



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 688.

BOSTON, SATURDAY JULY 22, 1854

VOLUME XIV. NO. 3

The Signs of the Second Advent.

BY THE REV. JOHN CUMMINGS, D. D., ENG.

(Concluded.)

ANOTHER feature of the times that will precede the last day, will be great activity on the part of Satan. That activity shows itself now in a thousand shapes: sometimes Satan appears as an angel of light, in all the splendors of the archangel fallen; sometimes as he is. In all his efforts, however, he combines the wisdom of the archangel with the malignity of the archfiend. He seems now as if dreading the everlasting fires in which he must soon live, and suffer, and is, therefore, anxious to attain a footing in some nook or corner of the globe where he may stave off, if not for ever, at least for a longer time, the great judgment which he knows must ultimately overtake him.

We see another symbol of the last days in the rank systems of error that grow up about us. Germany and America are overrun with fanaticism of the most hideous description. Even England is not without its fanatics; and as religion becomes more earnest in the hearts of the few, fanaticism will become rampant in the hearts of the many. Men can never be without a religion. They must have a religion of some sort.

We may expect also in the last days, and immediately prior to the advent of Christ, great and awful judgments, as our Lord himself has predicted, and tribulations such as have not been even since the world began. The signs of these loom in the distant horizon. I showed you some of them in the pestilence that fell upon the vegetable world—in the crashing that sounded through the length and breadth of our commercial system within the last few years, the remains of which are now visiting the respectable tradesmen of our country, like the mists that settle first on mountain heights and then descend to the valleys that lie around them: we see it in the state of things across the Channel—all society fermenting and ill at ease. There is not a nation of Europe that does not deprecate war, but there is not a nation of Europe that does not place its hand upon its sword-hilt, and hold itself ready for war. Preparation for it is laid down as a duty. "Men's hearts failing them for fear of the things that are coming on the earth," is literally true. Hence that profound thinker, whose biography has improved so many—Dr. Arnold—made this remark, and it is striking as coming from so severe and disciplined a mind as his: "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming; times are coming in which the devil will fight his best, and that in good earnest." He was no fanatic who said this, but a man of a calm reflective mind.

Another sign of the near approach of the advent of Christ will be the spread of knowledge. Daniel gives us this indication when he says, "Many shall run to and fro, and knowledge shall be increased." Do we not see the signs of this around us? A century ago, if a man made a discovery in science and art, it was likely to be his fortune; but now, if one makes a discovery in chemistry, in science, or in any department of knowledge, on which one would have staked a fortune in former times, he will find that a discovery made in 1848 is superseded by a more brilliant one before the year has closed. We see steam running and executing the errand of man, and carrying five hundred at once at the rate of fifty miles an hour! Man has made the greatest approach to the power, though he has not made a correspondent approach to the holiness of God, when he takes the lightnings and make: them carry his messages. How true is it that many run to and fro, and knowledge is increased! We have explored the depths of the ocean, and searched the caves of the Alps; the march of intellect is the name with which the present age has christened itself. Not that we Christians should fear. Let that chemist work in his laboratory; encourage that

astronomer, who spends the night in cataloguing groups of stars; let that mathematician pore over books, and waste the midnight oil; let that schoolmaster prosecute his work; let all men work hard, and work constantly, they are unconsciously under an impulse of which they see not the end. That impulse is a divine one; they are opening channels for the gospel; they are decking and dressing those handmaids that are to accompany the bride when she meets the Bridegroom; they are lighting new altar-candles, and polishing new gems for his temple; it is the rush of the waves of science, and literature, and knowledge, that roll onward and upward to the presence of the everlasting throne, there to reflect the glory of Him that made them, and the riches of Him who is throned upon the very riches of the universe itself; and as if it were a forecast light of this blessed result, every discovery contributing to show the truth and the harmony of the gospel with the facts of the universe. For instance, when we are told, in that very unphilosophical book, "Vestiges of Creation," that there is in a certain part of the firmament a mass of nebulous matter, and that the nebulous matter gradually forms itself into a shape, till, fully developed, it becomes a greater orb, a world in our planetary system; Lord Rosse turned his telescope to the alleged nebulous matter, which was said to be proof positive that worlds were made without a maker, and he discovered that instead of being unmade embryo worlds, it consists of clusters of stars, or worlds already made, and larger than our own. Science is one of those which will outlast the Millennium itself, as the interpreter of the book of nature. When I look up into that spangled and illuminated sky—when I look at those countless altars that burn perpetually, and when by their light I see star beyond star, and planet beyond planet, and when I have viewed by the most powerful telescope the remotest stars of our system, and when I find that those remotest stars are but the sentinels and the outposts of that mighty host that lies scattered throughout the plains of infinitude, silently hymning perpetual praise around the throne of Him that made them, and giving glory to him that lighted them up with all their splendor, I see in these the indisputable evidences of deity, and I am constrained to pity the man who can speak of a creation without a Creator, as I am constrained to pity the man who can think of such a revelation as that of the Bible without the recognition of God as its revealer.

