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FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

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

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

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

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

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

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

The New Creation.

BY JOHN WESLEY.

We commend the following extracts to the followers of Wesley. That good man was a firm believer in the doctrine of the Advent; but were he now living, the Methodists would be obliged to expel him, close his mouth respecting it, or rescind their resolutions passed at the Maine Conference.

"Behold, I make all things new." Rev. xxi. 5.

What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathen have not the least conception of it; but it was equally unknown to the refined, polished heathen of Greece and Rome. And it is almost as little thought of or understood by the generality of Christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imper-

fect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, ver. 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] Behold I make all things new."

Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heavens and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time, John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

Thus saith the Creator and Governor of the universe: "Behold I make all things new"—all which are included in that expression of the apostle; "A new heaven and a new earth." *A new heaven*: the original word in Genesis, chap. 1, is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the

whole fabric of the universe; (the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it is now in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential component part of every material under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. ii: 5, 6; "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful looks of yon fair trees;" but only pleasing, healthful breezes,

"Fanning the earth with odoriferous wings."

But what a change will the element of water undergo, when all things are made new! It will be in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. xxi: 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. i: 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken

up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis feret omnia tellus,"

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be *equal to angels*: on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:—

"Then shall this mount

Of paradise by might of waves, be moved
Out his place, pushed by the horned flood,
With all its verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in peices and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probably not only two thirds of the animal creation, but ninety-nine parts of a hundred are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any one; for cruelty will be

far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood) "and the leopard shall lie down with the kid; they shall not hurt or destroy," from the rising up of the sun to the going down of the same.

But the most glorious of all will be the change which will then take place on the poor, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of the creation. But they shall hear a voice out of heaven, saying, "Behold the tabernacle of God is with men: and he will dwell with them: and they shall be his people; and God himself shall be their God." Rev. xxi: 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in Paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain and sickness preparatory thereto; as there will be no more grieving for or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin.—And to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father, and his son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One God, and of all the creatures in him.

A voice from the Episcopal church.

DEAR BRETHREN,—I had the honor last spring of addressing you on the subject of the advent of our Lord; I then stated that I was unable to agree with you as to the year 1843. I intended by this only, that I was unable to fix upon that definitely. Since those days of comparative darkness, God, as I believe with all my heart, has brought me gloriously into the full light and has placed my feet upon 1843, as upon a rock, so firmly that all the gates of hell cannot drive me therefrom, for he that is with me is greater than he that is against me. I publicly testify my unspeakable gratitude to our dear Redeemer for this renewed expression of his mercy—for not permitting me to be in any darkness when the "glory to be revealed" is so near. A few months since I found myself falling from that high and sweet communion with Jesus which I enjoyed early in the spring and winter. I had however previously resolved by God's grace, that I would not fall from that standard. I prayed and prayed, but still found myself no nearer. In the mean time I had neglected this glorious doctrine, supposing that the advent might not be in ten or twenty years. In this state of mind a brother called, in whose judgment I had great confidence. He told me there was no "if" about Jesus coming this year. This moved me. I fell upon my knees and prayed with all my heart for more light. The power of God was restored immediately; this was satisfactory to me that the countenance of Jesus was turned from me chiefly because of insufficient devotedness to his truth. Still the blessed spirit was not satisfied, something was in the way. I knew it was because as yet I did not believe the truth, and that so soon as I

should receive it the spirit would be satisfied. I have great struggles. I said to my friends that it was my impression that if I could say 1843, the blessing would immediately flow. But of this I was not sufficiently certain to affirm, fearing that although it appeared to be the true interpretation, still there might be a mistake in it, which in the end would prove my folly. In the space of two or three days, however, I obtained *some* peace with *much* continued power so soon as I could say with all my heart right at the door. The difference between the witness and that which I received the past winter, consisted only in bringing the day of the Lord nearer. It seemed it might be this year, but I was not certain, therefore still did not have boldness to declare the whole council of God. In this sad condition I remained till the camp-meeting began in Stepney, near me. I then went, but was not fully one of them, did not dare to open my mouth in order to avoid the imputation of 1843. Returning home, I said to myself, why not say 1843? Is not the light greater on this than upon any other year, and is not the light upon this very great? Why not then say so? Because, if it should not prove true I should be ashamed. If it were a popular matter, a day for the introduction of a spiritual reign, would I not say that I believe it? My conscience answered yes. Then I will not proclaim what I believe through fear of man. Such a condition I despise both by nature and grace; added to this I was assured that to say 1843 would not displease my Redeemer, and not to say it, might. I resolved in his strength to proclaim it, offering up myself a living sacrifice to be "despised and rejected of men." That sacrifice, poor as it is, was accepted and sealed to my soul's satisfaction. The following day I returned and entered the camp of the saints in the wilderness a free man, in the freedom whereby God doth make us free, enjoying the full liberty of the sons of the Almighty. I thought I had been made a freeman before, when many years ago I was converted to Christ, still more so the past winter, but not until the present week has the liberty been entire, the sacrifice complete; 1843 as the true interpretation of the 2300 days was the truth then that brought this blessing of God to my soul. We are sanctified by the truth, truth received is, as it were, a conductor along which the Holy Ghost flows into the soul, the Spirit thereby entering to it so that the Christian may become absolutely certain. This faith has never faltered since. The fact that I have devoted all to this truth, has never made me stagger through fear lest it prove not true. And though I reap the scorn of the world, my step is even as firm as though travelling upon the solid rock, facing all men and warning them, Jesus will come this year—the time is fulfilled. Glory to God. Unbelieving reader, "how can you believe which receive honor one of another, and seek not the honor that cometh from God only." It is the forsaking of this that has brought me to full light. It will you, if you are equally honest. Dear brethren throughout the world, Christ will then certainly come this year, it is the last year, let not the devil drive you from your steadfastness. God is bestowing upon us exceeding great honor, is permitting us to make up that which lacketh of the sufferings of his body. How sweet it is, besides "I reckon the sufferings of this present time as not worthy to be compared with the glory which shall be revealed in us. I used to think, a few months since, when I was floating

