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THE SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

BOSTON, APRIL 19, 1843.

Little Horn Prevailing.

Dan. vii. 21, 22. "I beheld and the same horn made war with the saints and prevailed against them: until the Ancient of Days came and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom." In these last days, when thousands are aroused from their slumbers by the Midnight Cry, the following question is often asked—If the Papal power lost its dominion over the saints in 1798, how does it make war and prevail against them at the present time?

In throwing light upon this point, I would direct the attention of the inquirer to the Sandwich Islands. With the mission in those islands many have felt a deep interest—they have watched with joyous hearts their prosperity, and they have mourned as they have witnessed the inroads of the Man of Sin among these islands. A brief statement of the introduction of Papacy into those isles, and the assistance which has been rendered them by the French there, and at other places, will show in part, how the little horn now makes war and prevails against the saints.

The following is compiled from the Missionary Herald of 1840, March No. From that periodical it appears that those isles were free from papacy until 1826. In that year three papal ecclesiastics and six seculars, sailed from Bourdeaux in France, and arrived at Honolulu in the summer of 1827—the chief ecclesiastic however, having died on his passage. The government was unwilling that they should stop on the islands, but the Captain of the vessel made it appear that he was short for provisions, and in view of this, they were permitted to tarry. The priests devoted themselves to the study of the Hawaiian language—while the seculars labored as mechanics. Near the close of 1831, the principal men of the islands discovered that their influence had been very injurious, and the government of the islands deliberately determined to send them away. A vessel was prepared, and the two priests were carried to a port on the coast of California. For about five years the islands were freed from their pernicious influence. In the spring of 1837, they returned in a British vessel to Honolulu, but were compelled by the king of the islands to leave in the same vessel. It seems that this greatly enraged the little horn that has eyes like a man: But what could be done? He had no armies at his command: He had lost his dominion over the saints, so that notwithstanding the islanders were disposed to reject him, he could not wear them out. In this dilemma he looked to the king of France for aid, and it was not in vain. In

about two years after the priests were compelled to leave in the same vessel that brought them, the French frigate L'Artemise, sailed for the Sandwich Islands, and in the month of July, 1839, cast anchor in the harbour of Honolulu. The commander of the frigate, Capt. Laplace, addressed a manifesto to the king of the islands. A few extracts will show that the king of France had espoused the cause of the pope. In the commencement of the manifesto he says, "His majesty the king of the French, having commanded me to come to Honolulu, in order to put an end either by force or persuasion, to the ill-treatment of which the French have been victims at the Sandwich Islands, I hasten, &c. &c."

1st, Capt. Laplace was sent by the king of France.

2d, The object was to put an end to the ill-treatment which the French, (Catholic priests,) had been victims at the Sandwich Islands.

3d, It was to be accomplished by force or persuasion. If the king of the islands would cower before him, and suffer Romish priests to sow the seeds of death in the islands, he should not be harmed; but if he should refuse, Capt Laplace declared "war will immediately commence." In this manifesto, Capt. Laplace speaking of the French says, "they will comprehend that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to repel under this absurd pretext, the French from this archipelago, was to offer an insult to France, and to its sovereign." Those that had been expelled from the islands, were expelled because of their pernicious influence, and not because they were Frenchmen. The king of the isles saw that they were corrupting the people, and as a friend to the people that he governed, he banished them from the isles. Capt. Laplace speaks of the French being banished; there were but two banished and one of them was an Irishman. The truth is this, they were both Catholic priests, and to expel them as such "was to offer an insult to France, and to its sovereign." After stating the grievances of France, he proceeds as follows: "Consequently I demand in the name of my government."

1st "That the Catholic worship be declared free throughout all the dominions subject to the Sandwich Islands, &c.

2nd. That a site for a Catholic church be given by the government of Honolulu, &c.

The third article pre-supposes that the king of the islands had Catholics there in prison, and demands their liberation. (This was untrue, the Catholics had not been imprisoned by the king of the islands.)

4th. That the king of the Sandwich Islands deposit in the hands of the Capt. of the L'Artemise, the sum of \$20,000 00 as a guarantee of his future conduct toward France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

The fifth article required that the treaty signed by the king of the isles, with the

\$20,000, should be conveyed on board the frigate by one of the principal chiefs of the islands, and that the batteries of Honolulu salute the French flag with twenty-one guns, which should be returned by the frigate.—"These" said Capt. Laplace, "are the equitable conditions at the price of which the king of the Sandwich Islands shall conserve friendship with France."

At the same time an official letter was addressed to the British consul, affording protection to him and his compatriots on board the frigate. A similar communication was addressed to the American consul with an addition, of which the following is a part. "I do not, however, include in this class the individuals, who, although born it is said in the United States, make a part of the protestant clergy of this archipelago."

This language shows plainly that the king of France had no sympathy for the protestant clergy—no protection for them in time of danger. On the other hand he had espoused the cause of the pope, to make "war with the saints." The king of the islands complied with the unjust demand of the French government, and on the 17th of July, 1839, a treaty was signed by the king of the islands and tracts.

1st. "The French shall be protected in an effectual manner, in their persons and property by the king of the Sandwich Islands."

2nd. "No Frenchman accused of any crime whatever, shall be tried except by a jury composed of foreign residents, proposed by the French consul, &c."

3d. "French merchandises, or those known to be French produce, and particularly wines and eaux de vies (brandy,) cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem."

These extracts show that the treaty signed by the king of the islands, not only secured protection to Romish priests, but it secured the importation of ardent spirits, which is one of the most efficient means that the Catholics have used at the Sandwich Islands, to lead souls astray.

In the annual report of the Sandwich Island mission, published in the Missionary Herald, of 1842, pages 95, 96, we find the following:

"The assiduous efforts of the papists to gain a footing have not failed of success, painful to every benevolent mind. Their motto appears to be death or victory. Their plans are deeply laid, and their resources probably large, besides the fact that at the present, they are backed up by a French consul in the name of his nation."

The king of France does grant the pope aid in other parts of the world, as the following will show. In a letter from Doct. Grant, to the Missionary Board, published in the Missionary Herald of 1842, page 459, speaking of the papists among the Nestorians, says, "who stand ready to penetrate the Nestorian, the moment existing obstacles are removed,

supported by a new French consul, and with overtures in which they confide to bring over the whole church to the papal see."

In another letter from the same place, (Mosul,) published in the Herald of 1842, page 497, we find the following:

"The papists appear to be concentrating their forces upon this region. The French consul who has recently arrived is a bigoted papist, and acknowledges that the great object of his coming to Mosul, is, to protect the papist and the cause of the Roman church."

In the Missionary Herald of 1842, page 52, we find the statement of a pious lady residing at Bagdad; speaking of Catholicism she says, "The Roman Catholics carry the day in every way. There are many priests who have been educated at the propaganda at Rome, possessing all the subtlety of Jesuits. The French consul supports them and fights for them in all their mundane concerns."

The above extracts show how the little horn now makes "war with the saints."