Let me notice another evidence of the nearness of the Saviour's approach in the present day, and that is, increased missionary enterprise began to be carried out during the outpouring of the vials with augmented energy. All the great missionary Societies are the offspring of the last fifty years. The Baptist Society arose in 1792; then came in succession, like mountain peaks, catching successively the rays of sunrise, the London Missionary, the Church Missionary, the Church of Scotland schemes, and the Wesleyan Missionary societies, all of which fulfilled that Apocalyptic picture of the angel flying abroad with the everlasting gospel unto all the nations of the earth: and what does Christ himself say? "This gospel of the kingdom shall be preached unto all nations;" for what purpose? Is it said, to convert them, and then shall the end come? No: "this gospel of the kingdom shall be preached among all nations for a witness;" and what then; and "then shall the end come." Now the Bible has been translated into the tongue of every nation, and the gospel has been preached to every people. At length, China, which stood out so long, has been stormed by the soldiers of the gospel, and the Christian banner has been unfolded in the midst of it. The event that follows is the advent of Christ.

Another sign of the approach of our Lord is the apathy and unbelief that shall be felt with regard to it. One of the signs that Christ is near is the fact that even Christians will explain this nearness away. There is no one thing stated more fully or more frequently in the word of God than this, that, in these last days, men

shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." "When they shall say, Peace and safety; then sudden destruction cometh upon them." Is not this what men are saying now? I doubt not some will retire from this hall and say, "What folly and fanaticism we have heard! we cannot believe a word of what he has said." Well, if you like, reject all my views of Apocalyptic chronology—reject all my historical explanations; but at least do not reject this, that Christ, who died upon the cross, will come, and when ye think not, and reign, wearing his many crowns, and sit on his glorious throne. Look for him, and the same Christ will come again, the Husband to the widow, the Bridegroom to the bride.

When I think of what succeeds the time when he does come, I can scarcely realize that glorious Sabbath which will overspread the earth! that noble song which will be heard when the saints shall sing together, Holy, holy, holy, is the Lord God of hosts! What a flood of beauty, magnificence, and glory will roll over this now shattered orb, like the countless waves of an illuminated ocean; illuminated by Christ, the great central Sun, around whom all systems revolve, and from whom all beauty comes. And, my dear friends, if there be the least probability in what I have said, that Christ is at hand, is it not our duty to pause—to ponder, to search if it be so? When men heard that there was a new star somewhere to be detected in the firmament, there were some thousands of telescopes every night directed to the skies, and countless star-gazers searched, if, peradventure, they might discover it. My dear friends, a Star comes, brighter and more beautiful than any other, "the bright and morning Star," too long concealed by clouds which are about to be chased away; why should not our hearts look for him? why should not the believer, who has shared in the bitterness and in the blessings of his cross, pray and pant for him, if, peradventure, he may share in the splendors of his crown? Is not the Lord welcome as he is dear to us? Crushed and bleeding humanity, under the suffering of its thousand wrongs, cries, "Come, Lord Jesus." The earth weary with its groans and the sobs of its children, cries, "Come, Lord Jesus." The persecuted saints in Tahiti and in Madeira, in the dens and caves and solitary places of the earth, cry, "Come Lord Jesus." And, surely, many a heart in this hall, that has been warmed by his love—that has been refreshed by his peace, and sanctified by his grace, shall likewise raise the same cry, "Come, Lord Jesus;" and the sublime response will descend from heaven like a wave from the ocean of love overflowing men's hearts, "Behold, I come quickly." As in some great and populous city, the train comes thundering along uninterrupted and unobstructed to its destination, so I believe Christ will come in the chariot of the gospel; right through the traffic, and the arts, and the sciences, and the literature of the world; all things giving it an impulse, and none presenting an obstruction.

(For the Herald.)

Letter from J. Litch.