along cheered by the public applause for my poor ministerial efforts, that part of Scripture had become obsolete. That it only required the regulator of good sense in order to live godly in Christ Jesus without persecution. But not so. I now see how it is, a great portion of the Scriptures lost their practical meaning when in the third century the dear bride of Christ went to sleep in the arms of the world, then she became adulterous and submitted to the desires of sinful men; but now that she is repenting and returning to her first love, her seducer is offended because she will no longer submit to his vile caresses. "Awake, awake! put on thy strength, O daughter of Zion, put on thy beautiful garments, O Jerusalem the Holy City: for henceforth there shall no more come unto thee the uncircumcised or the unclean; shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for nought; ye shall be redeemed without money." "Say to the daughter of Zion, thy salvation cometh." "Sing, O daughter of Zion. Shout, O Israel." And here without carrying out my meaning I will observe that when the church attains to the entire consecration, perfect holiness of the primitive church, all things which followed then will follow now. God hath never taken away one of her jewels, but she cast them off herself when she embraced the man of sin. But now, thank God, she is forsaking him and will soon become that glorious bride which Christ will present unto himself without spot or wrinkle. Dear brethren, I long to see and embrace you all that I may be comforted together with you by the mutual faith both of you and me; I will not be cruel enough to notice some names to the exclusion of others. But all will cry Amen, when I say of father Miller, O what honor has God bestowed upon him. If Abraham was the leader of ancient believers, Miller is of the last day believers. O for shame! men will say, that I should be such a little child as to believe this. My consolation is "of such is the kingdom of heaven," whilst "him that hath a proud heart I will not suffer." "The Lord hateth a proud look and a lying tongue," for both go together: for "the day of the Lord is on every one that is proud." The history of the church shows that in all ages, those of weak faith have spoken against those of stronger faith. This is a device of the devil to keep the church from appearing in its true light. Strange that mankind will pretend to such a knowledge of the philosophy of history and yet persevere in speaking out of that which they understand not. This has been the case with my beloved people, God having carried me in faith so far ahead of them, they have concluded that they cannot keep up, so have requested me to resign that they might supply themselves with a slower leader—henceforth then I am free indeed, even of these "bonds," no longer to be the minister of them but of Christ, who says, the "field is the world." Yours in love.

GEORGE A. STERLING.

Huntington, Ct. Sept. 6th, 1843.

Letter from Brother Fitch—The Olive Branch.

BROTHER BLISS,—I feel inclined to offer a word or two to your paper respecting the extract that you have given us from the Olive Branch. I think those very remarkable words will be had in remembrance, when the man who penned them will wish them forgotten.

"If there are in heaven's magazine, any bolts red with uncommon wrath, they must be reserved for such fellows as Himes and his tools, who have thus deluded and tormented society. We must speak out and we will. These men are the worst enemies of God."

As I am most happy to acknowledge myself a fellow-laborer with brother Himes, in efforts to spread the truth respecting the coming and kingdom of Christ, I suppose it will not be regarded as vanity in me, if I reckon myself of the number denominated "such fellows as Himes and his tools;" and I do therefore most gladly come in for my share of this most remarkable malediction of the Olive Branch; I feel greatly to rejoice that I am not among the number that our Savior had in view when he said—"Woe unto you when all men speak well of you." My Savior has said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Now we gladly challenge this man of the Olive Branch, to meet us at the bar of this same blessed Savior, and there let the question be settled, whether he is saying evil things against us falsely for Christ's sake. The decision we are fully prepared to meet from him "who trieth our hearts." And as our Savior has said "Bless them that curse you," we pray in the name of Jesus, that God will send upon the soul of this man a blessing as rich as the curse which he has denounced upon us is heavy and "red with uncommon wrath:" for every "bolt from heaven's magazine" which he has hurled at us, may God, for the sake of his dear Son, bestow multiplied blessings upon him out of the richest treasures of heaven's eternal love. And as our blessed Savior has further said, "Pray for them that despitefully use you and persecute you;" we pray that this man of the Olive Branch may learn of Christ to be meek and lowly in heart, that he may find rest to his soul: that all the fruits of the ever blessed Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, may be in him and abound may the peace of God that passeth all understanding, and joy unspeakable and full of glory, even "the kingdom of God which is righteousness, and peace, and joy in the Holy Ghost," be his daily and hourly portion on earth, and may he be fully prepared to hear his Maker say at the end of his pilgrimage, "Well done good and faithful servant, enter into the joy of your Lord." And as for "such fellows as Himes and his tools," to whom this man would open "heaven's magazines red with uncommon wrath," may we ever be able to take joyfully the maledictions of all our enemies, and as hitherto, with our hand upon our heart, to look up into the smiles of our Redeemer's face with the full evidence in our souls that we are doing his will, while endeavoring to arouse an unbelieving gainsaying world to be ready for his glorious appearing.