The Papal power not only makes war with the saints by the sword of the king of France, but by its craft. In the Missionary Herald of 1841, pages 357—359, we find the following:

"Since the triumph of the French over the Sandwich government in July, 1839, (this was in behalf of popery,) the moral aspect of things at the islands has been deepening with gloom. The repeal of the law prohibiting the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article. * * * The consequences were disastrous. The formerly quiet town of Honolulu, became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many men, the vortex, and were cut off. * * * By the most deceptive arts they (the priests,) are enticing to their embrace this simple people. * * * Their most efficient coadjutor is alcohol under the names of brandy, gin, wine, &c. This is the spirit which accompanies them to these islands; and this is the spirit which aids them in their work of converting the natives."

In the Missionary Herald of 1842, pages 345—349, we find a description of the character of the Romish priests in the Sandwich Islands. "They use their wiles, throw open their yards and their doors—spread them with good things, and invite the children to eat with them, and then ask them if I ever treated them in this way. And when they are riding on horseback and chance to behold a group of children by the way, they will dismount and take up some of the smaller ones and put them on their horse and give them the privilege and pleasure of riding a short distance, and then ask them if I ever showed them such kindness."

After the inhabitants of the islands had acquired an appetite for intoxicating drinks, they commenced manufacturing them as the following will show.

"Some of the people soon commenced fermenting articles of intoxication, such as apples, melons, potatoes, sugar cane, tiroot and awa; from all of which they intoxicated themselves, till not less than two thirds of the entire population of the two districts in this station, had been repeatedly inebriated."

The priests inculcate the following sentiments.

"Rum and awa drinking are no fault.

"Adultery becomes a fault only when detected. Gambling—card playing—horse riding, &c. are not criminal on the Sabbath. These last have been done by the priests themselves, in order to show that they are not sins."

The priests ingratiate themselves into the affections of the people by making them presents, pictures, beads, articles of clothing, &c. This however, is not the only means that the Catholics have in operation to purchase the affections and services of mankind, as the following testimony will show. It is taken from the Missionary Herald, 1842, page 497.

"Two thousand francs have recently been sent here (Mosul,) from a papal society in Lyons, for distribution among Independent Nestorians, and three thousand more for the villages around Mosul. It should be remembered that this is not for the support of missionaries, but to be distributed as BRIBES among the people."

TO BE CONTINUED.

Letter from Maine.

DEAR BRETHREN HIMES and BLISS: I believe with the Apostle that the end of all things is at hand—I desire to be sober and watch unto prayer. The doctrine of the second advent of our Lord, is a blessed doctrine to my soul. It is what I perceive and fully believe to be plainly taught in the bible—and were there not a prophetic number from which calculation could be made, I should be drawn to the conclusion that we are now living on the last crumbling sands of time, from the fact that we are so far down the stream of time designated by the divided state of the Roman kingdom; also, that the gospel has been preached in all the world, for a witness unto all nations; and that a thousand years have about expired, which Bishop Usher would have shown had he not made a mistake of 153 years from the death of Joshua to Samuel the prophet. Again there never was a time when the blessed bible was so clearly understood; the vision is made plain, that he that reads may run—never such an increase of knowledge. Again earthquakes in divers places, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Again never such a time of strengthening the hands of the wicked, by the cry of peace and safety. Never did evil servants not only say in their hearts my Lord delayeth his coming, but resort to such means—and beat or smite their fellow servants, and eat and drink with the drunken as now—never such caricatures, such mocking and scoffing at the idea of the return of our heavenly Nobleman. Brethren, seeing all these things according to God's immutable word, may we not, indeed, look up and lift up our heads, for our redemption draweth nigh. I find that some of our dear second advent friends have had, and probably may still have, their minds on some particular month and day when our Lord may come. I have thought myself that inferences might be drawn from the scripture to favor his coming the first part of the year, but not strong enough for a full reliance. I find that the prophetic periods, or numbers, all that bring us down to 1843, have no fractional parts, such as hour, day, month, as was the case in Rev. ix. 15; on which brother Litch gave an exposition some two years before events, prophesied of, proved his exposition true to the very letter. Therefore,

as the year is only brought to view in prophetic vision, I think no satisfactory calculation can be made on the month or day. But glory to God, I should not be surprised if we should see the sign of his coming at any moment. Therefore, beloved brethren, let us give up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ. I will just say, to the praise of God, that he has wrought a great work in this town, and also in Wakefield, N. H. through the instrumentality of faithful laborers in the second advent cause. Where the preaching of the world's conversion, Jew's return and the like, had lulled both church and people into a stupor, that nothing apparently would awake, but the blessed doctrine of Jesus and the resurrection.

Your's in hope of heaven,

DANIEL WALDROW.

ACTON, ME., April 7, 1843.

Letter from Illinois.

MY DEAR BROTHER,—You will pardon me I am sure, when you see my object is, the advancement of the all-absorbing cause of the glorious advent of our Blessed Redeemer at hand.

I was sent to this state seven years since by the American Bible Society, as agent for Illinois. I labored in their service between four and five years; at the end of this service, I took an agency for the Baptist Illinois State convention one year.

Some three years since, I read a book written by William Miller, but with little interest, as I did not, from the hasty perusal, comprehend its import. Last fall I providentially listened to a lecture on the second advent by William Clark, a lay brother of the presbyterian church who had been to Boston. My curiosity was excited, and I procured a copy of Miller's Lectures and commenced a candid examination.

On reading the third lecture my mind received convictions. I then examined the numbers in Daniel's visions, pen in hand; on this part I spent three days before I could fully comprehend the whys and wherefores—at length all was clear—and here, my dear brother, came my trial. If I believed so important a doctrine, how could I withhold it from my perishing fellow men? And yet could I breast the storm? A most solemn and critical pause ensued. Could I bear the frowns, the sarcasms, and contempt of my brethren, and especially my brethren in the ministry?—They were near and dear, but God enabled me, I trust, to feel that the Saviour and his cause were far more precious than all the world beside. Never before did I feel that I could die for the Saviour and his precious cause. Never before could I comprehend how primitive disciples felt when they were willing to suffer martyrdom for Christ's sake.

At this time I knew of no minister in the state, favorable to the doctrine of the second advent nigh at hand. After my first effort I was extremely happy—I felt that I had acted worthy of that dear Saviour that had suffered so much for me. I was astonished, too, at the power that seemed to accompany the word preached. I have often remarked since, that people listen from one to two hours, as if (as a brother remarked,) "they were nailed to their seats."

The Lord has now given me two excellent efficient brethren in the ministry to strengthen

my hands, and finally, the whole country in this region is alarmed; many believe, and sinners are being converted under the sound of the Midnight Cry. I saw last week a brother Pease from your city, who gave me some handbills and books—a brother Brunson from Rochester, N. Y. in company, sounding the alarm to all. I live five miles from Upper Acton. Upper Acton is the location of Shirtleiff College. At this place I obtained liberty to lecture with some difficulty. Being a member of the church and an owner in the house—otherwise I should, no doubt, have been shut out. I think I may say the cause is rapidly advancing in this vicinity.

A few remarks more and I have done. I have had the privilege through the kind liberality of friends, of reading the Signs of the Times, father Milner's and some other works, which have been of great benefit in strengthening, and preparing my mind for the great work before me.