BRO. HIMES.—I herewith forward a sketch of my Western tour:

May 25th, 1854.—Left Philadelphia at 10 P.M. The place of destination being Mansfield, Richland county, O., where I have an appointment for Sunday 28th inst. Distance from Philadelphia to Mansfield 525 miles, time 24 hours. How wonderful has the providence of God provided facilities in these last days, for "swift messengers" to "run to and fro" for the increase of knowledge! The wildest flights of fancy, a few years since, scarcely came up to what is now stern reality, and every day experience. My prayer and the most earnest desire of my heart is, that the Lord may render this journey a blessing to his cause and the means of saving souls.

May 26.—To-day will be memorable for the great eclipse of the sun. Being in the cars, and travelling at the rate of thirty miles an hour with very short stops, did not witness the phenomenon, except the gloom that overshadowed the earth. The amazing skill and accuracy of the Divine architect is wonderfully manifest in such a phenomenon, predicted so long beforehand; and we are constrained to say, "In wisdom hast thou made them all." Certainly he must have determined the times before appointed, as well as the bounds of national habitations. And when his own appointed time shall come will change and fold up the heavens as a vesture, dissolve and renew nature, and restore to the rightful heirs the kingdom.

Arrived at Mansfield 10 1-2 P.M., in safety.

May 28.—Sabbath—Emblem of the "Rest which remains for the people of God." The Baptist church in the place being without a pastor, their house was kindly opened to us both morning and afternoon, where I spoke to an intelligent and deeply attentive audience. May the word be watered by the divine hand and produce abundant fruit. Spoke in the evening in the M. E. Church to a full house on the subject of spiritual manifestations, and the character and tendency of these teachings. Have been kindly received and hospitably entertained by brother Snyder and family. The Lord reward them for their kindness.

There are several in this and adjoining towns who are waiting for the consolation of Israel. No doubt but a faithful laborer would soon find abundant work and support here. Ohio was once a promising field of labor, but by the strange course of those to whose care it was left, has become greatly desolated so far as the Advent faith is concerned. It presents another evidence of the great need of care in holding fast the plain literal word of God. Will these wastes ever be revived?

May 29.—Left Mansfield at 12 M., for Rockford, Ill., and arrived there Wednesday, P.M., found brother J. Backus and other friends, and made arrangements for a meeting on the Court House steps, Thursday P.M.

June 1.—Brother Cummings arrived to-day from Ogle county in great bodily weakness, having just risen from a sick bed attack, of intermittent fever.

According to arrangement, at 6 1-2 P.M., we went to the Court House, and commenced by reading the Hymn, "We are living, we are dwelling, in a grand and awful time." After singing and prayer, gave out and spoke from Acts 17:6, 7. "These that have turned the world upside down, have come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is ANOTHER KING, one Jesus." The people soon gathered around and we had a large concourse, who listened with deep interest to a discourse on the Royal character of the Messiah, and the territory of his kingdom. At the close some who were strangers, manifested a deep anxiety for me to stop over the Sabbath; and gave encouragement that they could obtain the use of the Baptist church for the lectures. But brother Cummings having previously arranged for Friday evening and over the Sabbath, at Kishwaukee, we could not remain; so we appointed a grove meeting for Friday P.M., in the outskirts of the city, and after closing it, went to our evening appointment, ten miles distant. The grove meeting was not largely attended, it being at an hour, when many who were most anxious to hear, could not leave their work. But the season was interesting, and we trust the seed sown among some forty hearers will not be lost.

June 6.—Tuesday.—Last evening closed our meetings at Kishwaukee, having preached six times. Several circumstances contributed to prevent as full a hearing as the friends desired. Owing to brother Cummings sickness he had not been able to make as early arrangements as he otherwise would have done, and consequently the appointment had but a limited circulation. But notwithstanding all adverse circumstances we held our meeting, and we trust good was

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

HOME.

THE weary traveler from the hill-top sees
A little cottage rising 'mid the trees;
It fills his breast with hope, his heart with joy,
And pleasant songs his loosened tongue employ.
He now goes forward with a quickened pace,
While peaceful smiles light up his care-worn face.
But why this change? Will he no longer roam?
The cause is this—that cottage is his home.

So with the Christian as he journeys here,
And faith presents the "holy city" near;
The glorious vision makes his soul rejoice,
— In songs of praise he sometimes tunes his voice;
He hopes ere long to join the blood-washed throng,
To sing with them the new, redemption song,
And as the city shines 'mid heaven's high dome,
He oft exclaims—"That city is my Home."

J. M. O.

DEFINITE TIME.