I have for the last four days been lecturing in this place. The only place that could be obtained is a very small one, but thronged with hearers within and without. Opposition is great, but the truth is taking effect. I shall remain here a few days longer. Yours, in the glorious blissful hope.

C. FITCH.

Toronto, Canada West, Sept. 4th, 1843.

It is good to do nothing whereby "thy brother stumbleth, or is offended, or is made weak."

Letter from Indiana.

DEAR BROTHER HIMES.—Knowing that my friends in the east will be anxious to hear where I am, and what I am doing; I have thought best to give them information, by sending a few lines for insertion in "The Signs of the Times;" With the advice and assistance of kind friends in the east, especially the liberality of my much loved brother William Thayer of Pomfret, Ct. I left home about the 20th of June last, to give the Midnight Cry in the west; and went directly to Cincinnati, O. where I found kind friends. I stopped there about a week, and preached several times. Arrangements were made for a camp meeting in this place, and notices posted up, on which my name was inserted as one of the speakers, by which means a beloved brother Charles M. Hamilton, with whom I had been acquainted in Vermont, now residing in Terre Haute, Ia. happening here on business, saw my name, and soon found his way to me. As I had no means of traveling but by public conveyance, he proposed to furnish me with a horse and carriage, to go wherever I might wish to. I thought it a special opening of Providence, and left the camp meeting, as it was necessary for me to accompany him to Dayton. Brother Cook and other good help were on the ground, to carry on the meeting. At Dayton I preached twice on the Sabbath. Since I left Ohio, I have visited Decatur, Shelby, Johnson, and other counties in Indiana; in all of which places I have seen the power of the Lord displayed to a greater or less degree, saints waking up to the great subject of Judgment near, sinners coming to the mild sceptre of Jesus, and preparing to meet him in peace. I have calculated to stay in a place just long enough to leave them without excuse; and go to another. I have also visited Lawrence Co. Ill., where I have a sister residing, which gave me a fair introduction to the people. We held meetings in a grove about ten days, where the Lord displayed his power and grace in the conversion of some of the wickedest men in all the country; Fourteen were baptized before I left, and others were going forward the next Sabbath. I left my sister's family, 10 in number, all rejoicing in the hope of the glory of God, soon to be revealed. A spirit of enquiry has been awakened in all the places I have visited. The Bible agent at Lawrenceville told me he had sold more Bibles in three days after I came there, than in a whole year before.

I am now at my kind brother Hamilton's, in Terre Haute, Ia., where I had an appointment last week, Thursday evening, but was unable to speak on account of hoarseness. I shall try to preach this afternoon, and shall probably remain here but a few days, as I must soon be directing my course toward home. I regret to leave this field, which is truly large, and light on this subject is much needed. If some brother at the east could be found to come here with books and papers to circulate gratuitously, much good might be done. It is easier to give away 50 books than to sell one. If second advent papers that have been read and laid by at the east, could be gathered up, and sent out here, they would no doubt do much good. And any brother who may see fit to forward such to brother C. M. Hamilton, Terre Haute, Ia., may be assured they will be distributed to the best advantage. Yours in blessed hope of seeing our Lord this year.

PROSPER POWELL.

Terre Haute, Ia. Aug. 24th, 1843.

SIGNS OF THE TIMES.

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

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 20, 1843.

The World has had the Midnight Cry.

Matt. xxv. 1.—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Rev. xiv. 6, 7.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We find that according to the history of God's dealings with his people, they have ever been warned before the accomplishment of any great event. The warning, however, has generally been confined to the children of God: while his enemies have been overtaken as a thief, they have often had an opportunity to see the coming events, but have rejected the evidence. God did not bring a flood of waters upon the earth without warning the little band that feared him. When Sodom was to be destroyed, the warning was given to Lot. All of Israel that escaped from their bondage in Egypt, had knowledge of their coming deliverance; they also knew the time of the end of their wanderings in the wilderness; while those that disbelieved the word of God, all perished in the wilderness. Israel had warning both of the beginning and termination of the Babylonian captivity. The time of the sufferings of Christ were predicted, and also the glory that shall follow; and in all the above instances the previous knowledge of the event has been more or less general, as God had a greater or smaller number of true worshipers. We also find the greatest evidence was always given in the places of the greater number of his children; while in remoter parts, a feebler sound was extended—the object being to warn the people of God, it not being necessary the whole world should be equally warned. Thus, when our Savior came to make atonement for our sins, although he was to come to this earth, he did not come to all parts of it, but he came to that portion of it where religion shone with the greatest lustre, however dark its brightness was; while only the sound of his mighty works was heard in other places. In all these instances those who have been warned are the ones that were to be benefited by being warned.

Reasoning from analogy, and from the predictions of God's word, we should expect that the generation living at the coming of the Lord, would be appropriately warned by signs and events of the Bridegroom's approach, that they might take their lamps and go forth to meet him. We should also expect that those signs and warnings would be the most general in those portions of the earth where are the greatest proportion of true Christians, while in other places, where there are but few Christians, the evidence of the Lord's coming would be less distinct; and in pagan lands there might be no evidence of that event.

Thus New England, being the most pious portion of the earth, would naturally be the theatre of the darkening of the sun and moon, and the falling

of the stars—the events, on seeing which our Savior commanded us to KNOW that his coming was nigh, even at the doors. The testimony of the fulfilment of these events has however gone into all the earth. The proclamation of the coming of Christ has also been the most effectually proclaimed here, while that sound has gone into all lands.

THE CRY IN EUROPE.