I have often thought it would be a great consolation to meet those dear brethren who have labored so prominently in the cause. This, however, I shall not probably be permitted to do till our Redeemer comes "in his own glory, and his Fathers, and the glory of the holy angels."

I feel very thankful for the instruction I have received from brother Miller's writing, and the writing of others. I read the prophecies with much more pleasure than formerly. And now my dear brother, may the Saviour guide you into all truth, and sustain you amidst all your arduous labors till his appearing. I am yours very truly, "looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ."

R. KIMBALL

P. S.—Our brother Clark lectures to very good acceptance, and has been the cause, under God, of waking up the whole region.—How much good can even a lay brother do if faithful. I have heard of a number of ministers of late who are about convinced. The Midnight Cry *must* and *will* be made, for the mouth of the Lord hath spoken it.

UPPER ALTON, February 21, 1843.

Letter from G. S. Davis.

DEAR BROTHER HIMES,—I gave but little attention to the subject of the second advent, when brother Miller's lectures were first published, for this reason, that many of the clergy opposed it. But I could not feel satisfied, as the most of their arguments consisted of *unbelief*. And believing the Bible our chart, which would show us plainly when we are near the port, I commenced in good earnest to search the Bible for myself, the more I read and compared scripture with scripture, the more I was convinced of its truth. I made use of all the means I could for correct information. I read my Bible with many prayers and tears; and was in June last fully convinced of its truth. I received then a license to preach, and began in some places to sound the Midnight Cry. In September, 1842, I took the charge of a circuit for a few months. I endeavored to lecture some on the subject, but had a man-fearing spirit and lost much on that account. I gave up the charge of the circuit in February, and have endeavored from that time to devote myself wholly in sounding the Midnight Cry.

I meet with considerable opposition, many that profess to love the Lord cannot endure it,

I question their love, many think they shall be much better off before he comes. Brother F. cries out, it is all speculation; a collection was taken up somewhere for something he does not know. (This is an argument.) Brother W. knows nothing about it and, of course ought not to say anything; he is to be pited, as a watchman on the walls of Zion in this enlightened age. Brother J. has no faith in Millerism, and I do not know as he has in anything else. It is a fact, those that are willing to hear the doctrine are generally the most devoted; and those that believe it are living souls. In many places it is received, and those that believe it declare publicly, that they feel as if they were newly born of the spirit. The work will prosper, thank God, it must prosper. And I hope and pray that our clergy may attend to the subject immediately; their flocks are looking up to them expecting to receive much, and get little. O Lord save me from such a responsibility.

Yours in the expectation of seeing Christ soon.

GEORGE S. DAVIS.

CORNISHVILLE, March 24, 1843.

Letter from J. S. White.

BROTHER BLISS,—I have for a long time been astonished at the course pursued by the enemies of the second advent of our Lord.—There is no very marked difference between the world, and many professors of religion, except in some instances, the latter exceed the former in their manifest infidelity of heart, and disposition to scoff at the most solemn subjects. Such terms as moon-shine, fanaticism, humbug, nonsense, have become too tame for their purpose. They now say, it is the work of the devil, man of sin, has the mark of the beast, &c. &c. They call the believers in the Second Advent crazy, hypocrites, money makers, deceivers, disturbers of the peace. All this, and much more comes from those who profess to love the Lord. The readiness with which they hear, circulate, and seem to believe the thousand foolish stories, which they or others have put in circulation, is unaccountable, if we admit it possible, that they love the Saviour.

And where are our religious papers, so called? They have joined hands with the scoffers, in their hue and cry of *Millerism*.—Nearly all I have seen in the Christian Watchman and Reflector, in relation to the appearing of our Lord, has been such as the infidel would subscribe to, with this exception; he might have too much regard for his character as a man, to approve of all their sneering and scoffing. In one instance, at least, I believe this has been true. The editor of the Investigator, as I learn, refused to publish an article in relation to ascension robes, but the Watchman has since that inserted a letter from a professed minister of Christ, containing the same subject. But few weeks since we had in the above religious papers, a peace of the greatest scoffing and blasphemy, over the signature of "Country Pastor," that I ever heard or read from any known infidel whatever.—Surely we have fallen upon strange times.—What can the poor sinner think who is candid and somewhat concerned about his salvation? Above all, what must the Lord think of men professing godliness, and in high places? Is it not true, that the time spoken of by Peter, has fully arrived? "There shall come in the

last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" They cannot find any promise of his coming in the Old Testament; that part of the Bible, say they, mostly belongs to the Jews; and they tell us that nearly all the book of Daniel was fulfilled, when the Jews heard that *Antiochus* was dead; and the remainder, when the Romans destroyed Jerusalem. They find no promise in xxiv Math. that the Lord is yet to come; that, they say, was fulfilled in the calamities which fell on the Jews. No promise can they see in these words of Christ, "I will come again and receive you to myself." This, say they, is fulfilled when a Christian dies. In like manner do they dispose of almost every thing in the Bible, which relates to the coming and kingdom of Christ. They say the Lord will not come until a great many thousand years have passed away; and to prove this, they refer us to Isaiah, ii, 4.—"How he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now if they will look at the third verse, they will see that they are doing just what the Lord said they would do, in the last days. "And many *people* shall go and say" &c. This is a prophecy of what the *people* would say, and they are now saying it, and therefore, showing, that what the Lord said they would say, is now fulfilled. Now if they will read the sixth verse they will see that the Lord calls them soothsayers.

Though the above course is in itself to be regretted, yet it is resulting in good; for it is leading many who were once looking to a *world* to believe and practice, to the Lord, and to his word—to the law and to the testimony. Hence they are obeying the command, Isaiah ii, 22, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Yours for the truth,

J. S. WHITE.

NORTH WRENTHAM, April 1st.

Letter from Upper Canada.

The truth in Upper Canada prevails with many souls. Perhaps about 200 have turned to God in about two months past, under the labors of two of the weakest instruments. And among professors of religion the cry has aroused many a sleeping virgin. Dear reader, pray for us in this region, before you take your eyes off this brief article. The end is just upon us. A few instruments have been raised to help sound the midnight cry. To God and his Christ be the glory. Amen.

The Lord has blessed the labors of brother Huff and Devrell in this region. DANIEL CAMPBELL. DAYTON F. REED.

Bellville, U. C., March 17, 1843.

From G. W. Bates.

The Lord is with us in this place, more than two hundred souls have recently been converted, in this town. The whole region is moved, and some of those old professors, (who in every petition, pray for the carnal Jews to return to Palestine, because they are God's peculiar people,) are very fearful lest the people will think these extensive revivals are the result of sounding the Midnight Cry, so they pray longer and louder for the Jews, and repeat nearly all of the eleventh chapter of Romans. Yours in hope of seeing Christ this year.

G. W. BATES.

Winchester, March 31st, 1843.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, APRIL 19, 1843.

Predictions of the End in Days Past.

It is often said by the opponents of the advent, as evidence that the present is not the "Midnight Cry," that similar expectations have been frequently entertained in every age since the first promulgation of the gospel: and in proof, various dates are given when it is *said* such has been the belief.