It is well known by the brethren and friends who read the *Herald*, that I with others have been much interested in examining the late arguments which have been adduced to show that the Lord must come this year, (1854,) and that I have had considerable confidence in the application which some of our brethren made of the prophetic periods by connecting them with the events of A.D. 519 and 1809. Considering that the events recorded in history as occurring in 519, by the acts of Pope Hormisdas, and Emperor Justin, did in all probability mark the "setting up of the abomination that maketh desolate," (Dan. 12th.) which was to continue 1290 days, (years,) after which 45 days (years) was to bring the end, when Daniel and all the saints would be made immortal and enter upon eternal life.

It has appeared to me as well as to others, that the events of A.D. 519 were of sufficient import to lead us to hope that there was the point to start the 1290 and 1335 days, and that the events of 1809, when Napoleon took away the temporal dominion of the Pope, did mark the end of the 1290 days. But I could not receive this as infallible testimony, and consequently teach that Christ would come in '54, (as some have taught, and caused many to believe.) I still felt anxious to give weight to all that appeared like evidence in favor of its being so. But when men have taught that "the Lord must come in '54 or Christ's words fail," and that this was "the present truth," and "meat in due season," which we must preach or be of no service, and that "all who did not receive this message after hearing it," must be "the wicked" who "shall not understand," that "sinners must believe in '54 or not be converted," and much more of the same character, which has often been taught by some, and believed by many, I have been unwilling to receive or to sanction such doctrine, or to have it palmed off on the community as Christ's gospel, or as Adventism. And while some of us have endeavored to check such dogmatism, and to show that the evidence was not divine, but human, although the application of the periods was probably correct, it might possibly be incorrect, and although we would like to see our Lord and be delivered this year, we dare not say certain that we shall. Because of this position, we have been thought to be very dark and unfaithful unbelievers and opposers to time, and brethren and sisters who are not in the habit of criticising or of discriminating, are made to believe the issue between us, is something else than what it is. And because we fail to see that the 1260 began in 519 and ended in 1779, although we do believe the "great tribulation" ended prior to 1779, yet we do not learn that the tribulation was to be 1260 years, although the saints were to be in the hand of the little horn 1260—and they were to be trodden down forty-two months, (ruled over). And as we are not able to see the propriety of the use they make of Matt. 24:15, applying it to A.D. 519, although we read Daniel and think we understand him, and think also that Christ told those who were to "see the abomination . . . stand in the holy place," to "understand" and to "flee," this wisdom was for them more than for us. While we reject the false application of the cry of the waiting of Hab. 2:1-3, because we know there have been four time cries,

and four time chants (many of our brethren newly come to the faith do not know these facts) and as we reject such fables as the proving the day of Christ's coming seven days before it comes, and mercy close at that point, and that we cannot watch until we know the day, and that we must not work this year, must sell all, and get rid of all, or not be saved; that if we look for Christ now, we are disappointed every day, &c. &c.; and because we preach the word of God which expose these fables, and others, and preach that the Lord may come this year, and probably will, as all the signs are past with six of the seals, six of the trumpets, and six of the vials are past, the three unclean spirits at work, and the probability that the 1335 days end here, we have received many unchristian and hard names, and some cold and improper salutations, which we hope grace will enable us to endure for the Lord's sake, without retorting or striking.

But to conclude, as I said, I looked with interest to the ending of the periods, or to the time when the 1335 days (years) would end, provided our calculation was right, being convinced that the Lord would certainly come as early as June 10th, this year, if there was any virtue in the arguments which have been made and published in the several books and papers, together with the late chart arrangements, starting the 1335 and 1290 days in 519. But that calculation and all the expense and labor attending it, has failed, so far as obtaining any light on the definite time of the end is concerned, yet we do not question but what both good and evil have, directly or indirectly, grown out of the excitement produced by it. God can cause our weakness and imperfections to be turned to good account, and doubtless he often does.