After New England, Europe is the next portion of the world where the religion of the Bible is best known: but here the light of the gospel is greatly dimmed, and the heresies of Puseyism, Romanism, Neology, Rationalism, Transcendentalism, and Infidelity have almost removed the candle-stick of the true gospel from its place in Europe. We should therefore expect that Europe would be the next effectually warned. We accordingly find that since the darkening of the sun in N. E. in 1780, a similar event occurred in England in 1806, and in France in 1783, if not in other parts of Europe. A similar exhibition to the falling stars, but on a diminished scale, was also seen in London Sept. 5th, 1839, and also in other places.

The angel has also here proclaimed the hour of the judgment come, multitudes of the Lord's children have taken their lamps to meet the Bridegroom, and many of the Lord's devoted servants have faithfully proclaimed the coming of the Lord as being at the very doors. This began at the Reformation, when the Adventists preached the coming of the Lord in about three hundred years. Of this class were Luther and others. Since him, Menno Simon, in 1513 preached the coming kingdom in Friesland, and John Piscator, a German divine who lived near the close of the 16th century. John Henry Alstead, Prof. in the University of Herborne, and a divine of great erudition, has recorded that a majority of divines in his day, 1627, held that "the last judgment was even at the doors." His work was translated into English in 1643. The learned Joseph Mede, in 1638, died looking for the kingdom. Wm. Twisse, D.D., the Moderator of the Westminster Assembly, was one of his pupils in the interpretation of prophecy. Thomas Goodwin, D. D., Stephen Marshall, Jeremiah Burroughs, Herbert Palmer, Joseph Caryll, and Peter Sterry, were all chief divines of the Westminster Assembly, and, with many more, were express Millenarians. Dr. Homes was of the same faith, and published his "Resurrection Revealed" in 1654. John Tillinghast at the same time taught that the "second coming of Christ was but a little way from the door." John Bunyan, who died in 1688, was one who subscribed the confession, of which the following is an article, and presented to Charles II., and which was subscribed by forty one elders, deacons and brethren, met in London, in behalf of themselves and others, to the amount, it is declared, of more than twenty thousand. Mr. Cox says that he extracts verbatim from Crosby's History, Vol. II. Appendix, p. 85. I extract verbatim from his answer.

"Art. 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts i. 3.) which was taken up into heaven, (Luke xxiv. 51.) shall so come in like manner as he was seen go into heaven, (Acts i. 9, 10, 11:) 'And when Christ who is our life shall appear, we also shall appear with him in glory,' (Col. iii. 4.) 'For the kingdom is his, and he is the governor among the nations,' (Ps. xxii. 28.) and 'king over all the earth,' (Zech. xiv. 9.) 'and we

shall reign with him on the earth;' (Rev. v. 10.) The kingdoms of this world, (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ, (Rev. xi. 15.) 'For all is yours,' (ye that overcome this world,) for ye are Christ's, and Christ is God's, (1 Cor. iii. 22, 23.) 'For unto the saints shall be given the kingdom and the greatness of the kingdom, under (mark that) the whole heaven,' (Dan. vii. 27.) Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron, Rev. ii. 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned; for the oppressor shall be broken in pieces, Ps. lxxii. 4, and their vain rejoicings be turned into mourning and lamentations, as it is written, Job xx. 5—7."

Dr. Cressener advocated the same views in 1690. Thomas Burnet, D. D., in 1697, taught that the morning would soon dawn. He also showed that the last sign which would be seen before the advent of the Lord, would be all manner of falling stars, even as a fig tree casts its untimely fruit. Sir Isaac Newton, "the greatest of Philosophers," who died in 1726, was millenarian in his views. John Gill, D. D., one of the chief lights in the Baptist Church, was decidedly millenarian in his views, and died in 1771. Charles Daubuz, a Frenchman and scholar of the first rank, contended strenuously for the literal interpretation of the first resurrection. His commentary was published in 1720. Thomas Newton, Bishop of Bristol, also contended for a literal first resurrection. With Mede and Newton for our companions, we can endure to be despised by the moderns. John W. Fletcher and John Wesley were both looking for the advent at about this time, as was the learned and pious James Albert Bengal. Among those who have arisen within the last twenty years, we may mention William Cunningham, Esq. an eminent prophetic writer; Lewis Way, a minister of the Church of England; John Bayford, Esq. F. A. S.; John Fry, Rector of Desford; Edward Irving, one of the most powerful preachers of his time; the Hon. G. T. Noel, A. M.; Edward T. Vaughan, A. M.; Hugh McNeile, A. M.; with numerous other powerful writers. These individuals have called the attention of the great mass of the English people to this subject, and faithfully proclaimed the coming of the Bridegroom.

His Serene Highness Charles Landgrave of Hesse, James A. Begg of Glasgow Scotland, F. S. Hutchinson, an Irish gentleman, Pierre Mejanel, a pious Frenchman, and others in other parts of Europe, have advocated the doctrine of the speedy coming of Christ; while the learned Joseph Wolf has promulgated the same doctrine in Asia. This, in connexion with the writings of the several gentlemen mentioned, and the publications which have been sent from this country, confirm us in our conclusion, that the world has had the Midnight Cry, as much as we could expect from the analogy from other events, and in proportion to the prevalence of true Christianity in the various parts of the earth.

THE BRIDGEPORT CAMPMEETING.—We are pained to learn that, at this meeting, there were many excesses, by which the cause of Christ has been reproached, and the good of many brethren evil spoken of. It should be known that all the prominent lecturers and the great body of adventists are exceedingly grieved that a few should be so led away;

and those few, we learn, are beginning to see their error.