It is however one thing to *say* that individuals entertained such views, and that it was believed in certain times long past: but it is another thing to *prove* by *ancient* books or records, that such was the *fact*. When any one asserts that a certain man at a certain period predicted a similar event, it is useless to attempt to disprove it; for to prove a negative is impossible. The whole proof of most of the instances adduced, of predictions of the end of the world, are based entirely upon mere newspaper *assertions*, a mere *say* so, being the only proof offered.

Now unless such assertions can be substantiated by indisputable proof, by reference to the chapter and verse of authentic histories, written in the times when those dates and persons can be authenticated, it will follow that no weight whatever can be attached to them. These considerations at once show us that but little confidence can be given to the greater number of the instances enumerated of such predictions. This reduces the actual number

of actual predictions which have been made at various periods and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world *before* the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in *time*, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in *this world* before the resurrection. The same was also held by the *Cocceians*, a sect founded by *Cocceius*, a professor of theology at Bremen in Germany, and who died A.D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events and not of the end of the world; so that the catalogue of such instances is still further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief; or at most had extended in a very small circle, and

were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfillment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private *impressions*. They have guessed, judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.

The above remarks have respect to particular predictions of the end, and not to the universal looking for the coming of Christ, which has been in all ages since his first advent till *these last days*. Our Savior commanded his children to live continually *watching* for his coming: and we find that in accordance with this injunction, his followers have from that day to the preaching of a temporal millennium, continued to live in accordance with such an expectation, without having their eye on any particular time. Even the twenty-third article of the Saybrook Platform, adopted by the churches of Connecticut, A. D. 1708, teaches us that we should "shake off all carnal security, and be *always* watchful," and "be *ever* prepared to say, come Lord Jesus, come quickly; and with this agree the Savoy confession of faith and the Westminster, which were the basis of the congregational churches of New England. Also Joshua Spalding, of Salem, who wrote in 1790, testified that before the great earthquake in N. E. many Christians were looking for the second coming of Christ; and with this expectation, they arose and trimmed their lamps. Many Christians were then in the exercise of faith like that related of the Rev. and godly Mr. P—, who, awakening from sleep, said to his consort, "My dear, the Lord has come; let us arise and go forth to meet him." Mr. Spalding further states, that he had the testimony of elderly people who were alive in his day, that they remembered when the doctrine of a temporal millennium was *first* preached: so that till the last century, Christians were continually looking for the coming of Christ, at any time; but this continual expectation is not to be classed with predictions of particular times for that event.

After deducting from the list of predictions in days past those which have reference to other events, were instances only of individual or a limited belief, or are not supported by reference to any work written at the time when such predictions are reputed to have been given, it will be found that the entire catalogue itself has almost vanished. Indeed it is doubtful whether more than **THREE** instances can be produced, well authenticated, where a particular period for the consummation has been a general belief. Viz. soon after the days of the apostles, in the eleventh century, and at the present time.

The primitive church believed that this world would terminate at the end of six thousand years from creation. St. Barnabus, Papias, Ignatius, Polycarp and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six

thousand years immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.

Again, at the end of the tenth century, a belief prevailed that when our Savior was crucified satan was bound, that the one thousand years of Rev. xx. then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon the army of Otho became unmanageable, and hid themselves in cellars, &c.

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will also fail, for never before has the belief been based upon an array of evidence as at the present time.

Our Savior says, Luke xii. 35-38, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

As he did not come at the first watch immediately after the days of the apostles, or at the second watch in the eleventh century, and as only three watches are referred to by him, let us be ready, so that when he comes at the **THIRD WATCH**, we may be found of him in peace,

Letter to Charles Fitch.

MY DEAR BROTHER FITCH.—After a long delay, I now take my pen to address you. The delay has not been for want of affection for you, or interest in your work in the West; but from incessant labors, and having nothing to write of importance to the cause, except what I was giving weekly in the "Signs of the Times," and "Midnight Cry." I deeply sympathize with you in your labors, and sacrifices, in a new field, with the world and church, against you. But we have the consolation always, and every where in this cause, of triumphant success. It may be said, in *deed*, and in *truth*, of the doctrine of the personal Advent of Christ in his kingdom, nigh at hand; "great is truth, and mighty above all things, and *will prevail*." We have no need to be concerned at all, only for the faithful and efficient discharge of our whole duty, in giving the **ALARM**.

I am perfectly satisfied that our's is no "false alarm." Its fruits all go to demonstrate that it is the true voice of warning. Besides, the blessing of God is with us in the work, and richly attends our labors in waking up the church from her slumbers, reclaiming the backsliden in heart, and in bringing thousands of stout-hearted sinners to the feet of Jesus. Our opponents cannot show better, or more abundant fruits. In this matter then, we are sure we are right; let us then be firm, bold, and un-

flinching in our work of gathering souls to Christ, against the great harvest now just at the door. The "times," the "Prophetic times," which we believe will be filled up in the present year, and terminate the day of probation, and bring the day of glorious triumph to the who'e Israel of God, are more clear and certain to my mind than ever. My faith has been increased by a review of the scriptural evidences. I cannot see how it can be otherwise, than that the 2300 days end in 1843; and so of the rest of the periods, on which we rely for the time of the "cleansing of the sanctuary." My faith has also been increased by the utter failure of our learned opponents in their attempts to overthrow the theory.

Mr. Dowling, (who claims much learning at least) has failed, even in the estimation of those who oppose us. If Mr. D. finished the work, why did Mr. Colver make the attempt at a refutation? and not only refute in his own estimation Mr. Miller, but Mr. Dowling also! They can't both be right. Professor Stuart, also demolished us altogether, in the estimation of some of his own party, and MANY of the Universalists: but Prof. Pond has entirely overturned Prof Stuart's theory of the little horn in the 7th of Daniel, and of the days in that chapter as being literal. For he shows them to be years. But they cannot both be right. Well, in all these opposing efforts among our opponents, we see that, although "Millerism is entirely overthrown!" and dead! past the recovery of a resurrection, the next thing we behold is Dr. Weeks, of N. J. coming forth with a formidable array of evidence that the doctrine is still alive, and flourishing, and the "N. Y. Observer," and "N. Y. Evangelist," bearing faithful witness to the facts, who now, (though heretofore thought the whole affair beneath their notice) magnify the subject into one of very great importance, and in connexion with the doctor, put forth all their "central energies" to put it to death again! The doctor, at the last dates, had found some hundred and twenty mistakes in Mr. Miller's theory, and is to go on still, I know not how long, perhaps several hundred. Well the people, aye, the common people too, are looking to see if the doctor has any truths of his own on the same subject. If he only is to find fault, and criticise our views, why almost any one can do that. The question with the people is, will he present a better theory, less vulnerable, with fewer mistakes than that of Mr. Miller. If he does not do this, we shall stand among the people as erect and strong as ever, and then another Dr. and 2 or 3 more newspapers will be called into the field to go through the same farce. I am tired of their learned contradictions—their scoffing, and contempt of sacred things. I will assure them that if we are to be convinced, or our theory is to be overthrown in the minds of the people, they must not only find mistakes, in what they call "Millerism," but they must tell the common people what the Bible teaches on this all absorbing question. Till then all their efforts will be vain.