Some of our brethren who are not accustomed to criticise, nor to reckon accurately, do not see that the time on which they have rested with the fullest confidence is out, and when we speak of it, they talk as though they had been taught something that they cannot explain, nor even understand, and only use "1854," and "this year," as the time definite, and certain, claiming the whole year for the argument, and because 1854 has sounded from the living speaker to their hearts so often, and with such positiveness, and their eyes have so often gazed upon the figures 1854 while they associated with it all the realities of the day of the Lord, the blessings of immortality in the kingdom of God. There seems to be a charm connected with this as though there was virtue in the year; even the sound of 1854 produces a thrill of joy. I do not blame any for this, but this should not be relied upon as evidence in an argument. Brethren and sisters should not be suffered to be deceived in this way. Time arguments rest upon figures arranged in accordance with facts; and thus our brethren have relied on the many historical facts of A.D. 519 to establish the commencement of the 1290 days, and to prove that this was the true time. The year 1809 has been well looked after, and many histories carefully examined to see when the dominion of Papacy was taken away. In this investigation, eighteen witnesses from various histories have been brought upon the stand, and all testify that the dominion of Papacy was taken away by Napoleon May 17th, 1809, (see historical extracts by F. H. B.) who on that day "issued his famous decree at Vienna, which declared the Papal dominions united to the French Empire," which decree was made effective by hoisting the French flag on the Castle St. Angelo of Rome, in place of the Papal flag, on June 10th, 1809. This has been the foundation of the argument, this the evidence relied upon that the 1290 years ended 1809, and 45 years more of the same chain of time would end A.D. 1854, June 10th. That time is past and the dead are not raised, yet we should be watching, for the Lord "is near, even at the door." But say some, "If the 1335 days had ended the Lord would have come." Yes, I believe it. "Well, where is the failure?" We have not yet found the point to start the 1290 days, and to end them, or we do not apply them to the right power. While some of our brethren begin to see this as it is, they inquire "why the ministers do not see it," and ask, "why they continue to argue and write from this evidence, that the Lord must come this year?" Some say, "If this be so, you make them out to be dishonest." No, this is not our work, we do not know how much light or knowledge, nor how little ability and fore-sight our brethren have. The Lord knows about that. They may be blinded by "a zeal not according to knowledge," and we are not to be their judge. "But why do not some of the brethren write in the papers, and show the nature and end of this argument." Say some, "I don't want to be deceived, I want the truth." Brethren have done so, and the paper

you take does not publish them, but the other papers do. "But does not Christian honesty require that they publish the true basis, and issue of this matter?" The Lord must see to that. We think that the medium through which so positive a position has been advocated, which has now proved a mistake, should be the first to admit this mistake and guide the minds of that portion of our brethren and sisters who look to them for instruction, to a more permanent basis on which to stand, and daily look and watch for the Lord, while they labor for the salvation of men till he comes. O, brethren, do not be found sleeping. I rest myself
I. C. WELLCOME.
Hallowell, June 21st, 1854.

GOD.

If the Scriptures, in condescension to our capacities, compare the Deity to a rock, a fortress, or a tower, I may perhaps be allowed to say, that God is like a most highly interesting and valuable book, with an endless number of chapters, each successive one more interesting than the former. We can learn of him forever, and be more and more delighted with him. Ever attractive, good, wise, great—perfect and infinite. O, the infinite perfections of God! Happy is the man who has "set his love" upon him. (Psa. 91:14.)

"A Deity believed, is joy begun,
A Deity adored, is joy advanced,
A Deity beloved, is joy matured."

Those who truly love, have no home but with each other: for "home is where the heart is;" and a wilderness, with each other's presence, is more desirable than a paradise without it. So may and must be our love to God. We must have hearts that will not be desolate when the dearest objects are gone, if he is not. Madame Guyon declared that the gloomy walls of the Bastille, where she was imprisoned for the sake of Christ, fairly shone with the presence of God. And the martyr Bradford, when cast into prison, said, "I thank God more for this prison than for a palace, and more than for any pleasure I ever felt; for I have found God here as I never found him before."

God, and his attractions are so infinitely greater than the attractions of any created being, that, in illustration, the superiority of the ocean to a single drop, is no adequate comparison. "Believe in God as in the sun—and lo!
Along thy soul morn's youth restored shall glow."

God is ever new and interesting, to the mind and heart, in the contrast and endless manifestation of his adorable perfections, by the great and golden mine of his word; by the illumination of the Spirit; by the volume of nature, with its infinite number of leaves and lessons, in great beauty and vast variety; and by the ever changing kaleidoscope of his providence. For "there is a special providence even in the fall of a sparrow," and there are "Lessons in the leaves, books in the running brooks,
Sermons in stones and good in everything."

And God is a living reality, in comparison with whom all things else are but shadows—shadows of himself. He is present with us at all times as no other being can be; has more tender love to us, and more wisdom to impart to us, and more power to exert for our protection and happiness—yea infinitely more than any and all other friends, and why! O why! will not the children of men set their affections upon him, and leaving all others, cleave only unto him!