The cause will doubtless suffer by the indiscretions of individuals, when it is not responsible for their acts. "The great weakness of mankind," says Jonathan Edwards, in his remarks on the N.E. revival, "appears in not distinguishing, but in approving or condemning all in a lump. If there be two or three in a society that behave irregularly, the whole must bear the blame of it. And if there be a few, though it may not be more than one in a hundred, that give the world just ground to suspect them, the whole work must be rejected on their account." V. p. 189.

Dr. Norton also remarks, that "it has not been considered as it ought, that where the Son of man is sowing good seed, then and there Satan is always busiest sowing tares; so that where most of the presence of God is, there will ever be most of the [at least attempted] presence of Satan, accompanying or succeeding. Thus scarcely any age has witnessed such horrible heresies and practices in the church, as crept in towards the termination of the apostolic age; and of all the primitive churches the most highly gifted was the worst; and thus almost every outpouring of the Spirit seems to have been accompanied or followed by something evil." V. p. 371.

The great device of the devil has always been to overset a revival of religion. Where God is converting souls, there the devil will always practise his greatest wiles, that he may prevent their conversion; and he will be successful if he can cause sinners to mock and scoff, instead of pray; and drive christians to excesses, so that the unconverted will turn away in disgust. We are to avoid the appearance of evil. We are to be wise as serpents and harmless as doves. Let everything be done decently and in order, says the apostle. We are to prove all things and hold fast that which is good—not that which is evil; and we are to pray God to sanctify us wholly and preserve us blameless unto the coming of the Son of God.

It is hoped that great good will grow out of this meeting, and it may serve as a beacon to all who may be inclined to depart from the precepts of the Bible. Let us cling to the Bible, it is our only safeguard; our adversary would rejoice to see us make shipwreck of that. But though all men may forsake it, let us cling to it with a firmer grasp. The Bible is our chart, and compass, it is our pole-star, and our only guide. Cling, cling to the word of God. Lay fast hold of its promises, and walk in accordance with its sacred teachings, and all will be well.

The Conversion of the World.

On Monday night the 14th inst. we attended the monthly concert at the Park Church. It is well known that at this concert the best missionary news is presented by the Secretary of the American Board, Dr. Anderson, before it is published in the Herald.

As we entered the spacious house and saw some of the principal of the clergy in the city, occupying the splendid sofas of the elegant pulpit, we could not but fancy how the twelve fishermen would have looked thus seated, and compare that elegant structure with the simple upper room of the apostles.

We were anxious to see what encouragement there was for a temporal millennium in the present

progress of the missionary enterprise. The Secretary informed the audience that the intelligence was more than commonly interesting, and yet not a single case of conversion was reported; on the contrary, while the Romanists are every where making rapid progress even in some of the fairest missionary fields, particularly at the Sandwich Islands. The Secretary reported that probably Dr. Grant would be obliged to relinquish his station in the mountains among the Nestorians on account of the opposition of the Mohammedans, and also that the troubles among our western Indian tribes, somewhat embarrass the mission there. The great cause of encouragement seemed to be, that Great Britain had sent out General Whiting to the Sandwich Islands, as Consul. The Secretary said they could not have been better suited; and yet, said he, the general makes no pretensions to being a Christian.

Another great cause of rejoicing was, that Dr. Perkins on his return to Persia was received with the greatest demonstrations of joy. They came out about forty miles to meet him, a great cavalcade, and paid all the deference to him they would to an earthly prince. Alas, thought we, where are the symptoms of the world's conversion? where are the souls that have been regenerated? where are the joyful hearts, made joyful with the pleasing intelligence that immortal beings are renouncing the dominion of the devil, and turning from dumb idols to serve the living God? Moral men may be sent as consuls to the islands of the sea, our missionaries may be treated with all the pomp and circumstance of royalty; but what has that to do with the world's conversion?

We have been so long in the habit of hearing Adventists pray, come Lord Jesus, come quickly, that we must confess it sounded strangely to our ears to hear Doctors of Divinity pray that the heathen might be given to Christ for an inheritance and the uttermost parts of the earth for a possession, as the ushering in of the world's conversion, when the next verse says he shall break them with a rod of iron and dash them in pieces like a potter's vessel.

The world's conversion is evidently the idol the church is worshipping. She has set her heart upon it and they want to accomplish it even at the expense of the Lord's coming. But this idol is not simply the world's conversion; the church are looking for a time when the power of this world shall be wielded by the church, and when a scientific religion shall sway the minds of men; the spiritual state of the members of the various churches, is seemingly of far less concern to them than the retaining them in their connection.

When our Savior, with the prophets and apostles, has assured us that the reign of righteousness is to be on this earth after the end of the world, why will his professed followers still look for it in this sin-cursed earth? It cannot be that they are in reality expecting it: for if they were, they would do more, and not be satisfied with talking. A people bent on the conversion of the world would never erect their 50,000 dollar edifices of public worship while the heathen are perishing for the means of knowledge: they would never build their costly dwellings, furnish them in princely style, and array themselves in royal apparel, when the denying themselves of these would send the word of God and the living messenger to many a benighted land. It is evident when men are sincere and take hold of an object

with an intention to do something, they take hold heart and soul, rise early and set up late, they count toil and fatigue nothing, are discouraged at no obstacles, and are willing to spend and be spent in the cause they have espoused. The men of the world thus labor in their callings; and those whose hearts burn with love to God thus labor in his cause, but is that the way the church are laboring for the world's conversion? Let the mites contributed from princely fortunes, answer. Were the church engaged, they would sell what they have and give alms, and provide themselves bags that wax not old, and go into all the world and preach the gospel to every creature. Now, most satisfy themselves by giving a beggarly pittance to sustain here and there a laborer.