The recent developments of the spirit of scoffing, by the religious and secular papers, is another proof of the soundness of our cause. The devil will not oppose his own works, but has, in all ages, opposed the truth. It is astounding to the serious and pious portions of the community to see to what lengths some portions of the religious press are going, in sneering, and scoffing not only at us, but at the most solemn and sacred things. They have al-

so taken the same ground recently against our preaching, (that the Universalists, and infidels have always taken against revivals,) "it makes people crazy!" The secular prints make the stories, and the religious sanction them, and vice versa. Yet the truth is, there is not half the terror preached by us, or terrific appeals to the fears of the people, as by our opponents. And when they can produce one made insane by us, many might be produced who have become insane by their terrific descriptions of the judgment! Why then the union of the orthodox, &c, with the Universalists and scoffers of the age, in the cry of insanity? Ans. The want of good argument and scriptural reasons to meet us.

Another class of men have risen up of late, who seem to have been encouraged by the opposition of the religious press, are publishing the most obscene and blasphemous caricature prints, which are enough to shock the sensibilities of a fiend. So we see, as the time draws nearer, the opposition is more vile and fiendish. It is very remarkable, that they have fixed upon the same things used by our more decent opponents, such as "ascension robes," &c, &c, in order to bring not only us, but the Bible, and all its most sacred truths into contempt.

"The triumph of the wicked is short." But they will triumph for a time. Scoffers will increase in virulence, and sharp opposition to the faithful, and we must prepare to meet it as the expectants of a crown of life.

With all these evidences of the coming and kingdom of God now at hand, from the Bible, the "signs of the times," and the actual hatred and opposition of the wicked, we have reason to "lift up our heads, and look up," while our redemption is drawing nigh. We shall soon be where the scoffer and the "wicked will cease from troubling." But what little time remains, is for work. Let us do what we can for the salvation of perishing sinners.

I am happy to know that you are doing much in the west. That lecturers are being raised up to help you, and also many faithful brethren, to stay up your hands.

The paper which you have started is of the utmost importance to the cause, and must be sustained. I shall send you more publications soon, but nevertheless, the paper must be kept alive. You must write more for it, and bestow more labor upon it, if possible; it can be made to speak trumpet tongued. I have sent you one hundred dollars to help sustain it; twenty five of which was from a friend in Providence, R. I., the rest from the Lord's treasury, 14 Devonshire street.

As to things in the East, they are about as when you left us, only we hope there has been an increase of numbers, grace and faith.

You see that we have got things started in New York. The "Midnight Cry" is now producing an immense influence through the land. We have sent out from that office within the last five months, six hundred thousand publications, which have been spread over the entire country. We mean by the help of God to continue this work of gratuitous circulation of light and truth, till all have heard, that are within our reach.

In Boston we are doing what we can at the present time. The Tabernacle has been delayed by the mismanagement or neglect of the contractor, so that we could do nothing effectually as it should be, till within a week. We are now finishing it with all despatch. We hope to occupy it in a few

weeks, if it does not please God to pitch the "camp" for all the saints, before that time.

JOSHUA V. HIMES.

Boston, April 19th, 1843.

GENERAL CONFERENCES

ON THE SECOND ADVENT.

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of Catharine and Madison streets.

Brother Southard, Jacobs and others will make the arrangements. Brother Litch will make arrangements in Philadelphia.

TO BOOK AGENTS.—We have now well nigh exhausted our treasury, and are under the necessity of calling upon agents to make immediate remittances of money, that they may have on hand, now due us. We are extending our labors, and distribution to the greatest extent that our means will allow. Whether we get little or much, it is all invested in this holy cause. Our enemies charge us with hoarding up money—of making a speculation, &c, and I find many friends have been deceived by such reports. It would be in vain for us to contradict half the foolish stories circulated about us. We will only say to the friends of the cause we advocate, in relation to this whole matter, that there is no truth in such statements. They are reported to destroy our influence, and dry up the sympathies and charities of the benevolent.

My books, and accounts of receipts and expenditures are all open for the examination of any responsible persons who are concerned in this matter. We do not possess one farthing but what is invested and consecrated to the Second Advent cause.

We now need all our friends owe us. We want to use it while we may—the time is short, and what is done must be done quickly.

TO SUBSCRIBERS.—We sincerely thank those who have paid their subscriptions for the "Signs of the Times." There is now a large amount due on the back volumes, and the most of the present one is due. We have only to say that the money is needed to meet our weekly bills for paper and printing. Let all look at this matter in the light of duty, and justice—"do as they would have others do unto them."

A large number of papers were sent to the second "Advent Witness" last year, from whom we have had but few returns. We call the attention of those subscribers to the importance of a remittance of subscriptions due.

The Nestorians.

High expectations have been excited by the Nestorian mission, as a valuable auxiliary in the evangelizing of the world. The following extracts from the work of the Rev. J. Perkins—a missionary in that field of labor, will show us that however much may be hoped from these oriental Christians, yet their present condition is far from encouraging such expectations; while they are also eagerly beset by the Jesuits of Rome, who if time were to continue, bid fair not only to encircle them within the arms of the MAN OF SIN, but reduce to his control the entire regions of the world.

Of the present condition of the Nestorians, Mr. Perkins says—

"The Nestorians are still, to a painful extent, under the influence of human, and many childish, traditions. They attach great importance to their periodical *fasts*, which are about as numerous as in the other Eastern churches, often to the neglect of integrity and purity of heart, and even of external morality. As a people, they are deeply degraded in morals. The vice of lying is almost universal, among both ecclesiastics and people. Intemperance is very prevalent. The Sabbath is, to a great extent, regarded as a holiday. And profaneness and some other vices are very common. Indeed, the mass of this people seem literally to have a *name to live, while they are dead*.

Such is the venerable remnant of the Nestorian Christians, situated in the midst of the followers of the False Prophet, beset, on all sides, by artful Romish emissaries, and stretching forth their hands to Protestant Christendom, with the imploring cry, "come over and help us."

Of their danger from the Papists, he says—

"But from the *Papists*, with the name and some of the forms of Christianity, to conceal the deformities of their system, the Nestorians are in far greater danger. Had we not come to their rescue, we have reason to apprehend, that the incessant working of the artful machinations of the Jesuit emissaries—their endless intrigues—their promises of large sums of money, of favors procured, through their instrumentality, from Government, as rewards of conversion—their threats to bring the arm of Mussulman displeasure against such as refuse to yield, and their actual oppression, wherever they can bring power to their aid, would, in time, have gradually obliterated the Nestorians and transferred the last man of them to the Romish standard. We are here just in time to avert such a calamity. But every inch of the ground is still to be contested. Papists know the importance of this field, and Jesuit emissaries are coming into it like a flood. Here, as in almost every part of the world, the Protestant missionary must experience his greatest difficulties and trials from the opposing efforts of the "Man of Sin." No measure will be left untried by them, for leading away the Nestorians from the religion of their fathers and subjecting them to Papal control. A few years ago, a Jesuit offered to the Nestorian Patriarch \$10,000, on condition that he would acknowledge allegiance to the Pope; to which the patriarch replied, in the emphatic language of Peter to Simon Magus, "Thy money perish with thee." And of late, emissaries from Rome have tendered to him the assurance that if he will so be a papist as to recognize the supremacy of their master, he shall not only continue to be Patriarch of the Nestorians, but *all the Christians of the East shall be added to his jurisdiction*? One of the "newest measures" that has been reported to us, is an order purporting to be fresh from the Pope to his agents in this region, to *canonize Nestorius*, whose name and memory every papist has been required, so many centuries, to *curse*,—and to *anathematize the Lutherans*—i. e. the Protestant missionaries, with whom they propose also to class such of the Nestorians as shall not go over to the ranks of the Papists! Strange, that we, obscure men, away in this distant part of the world, should be honored with such special attention from "His Holiness!" And it may perhaps be doubtful, whether such an order was actually issued from