"O, could I speak the matchless worth,
O, could I sound the glories forth,
That in my Saviour shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

Soon the delightful day will come,
When our dear Lord will take us home,
And we shall see his face;
When with our Saviour, brother, friend,
A blest eternity we'll spend,
Triumphant in his grace."

O that his "appearing and kingdom" might quickly come! And Alleluia! for it is "nigh even at the doors!"
A. M.

Montgomery (Vt.), 1854.

LETTER FROM SAMUEL R. GLENN.

BRO. HIMES:—Varied and checkered are the scenes through which the Christian has to pass while travelling through this world of sin and woe. Sometimes the mind will become so taken up with the things of this life, in laying plans for the accumulation of property in this world, that we almost forget that the world "with all its gaudy show, with all its allurements," must soon pass away, and give place to a more real and a more substantial state of things. These reflections are well calculated to buoy us up and make us rejoice

in the hope of the glory of God. The belief that our Saviour will soon come, is indeed consoling to the Christian. It is like an oasis in the desert, it is like water to the thirsty soul. For what event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world where every man's hand is seemingly against his brother, and the beginning of a new creation or order of things in which we as Christians hope to participate. New heavens illuminated with an unsetting sun of ineffable splendor, a new earth surrounded with a pure atmosphere filled with unfading freshness, sweetness and beauty. Animated too with Natures immortal King and his saints, where sin and sorrow and death will be felt and feared no more. Who would not gladly exchange a sin-emaciated face, a shattered constitution sown thick with the seeds of death, for an immortal frame, an earth filled with innumerable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face, with a thousand mountains and valleys, for a new earth never to be trodden by the foot of sinful man, or marred by the unsanctified touch of a rebel, through the ceaseless ages of eternity. Oh, happy day! Oh, glorious hope. If I never see you again in this world my brother, I hope to meet you where parting will be no more forever. Go on in your mission of love and mercy. Warn a sinful world to prepare to meet their Judge, for "notwithstanding I have no faith in the new time theory," we shall ere many years see the King in his beauty. In conclusion, we would say:

"Oh, land of rest, for thee I sigh,
When will the moments come,
When I shall leave the unhallowed ground,
And dwell with Christ at home."
As ever, your brother in the blessed hope.
S. R. GLENN.

Cooperstown (Ill.), July 1st, 1854.

Letter from R. Hutchinson.

BRO. HIMES:—Your visits to Canada East have been of great service to the Advent cause. I believe you have the unqualified confidence of all in this field of labor. And should the Lord tarry, I hope you will frequently be among us, and especially at our next conference.

Allow me to say, that I approve of the plan which has been adopted for the building of an Advent chapel in Boston. Some have thought that the scheme seemed to put the Lord's coming in the distance. But why? The great, the only object of the plan is to secure a place in which the doctrine of the speedy advent can be taught. And while we are watching and waiting, we are to be working. "Occupy till I come," says Christ. And if the Gentile Christians in primitive times administered of their "carnal things" to meet the wants of the cause in Jerusalem, from which they had secured "spiritual things," so the friends of the Advent cause abroad may very appropriately invest their money for the maintenance of the cause in Boston, which may be considered the Jerusalem of the Advent cause in America. At any rate, it is quite as proper to invest something in this laudable undertaking, as it is to invest means in railway speculations, and such like. I hope the shares will all be soon taken up, and the building go forward.

I am, dear brother, yours,
R. HUTCHINSON.
Waterloo (C. E.), July 6th, 1854.

Letter from P. V. West.

BRO. HIMES:—It is a gratification to think that we have discharged one more obligation devolving upon us, in sounding the alarm of our soon coming Judge, to those revelling in the sins of the age.

Agreeable to announcement, our meeting was held at North Sutton. It was very well attended, and a general interest was manifested with the exception of a few of the more selfish who saw fit to stand aloof. On the Sabbath there was a crowd indeed, but the services were revered; and the preaching was listened to with apparent interest. The subjects listened to were timely, and the great subject of our soon coming King was brought before the people in a plain and impressive manner. The first Advent, the fall and recovery of lost man, and the inheritance, in a word, all the leading doctrines connected with our hope, were set forth to the largest crowd, that ever was seen of a religious character in our part of the town. We think that the meeting will not soon be forgotten, and we trust good was done in opening the eyes of the blind, and of leading them in a way that they had not known. To God be all the glory.

The meeting was held where the people have but little knowledge of our hope, and in proportion as our views are understood, prejudice gives way, and there is a willingness to hear.

The brethren have been called to pass most se-