Such might take pattern from the Adventists, who have labored as if they believed the Lord was coming, and the result has been glorious. They have even been censured by professors, as fools for obeying the command of the Savior in giving alms, and ceasing to take heed for the morrow. They have sold their possessions, and gone themselves into the field; they have taken the word of the living God and manfully breasted all forms of opposition; they have literally spent and been spent in their Master's service; and what has been the result? It has been the means of scattering within the last single year, MILLIONS of copies of various sizes from one to three hundred pages, through the length and breadth of this country, and even to all parts of the world. Who has not heard of our belief, and the reasons therefor? Those only who would not.

One great revival has spread all over this portion of our land, and thousands we trust have been converted to God. Probably more good has been accomplished the past year in the conversion of souls by a handful of Adventists, than has been accomplished by all our great national benevolent societies. And we think we shall be safe in saying that more publications have been circulated by them the past year, than has been circulated in the same time by the American Tract and Bible Societies. Had the whole church taken hold with the same zeal, expended their resources with the same profusion, and given themselves personally to the work, the whole world would have been thoroughly aroused, from pole to pole, and from the river to the ends of the earth. But it is not so to be. The Man of Sin can only be destroyed by the brightness of Christ's coming. The word of God, and every sign of the times are against such a result.

WOE UNTO THOSE THAT CAN SEE NOTHING.—Ezek. xiii. 3—10. xxxiii. 1—11. "Thus saith the Lord God; Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have you not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God. And my hand shall be upon the prophets that see vanity, and divine

lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar:" "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

THE MEETING AT EXETER, N. H.—The fare on the Rail Road from Boston to this meeting, we understand, is 75 cts each way—half the usual price. The price of board on the ground can be seen in the advertisement.

This will probably be the most interesting meeting to be held the present season; the location is central, and will accommodate a large section of country—being accessible by Rail Road from the east and west, and intersected routes. There are many of the dear friends who have not attended any similar meeting this season, who will endeavor to be present; and also quite a number of the most efficient lecturers will be there. If the weather should be favorable, we trust, with a large audience, and the blessing of God, that it will be a regenerating and sanctifying season to many souls.

The apostle says, Phil. iv. 5. "Let your moderation be known unto all men," and gives as a reason, "The Lord is at hand." How applicable is the above when the Lord is "nigh even at the doors."

OUR OPPONENTS have proved one thing. We have sometime denied that they have proved any

thing in connection with this question; but we are constrained to admit that they have proved themselves utterly incompetent to defend themselves against one Low Hampton farmer.

☞ We learn that some of our subscribers have received their papers partly defaced by the wrapper being pasted to the paper. We have now employed a more careful hand, and trust that this will be hereafter obviated.

Protest.

We have reason to be thankful for the good order as well as good feeling which has characterized our campmeetings hitherto. But the meeting near Bridgeport, Ct. near its close, exhibited some scenes of fanaticism, at which most of the brethren present were much pained. A few young men, professing to have the gift of the discerning of spirits, were hurried into extravagances which they themselves since regret, and we have reason to hope that nothing of the kind will again occur. Brother Litch was present, and the following is his protest.—*Midnight Cry.*

DEAR BROTHER:—I find in the papers of this morning an account of the Second Advent campmeeting near Bridgeport, Ct. The picture is, to be sure, a dark one, but no more so than the truth will warrant. All the scenes described there are true, without exaggeration. A more disgraceful scene, under the garb of piety, I have rarely witnessed. For the last ten years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning and its result; and am now prepared to say that it is *evil, and only evil, and that continually.* I have uniformly opposed it, wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is, the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and following it there is no length of fanaticism to which they will not go.

That good men, yea, the best of men, have fallen into the error, and have been ruined for life, so far as their Christian influence is concerned, is a lamentable fact. They begin well, but are pushed beyond the mark, become captivated by a delusion of the devil that they are divinely inspired to perform certain acts, and are infallible, until they are beyond the reach of advice or admonition.

The only way to deal with it, is to nip it in the bud, and stop it at once. They may be hurt; but depend upon it, one had better suffer than many.

As a duty I owe to the Second Advent cause, to the church and the world, I wish to enter my most solemn protest against the whole concern of *fanaticism* as I witnessed it at the *Stepney campmeeting.* I wish to have no part nor lot in such a concern.—And if Second Advent meetings must be the scenes of such disgraceful proceedings as I there witnessed, I protest against more being held.

It would be better for the cause, never to have another at such a price. This is not a hasty passionate ebullition of feeling, but a deliberate sentiment. *The Bible*—THE BIBLE, is the rule of faith, duty, and feeling, with Adventists. It is a sufficient rule in all cases. God has given as rea-

son, to guide a nature sanctified by the Spirit of God, and that reason instructed and enlightened by the word—the unerring word.

I believe in being under the influence of the Spirit, and being filled by the Spirit. But the fruits of that Spirit are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, patience and temperance, against which there is no law." We are always safe in following, or being led by that Spirit; but we are not safe in following blind impulses without trying the spirits by the word. This thing is not peculiar to the Advent cause; John Wesley and his coadjutors always had to meet and contend with it, and they do to this day. It ruined the Advent cause in England, under Edward Irving, so that it has never recovered. May the Lord save us from all such fanaticism the few days which yet remain, until he comes.