Rome, or merely fabricated by her emissaries here, who have doubtless, in matters of policy, much discretionary power. Its object and effect would in either case be the same. The Nestorians, however, fully understand this surprising change, in the Papal estimation of *Nestorius*, as designed merely to decoy them; and they spurn the high honor thus proffered. And as to being classed with the *Lutherans*, (Protestants,) a brother of the Nestorian Patriarch and his designated successor, (who was with us at the time this new canonization was reported,) told the Papists, that he regarded it as an honorable and enviable distinction.

As already remarked, papal efforts have succeeded, during the last century and a half, in accomplishing their object on the western side of the Koor-dish mountains,—sometimes drawing individuals, or families; and sometimes bishops, and in one or two instances, a *Patriarch*, with the major part of their flocks, over to the Romish standard.

SIGNS OF THE TIMES IN PERSIA.—The Rev. Mr. Perkins says in his "Remarks" "That the signs of the times, in this eastern world, betoken the speedy approach of mighty political revolutions. Muhammadan powers are crumbling to ruins. Christian nations are soon to rule over all the followers of the False Prophet. Turkey and Persia are tottering to their centres, and would fall at once of their own weight, were they not held up by rival European governments. The universal catastrophe of Muhammadan dominion cannot, in all human probability be, in this way, much longer postponed. And as the *Religion of the False Prophet* was propagated and is sustained by the sword, so its overthrow, there can be little doubt, will quickly ensue, when the sword shall be taken from its hands."

A STRANGE NOTION.—Our old friend Adin Ballou, editor of the Practical Christian, says the 2d advent took place at the time Jerusalem was destroyed and the Jewish Nation dispersed. He thinks then the Lord came, the judgment day begun, and the resurrection took place, or begun to take place. This is no new idea. It seems to be the same mystical notion, which Hymeneus and Philetus of Apostolic memory, embraced and promulgated, "who concerning the truth, erred, saying the resurrection is past already, and overthrew the faith of some." 2 Tim. ii. 17, 18.—From the Christian Herald.

REMARKABLE COINCIDENCE.—The popular sentiment of the Doctors of the Law at the present time, with regard to the coming of Christ, is strikingly similar to that evinced by the same class of men at the time of his coming. To some of the people who were almost persuaded to believe in Him, they replied, (as the Apostle John declares) "Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? but this people who know not the law are cursed." Is not this language almost identical with that which we now so frequently hear from those who say that it is presumption and profanity for us to pretend to understand or interpret the prophetic scriptures, which so clearly foretell the time of his second appearing. They triumphantly inquire what wise or great, or learned men, of high standing in community have received and advocated his doctrine, forgetting that our Savior once said, "I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.—Gospel Publisher.

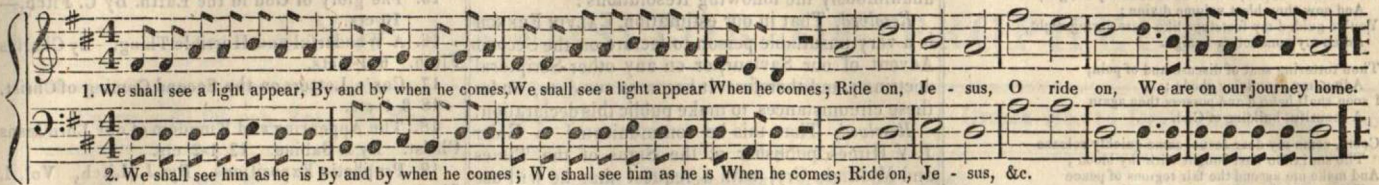
Think of that night when on board of that ill-fated steamboat Lexington, so many met a horrible death. Now think of another boat in hailing distance, the unfeeling captain of which passes away from her without sympathy or notice: would you not call him a monster in human shape? Or, what would you think of that person who, seeing the house in flames in which his friend at midnight lies secure in slumber, perhaps by him the companion of his

bosom, surrounded with his beloved offspring: now, should you see such an one turn away without endeavoring to arouse his friend and family, what would you call him? you would think him worse than a murderer. Well, think of the doctrine of Christ's second coming to Judge the world, at hand. If there is a man to be found who honestly believes it and does not give the alarm, (whether he is right or wrong) he is virtually worse than those before mentioned, and ought to be esteemed by all a *dishonest coward*, destitute of principle. With this view, then, stop your unreasonable jargon, and the outcry you make against such men.—God will take care to pay them for the wrong they may do. "Yet wisdom will be justified in her children." And if you have aught to do or say, act the part of a rational creature; show them, if you can, where they are mistaken, else hold your peace; increase no more your own darkness and condemnation. "*Fight lawfully*," else in no case are you to be crowned. Ex. Paper.

Why do men exhibit such uncalled for hostility towards their poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Savior afresh.—Ex. paper.

HE "TURNETH THE SHADOW OF DEATH INTO THE MORNING."—Standing in the light reflected by the mode of illustration adopted by the Oriental poets, we are enabled to discover much beauty in this allusion. "He turneth the shadow of death into the morning." To what is allusion here made? We are all of us familiar with the adage or proverbial remark, that "it is always the darkest just before day." This is true in a philosophical and moral sense. The noon of night, or midnight's solemn hour, is not attended with such dense darkness as the hour preceding the breaking of day. Before the rays of the sun shoot above the horizon, there exists a black cloud raised about this earth, which may be seen, and, to a certain extent, felt—but its density cannot be determined. This darkness was, by the ancient poets, and by those holy men who spake of God in olden times, used as an emblem of the darkness and gloom of the grave. As the darkness which proceeds the soft and mellow twilight, covers all objects within its range, so the blackness of the grave throws an impenetrable veil between the living and the dead, and hides from our view those who have gone the way of all the earth. And as a man, without any artificial light, gropes in the darkness of night, so the soul that is not illuminated by the rays of intelligence from on high, stumbles upon the dark mountains of death, and enters its fearful gloom without a knowledge of what awaits him beyond its dreary confines. But God "turneth this shadow of death into the morning." At the appointed time he commandeth the orb of day to approach. He giveth the signal of his coming, by making more brilliant the star of the morning. Then he displaceth the dense and gloomy vapor of darkness, by

OUR JOURNEY HOME.



1. We shall see a light appear, By and by when he comes, We shall see a light appear When he comes; Ride on, Je - sus, O ride on, We are on our journey home.

