T L Tullock; S Bliss; E H Wilcox; pm E Washington N H; K S Hall Cor Sect.; pm Low Hampton N Y \$2; E C Drew; Lydia Wooster; W H B Roberts, by pm \$2; pm Albany NY; Dr. Cray; pm Wolpole Ms; D R Mansfield by pm \$1; Rev. J W Davis by pm \$1; pm Hartford, N Y; P Alling by pm \$10, books sent; E Hutchins by pm \$1; J Boden by pm \$1; Nancy Holton by pm \$1; H & E Gifford by pm \$1; R Stubbs; pm Cambridge Vt.

Packages Sent.

J V Himes, 9 Spruce st NY; J Litch, 41 Arcade, Phila; E Hale jr Haverhill Ms; Anthony Pierce, 66 Arcade, Providence, RI.