I hope this affair will be a beacon to all concerned, and that such a spirit will henceforth meet with no encouragement from our brethren.

Yours in hope, J. LITCH
Philadelphia, Sept. 14th, 1843.

Interesting Letter from Brother Hale.

DEAR BROTHER BLISS.—I have returned so far from my visit down east. I think it has resulted in a decided improvement of my health, while it has afforded me the very great satisfaction of becoming acquainted with the state of the advent cause and its disciples, in the section through which I have passed.

As a general thing, the community have settled down upon a permanent position for or against the doctrine—one party calmly and confidently waiting the fulfilment of the "sure word of prophecy"—the other, drugged with lies to a deadly stupor, can hardly be aroused to a notice of the great question, unless it be to repeat the stale fabrications of ignorance, bigotry, mirth or malice. The same spirit which has "turned the truth of God into a lie" on the subject, and which a short time since, gave existence to the stories about "putting off the time," "ascension robes," &c. &c., has now discovered that "Millerism is a failure;" and next to the unwarrantable supposition that "the time has gone by," nothing affords our enemies so much consolation as those reports which assert that the Millerites are "giving up the doctrine." For instance, I have been told several times that our Tabernacle at Boston had been sold, that they had nobody to preach in it, that few would attend the meetings, &c. &c. But when I stated to a personal knowledge that the meeting was still sustained, that the congregation is usually the largest in the city, and that the reason why they have not a steady preacher, is, the faith and zeal of most of our lecturers are such that they will not consent to settle *any where*—it occasioned a little surprise.

As the report was circulated with some industry in Portland and vicinity, that brother Cox had abandoned his position since the last session of the Maine Conference, I took occasion in passing homewards to call on him. His present station is Saco; and although he gave the people to understand, soon after he came among them, what his views were, and what his course would be, they expressed a unanimous wish and purpose to receive and sustain him with that understanding. I am authorized by him to state, that his faith is en-

tirely unaffected by the doings of the Conference. I am afraid the affection of his people will be the chief reason why the advent cause may not be blessed with his labors as a public lecturer. Every thing I saw or heard among them, assured me that no appointment could have been more gratifying to them. I spent four days in Saco with brn. Cox & Atkins, and am very happy to inform our friends that brother Atkins is still in the field. Though the prostration occasioned by his excessive labors, exposed him to an afflicting and trying scene, he has come out of it unharmed. He enjoys the fullest confidence of his Christian friends—is steadfast in the faith, looking for the Savior—and is laboring as the way is opened in his neighborhood—the health of his family being such, that he cannot at present labor so extensively as heretofore. I would also state that brother Greeley, who was suspended at the late conference on account of "leaving his work" to preach the advent doctrine, resides at Saco. His health will admit of his laboring but little, but his faith is sound as ever.

At the urgent request of our friends at Portland, I spoke to them on two Sabbaths, and also at Portsmouth one Sabbath, and realized much less inconvenience than from similar attempts for sometime before. The advent meetings in each of those places embody only the believers in the doctrine of the strongest type. The number who are favorable to the doctrine is much larger in each place than can be seen at their meetings, though the congregations are respectable for their number, and are characterized by an intimate acquaintance with the word of God—deep and serious devotion.

The very few of whom I have heard, who professed to believe the doctrine, and have changed their views, consist of those who took oil enough only to last till some particular day, to which their faith looked; or of those who have been laughed or driven out of it by their zealous brethren or pastors, leagued perhaps with Universalists or infidels.

In reference to the days which have been looked to with so much confidence by some, the passing of which has been the occasion of some doubts to them in reference to the grand calculation, I would remark, *the failure of calculations which never had any foundation, cannot affect those which have; and as it takes all of 457, and all of 1843 to make 2300 complete, unless it can be shown that the decree went forth before B. C. 457, the supposition that "the time has run out," has not the shadow of a foundation in truth.*

As to the peculiar and trying forms of opposition from the ministry and membership of our churches, blended with the avowed enemies of the truth, *we must look for it.* Why should we be so "slow of heart to believe all that the prophets have written?" "*Thus it is written,*" and thus it will be. May God fortify us by his mighty grace for the short remainder of the conflict which is yet before us, and enable us to stand prepared for the immortal kingdom, Amen! Yours in the blessed hope.

A. HALE.

Ipswich, Sept. 7th 1843.

POPERY—ITS APPETITE CRAVINGS.—At the laying of the corner stone of a new Catholic Church in the city of Rochester a few days since, the Military were in attendance, and during the progress of the ceremony, fired volleys of musketry.

Again, On a public occasion last winter in this place, perhaps Washington's birth day, was witnessed the spectacle of the members of the Catholic Church in a body alone marching after one of the volunteer companies through the streets of the city to the strains of martial music. The insignia of blood and carnage is not very benefitting the religion of the Prince of peace.—*Second Advent.*

Letter from T. S. Corwin.

DEAR SIR.—Although personally unknown to you, yet I feel inclined to write, from the fact that I have for sometime been greatly amused to see the rage and fury and bluster some opponents are making relative to the coming of Christ in '43, and from men, too, who for years we have been accustomed to revere on account of their *deep-toned piety*, and *sterling worth* as christians. Why sir, I always thought if I had a friend whom I loved, that it would be a source of gratification to me to see that friend, particularly after a long absence, and I always supposed the desires of a renewed heart to be "*come Lord Jesus, come quickly.*" This at all events seems to have been the desire of primitive Christians, and although I can hardly dare hope the event will justify the expectations of God's people, yet I feel in my inmost soul a longing to see "*HIM whom having not seen I love,*" and to be permitted to associate with Abraham, Isaac and Jacob, and all the bloodwashed throng of every nation, kindred and tribe and tongue.