2. We shall see him as he is By and by when he comes; We shall see him as he is When he comes; Ride on, Je - sus, &c.

3. We shall have a mighty shout
By and by when he comes;
We shall have a mighty shout
When he comes;
Ride on, Jesus, &c.

4. We shall all with Christ appear
By and by when he comes;
We shall all with Christ appear
When he comes;
Ride on, Jesus, &c.

5. Then the earth will be cleans'd
By and by when he comes;
Then the earth will all be cleans'd
When he comes;
Ride on, Jesus, &c.

6. We shall shout above the fire
By and by when he comes;
We shall shout above the fire
When he comes;
Ride on, Jesus, &c.

bending the rays of the sun gently over the convex surface of the earth, and ushering man into a pleasant twilight, and completes the change by sending a broad glare of light gradually over the earth. Thus, the darkness which is emblematical, or a shadow, of death, is kindly "turned into morning," and we are reminded of that great change, which shall usher man into the full blaze of the day of immortality.

Review of Dr. Jarvis's Letter.

BRO. BURR.—Will you allow me to say a few words relative to our Lord's glorious appearing? My desire to add to what has been said, originates in the belief that the community has a right to all the light which God has shed on this subject.

Dr. Jarvis wrote a letter recently, in reply to enquiries which had been addressed to him on this subject, in which he affirms, positively, that Mr. Miller is wrong in his chronology. "The world," he says, "according to Mr. M. should have ended several years since." We are left to infer that this conclusion is based on the difference between the vulgar and the true era. Now, with all deference to the age, education, and influence of the author of that letter, the whole community have a right to know if not already informed, that neither the date of the Christian era, nor the birth of Jesus, nor his age at the crucifixion is once named in the prophecy Dan. 9, 24. These points about which the learned will, doubtless, continue to differ, are not necessarily brought into the calculation. Why then does he make a false issue, and turn upon his opponents only to reproach them with ignorance, delusion and sin! We know who has said that "for every idle word" we "must give account in the day of Judgment." Surely, it is worse than idle for a learned clergyman to misconceive his less learned opponents, and then as if conscious of intellectual elevation, throw odium on them by opprobrious epithets! An apostle would enquire, "why dost thou boast?" But it is written that when "Jesus was reviled, he reviled not again,—when he suffered he threatened not; therefore I will not be uncourteous, because the Dr. has been severe. The frame of my spirit must change ere I shall dare "render evil for evil, to any man." Many who contend about the truth, it is to be feared, lose sight

alike of their accountability to its author, and of the sympathy which is due to an erring fellow mortal, who may by having the truth spoken "in love," be reclaimed from the mazes of error.

Let me then state the point on which the Dr. misconceives those whom he opposes. The prophecy on which Mr. Miller bases his calculation that "the end" will be this year, is recorded Dan. 8, 13—19, and more fully explained Dan. 9. We feel persuaded that the 70 weeks, Dan. 9, 24, end in the crucifixion, or the ascension of Messiah,—which occurred A. D. 33. We find Playfair, Ferguson, and David Young confirm our faith. Nay more, it is understood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation. The remainder of the 2300, Daniel 8, 14, from which the seventy sevens were cut off, is to be reckoned from that point, A. D. 33. Thus 70 sevens—490,—2300 leaves 1810,—33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in prophecy, consequently they are not allowed to divert or confuse us. The year referred to in prophecy—the year of Jesus death, is ascertained, I suppose, beyond controversy. This makes "the vision," "the time appointed" for "the end," terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that this, though not necessary to an explanation of this prophecy, may be satisfactorily answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when "the end" is to be looked for, when the beloved prophet will rise up in his lot.

The necessity for my saying something through the press of our city arose from the facts in the case. Opposition was rife, and it seemed as if "the adversary" looked out, rolled his huge eye-balls and shook his mane as if triumphant. The truth was needed to say, "The Lord rebuke thee, O Satan!—the Lord that chose Jerusalem, rebuke thee!"

There are several points which I should like to touch had I room to write, and you to print, one of which is the oft repeated enquiry, what will you do if the Lord does not come at the time expected? I answer I shall have the sat-

isfaction of knowing beyond all controversy that I "love his appearing"—also that my soul is much richer in the experience of divine grace—that my views of Bible truth are greatly enlarged and improved, and that it is much better "to be ready and not go," than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise shall fail—neither will my conscience, or my Judge, ever cause a blush for lifting up my head and looking up," as he has directed, when "my redemption draweth nigh." If shame ever mantles any face at the appearing of Christ, it will be the face of him who when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not affect my duty. Who would, who could blame an affectionate, afflicted wife for desiring the return of her husband, when she knew it would end her trials! 'Twould be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation, hence I long for it more than for any thing else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! come Lord Jesus. *The Christian Secrelary.*

MIDDLETOWN, April 4, 1843.

THE PROSPECT.

"Ye objects of sense, and enjoyments of time,
Which oft have delighted my heart;
I soon shall exchange you for joys more sublime,
For joys that will never depart.

Thou Lord of the day and thou queen of the night,
To me ye no longer are known;
I soon shall behold with increasing delight
A sun that will never go down.

Ye wonderful orbs, that astonish my eyes,
Your glories recede from my sight;
I soon shall contemplate more beautiful skies,
And stars more transcendently bright.

Ye mountains and vallies, ye rivers and plains,
Thou earth and thou ocean adieu,
More permanent regions where righteousness reigns
Present their bright hills to my view.

My weeping relations, my brethren and friends,
Whose hearts are entwined with my own,
Adieu for the present, my spirit ascends
Where friendship immortal is known.

The wrong of transgressors shall grieve me no more,
'Midst foes I no longer reside;
My conflict with sin and with sinners is o'er,
With saints I shall ever abide.

No lurking temptation, defilement or fear,
Again shall disquiet my breast:

In Jesus' fair image I soon shall appear,
Forever ineffably blest.

Ye Sabbaths below, which have been my delight,
And now thou blest volume divine;
You've guided my footsteps like stars during night,
Adieu my conductors benign.

Thou tottering seat of disease and of pain,
Adieu, my dissolving abode;
I soon shall behold and possess thee again
A beautiful building of God.

Come, come my dear Jesus, come quickly release
The soul thou hast bought with thy blood;
And make me ascend the fair regions of peace
To feast on the smiles of my God."

A CORRESPONDENT,—from Hadley wishes for an exposition of a portion of the book of Esdras. This book has never been received by the church as canonical, and does not present evidence of being an inspired book, sufficient to warrant its reception as such. Again, we regard the Bible a sufficient rule of all necessary for us to know respecting scripture truths. To give an exposition of Esdras would therefore be relying on something besides the plain word of God.

"A LOVER OF TRUTH,"—writes us from Wallingford, Ct., that the Lord has been doing a good work in that place in converting sinners, and convincing his children of the nearness of the Advent.

The work has also visited Waterbury, with the renewing influences of the Holy Spirit to the saving of many souls.

Elder Bachelor has lectured on the second advent in the above towns, and has been the instrument, in God's hand, of much good. He has also extended his labors successfully in many of the neighboring towns.

NOTICE. The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him. JACOB WESTON.
New Ipswich, N. H. April 14, 1843.

Will Br. Weston please come to Boston, and supply several calls in this vicinity first? EDs.

BRN. COOK and BROWN commenced a series of meetings on the Advent, on Sabbath evening last, at the Marlboro' Chapel. The house was thronged. They have services also at Chardon St. Chapel, every afternoon, at half past 2 o'clock.

Camp Meetings.

If time continues, we shall have camp-meetings this summer in different parts of the country. Notice will be given hereafter.

MR. CALVIN FRENCH, who has been lecturing in different parts of New England on the Second Advent, we learn has embraced some of the abominable and licentious doctrines of the Cochran school. It is a recent thing, and we are glad to be able thus early to expose it.

A careful examination of this case, has called forth the subjoined statement:

We, the undersigned, in view of certain facts brought to our notice which have been elicited by an investigation of friends of the Second Advent in Providence, respecting the course and some of the views of Mr. Calvin French, a lecturer in this cause, feel impelled to say to the public, that, in view of said facts, our confidence in Mr. French, as a man of purity and integrity, is so much impaired that we cannot give him our countenance as a lecturer on this great and holy doctrine.

JOHN STARKWEATHER,
PRESCOTT DICKINSON,
STEPHEN GOODHUE,
SILAS HAWLEY, JR.
A. HALE.

Boston, April 19.

The Committee of the friends of the Second Advent in Providence, met at Union Hall to investigate the truth or falsity of the reports in circulation in relation to Mr. Calvin French, and after the most

careful and patient examination of the evidence on which such reports were founded, was led to adopt unanimously the following Resolutions:

Resolved, That in our estimation, CALVIN FRENCH is a very unsuitable person to lecture on the Second Advent of our Saviour, or on any other Scriptural doctrine; and therefore it becomes our duty, under these circumstances, to make public this declaration. Resolved, That this be communicated to Elder J. V. Himes, publisher of the Signs of the Times and Midnight Cry, with a request that he will use his influence to stop the aforesaid Calvin French from lecturing in future.

Signed JOHN H. LONSDALE, Chairman.
J. WOLSTENHOLME, JR. Secretary
RANSOM HICKS,
CHESTER S. WOODS.
Providence, R. I. April 15.

THE TABERNACLE.—The completion of this edifice is now rapidly progressing, and it is hoped that in a short time it will be in readiness for use. It will be a very comfortable and commodious place for worshipping God, and we trust and hope that the Lord will meet there with his people, and that many souls will find within its walls a joyful deliverance from their sins.

Bro. Harris has resumed the publication of his YOUTH'S GUIDE, of which he published a few copies last fall as a sample. At his request we publish the following

TERMS. \$1.00 single, 20 per cent discount to companies; and to one address twenty copies shall be sent at the rate of 62 1-2 cents a vol., and in case forty copies are ordered to one address, the same shall be furnished for 50 cents a vol. when paid in advance.

Please direct E. N. Harris, Boston, Mass., No. 14 Devonshire street. (Post paid.)

To Prevent identification.

We are requested to state that Mr. S. Bliss, one of the Editors of "The Signs of the Times," is not the REV. S. Bliss, Secretary of the American Tract Society. The name of the former is, we believe, Sylvester—the name of the latter Seth, an antediluvian name, which has survived one general deluge, and which the present owner hopes to bear beyond the period predicted by "The Signs of the Times" for the destruction of the world by fire. He therefore desires that the public will not confound his name—so venerable for its antiquity—with the more modern and ephemeral cognomen of Sylvester.—New Eng. Puritan.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1.—37 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.
 15. The glory of God in the Earth. By C. Fitch.—10 cts.
 16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
 17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
 18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
 19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20. " " " " Vol. II. 37 1-2 cts.
 21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
 22. Miller's Reply to Stuart. 12 1-2 cts.
 23. Millennial Harp, or Second Advent Hymns. Price 12 1/2 cts.
 24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
 25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
 26. Bliss' Exposition of Matt. 24th. 12 1/2 cts.
 27. Synopsis of Miller's Views. 6 1/2 cts.
 28. Judaism Overthrown. By J. Litch. 10 cts.
 29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18 1/2 cts.
 30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12 1/2 cts.
 31. Starkweather's Narrative. 10 cts.
- This Library will be enlarged from time to time, by the addition of new works.

Letters

FROM POST MASTERS, TO APRIL 15, 1843.

Lexington Me; S Gardner Mass; Stafford Corner N H; Charlton N Y (Dea Pierce's money recd; Greenville S C; Edgefield S C; Cabotville; New Bedford Mass; Mexico Me; Dixmont Me, \$1 account balanced; Cornville Me; Bangor Me; North Leverett Mass; Pittsburg Vt; Lairdsville N Y; Westford Vt; Ware Mass; Leominster Mass; Barnstead N H; Salisbury N H; Stonington Ct; Friedericksburg Va; Dover N H; Bradford N H; Centre Lebanon Me; Centre Sandwich N H; Jonesboro Va; Busti N Y; Whitesboro N Y; Enfield N H \$3; Middletown Ct; Johnson Vt; Brattleboro Vt; Lewisville S C; Leyden Mass; Acworth N H; Wheelock Vt; Half Moon N Y; Northfield Vt; East Lyme Ct; Canterbury N H; Averie's Gore Vt; Centre Lincolnville Me; Bangor Me; Oswego Ia; Greenville N Y; Preston N Y; Proctorsville \$1; Feeding Hills Mass \$1 paid to end of 4th vol; Williamantic Ct; Bowdoinham Me; Ashburnham Mass; Derby Line Vt; Northumberland N H; Sugar Hill N H; Gay Head N Y; Waterville Vt.

INDIVIDUALS.

E Bellows; J T Stall; G K Hall; Abner Belcher \$2 by Bro Tompkins; Catharine B Fisher Walpole Mass \$5; W H Peyton; T. Cole \$15; Mary F Manter \$2; Geo Peacock \$10; R Rogers; A Durfee; Daniel Waldron \$2 C Miss.; L Meeker; N D Wight; J Gordon; S K Lothrop; D Needham \$2; C W Beckwith \$2; M Tewksbury \$2; Jacob Schlager; J Nash; Lydia M Lowell; Silas Hawley Jr; Wm Gage; David Fogg \$1; Wm Hacking \$2; Thomas Lee \$5; A Maine; W S Miller; O M Rice; Elizabeth Farnsworth \$3, your brother's paper has always been left; R Hutchinson; E J M Hale; T L Tullock, with box; L D Fleming, N Southard; A White.

Bundles Sent.

2 boxes J V Himes, 36 Park Row, N Y; C W Beckwith, Windham, Ct; C French, Portland, Me; J V Himes, 36 Park Row, N Y; David Fogg, Meredith Centre, N H; W Hacking, Sharon; E Guilimbury; C West.

DEPOTS OF SECOND ADVENT BOOKS,

No. 14 Devonshire Street, Boston, up stairs. Address J. V. Himes.
No. 36 Park Row, New York, up stairs, opposite the Park. Address J. V. Himes.
No. 67 South Second Street, Philadelphia. Address Orrin Rogers.