It seems to me really strange that there should be so much opposition shown to the advent doctrine by professed Christians, when the theory, if false, will soon die of itself, the event not occurring. "*Let these men alone, for if this work be of men it will come to nought, but if it be of God, you cannot overthrow it.*" "*If it be Bible truth, all the opposition that can possibly be brought to bear against it, will not affect it a single straw; the moment Daniel's 2300 days expire, that moment shall we behold the Lord Jesus Christ in all the pomp of glory, whether we are prepared for the event or not, and I think it would be wisdom in us all to be looking for and expecting the event, and being prepared for it, than to spend our precious time in trying vainly to disprove it.*"

But then, if we have a man on the list or in the world, able to show by the word of God, (for upon that alone I wish to build my faith) that the event will not take place this year, let his arguments be laid before the public with all possible despatch, for it does seem to me that among all the D. D's. and Professors of Theology with which our country abounds, we might have one, competent to "*use up*" one old Farmer; but if there is no individual among the clergy of different denominations capable of doing it effectually, let them either hold their tongues on the subject, or go to College again to study divinity before they attempt to teach others any more.

There are many in this town who believe in the Advent doctrine, and if we could obtain an efficient lecturer in this vicinity, it would be productive of much good. Although we are in *Cattaraugus, Co.*, there are many important places where a good lecturer would be hospitably received and liberally remunerated for his services.

Wishing you the consolations of the Gospel, and divine support under all your difficulties and duties, I remain, Sir, yours in the blessed hope. East Otto, N. S. Aug. 25, 1843.

THE BOWER OF PRAYER

To leave my dear friends and with neighbors to part,
And go from my home effects not my heart,
Like the thought of absenting myself for a day
From that blest retreat where I've chosen to pray.

Sweet bower where the pine and the poplar have spread,
And wove, with their branches a roof o'er my head:

How oft have I knelt on the evergreen there,
And poured out my soul to my Savior in prayer.

The early shrill notes of the loved nightingale
That dwelt in my bower I've observed as my bell
To call me to duty while birds of the air
Sang anthems of praises as I went to prayer.

How sweet was the zephyr's perfume of the pine,
The ivy, the olive, the wild eglantine;
But sweeter, O sweeter, superlative, were
The joys there I've tasted in answer to prayer.

Letter from T. M. Preble.

BROTHER HIMES:—In passing from place to place, I am often asked why I do not write more frequently for the Times, as they are anxious to hear what I am doing, and how my faith holds our in regard to Christ's coming *this year.* Believing it may be interesting to my Second Advent brethren in New Hampshire, Maine, and Massachusetts, where I have labored the past year, I take this opportunity to say that my faith in regard to Christ's coming is not the same as formerly, not that it *decreases* but *increases.*

My health continues perfectly good, and I am constantly in the field of labor. I find a decrease of numbers in the Second Advent ranks, but those who fall away I think justly deserve the name of "*Millerites,*" for it is evident their faith did not stand "in the power of God," but "in the wisdom of man." Others may fall, but bless God, the true believers can say "we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

I was at the Tent Meeting in New Salem; it was well attended—good was evidently done—and souls were assisted in coming out of *Babylon.* I baptized eleven—had a glorious good season at the close, in partaking of the Lord's supper.

I expect to start tomorrow morning for Maine, to attend the Exeter campmeeting. Time continuing, you may hear from me again soon. Yours, patiently waiting and watching.

Nashua, September 11, 1843.

The Opinion of a Sailor.

DEAR BROTHER BLISS:—There appears to be much anxiety on the minds of some, to know what we shall do now all the periods, as they suppose, have run by, when we expected the Savior to come. We answer, that we shall wait for him until he does come; "for the vision is yet for an appointed time, but at the end it will speak and not lie." But what would you have us do? Why, says one, you are much to the church with which you were connected, you had better come back to us, we want you here; and if the times all run by, why then you will be in your standing in the church and every thing will go on as usual. Yes, if God's word does not prove true, then we can have the privilege of remaining in the church, and going to sleep again. Cold com-

fort this, after having thrown ourselves on the word of God, and tasted his goodness, had our souls warmed up with love to him, and our hearts cheered with the thought of soon meeting him. Then because some of the periods when we expected Jesus to come have run by, and he has not made his appearance, we can go back to a sinking ship, and sink with the rest of the crew. Suppose that you were sailing in a ship that for many years had been your home, and in which you had weathered many a storm, and she should spring a leak, and after every exertion had been made to keep her free, the leak should so gain on the pumps, as to make it evident to you, that she would soon sink, would you because she had formerly been a good ship, stay on board of her until she went down? No. However painful it might be when you became satisfied that nothing more could be done for her, you would begin to make arrangements to leave her by means of your boat; after getting an observation, and learning your latitude and longitude, and the course and distance to the nearest land, and providing yourself with a compass and what provision and water you could carry, you would shove off perhaps with a sigh, but still with the consciousness that you had done all in your power to save her; and now having got clear of the old ship, you shape a course for the land. After many days sail you make what you suppose to be the land, and like good seamen you see that every thing is ready to go in safely to the desired haven; but as you draw nearer to the supposed land it begins to roll over and over, and soon dissipates into thin air; in short it is nothing but a fog bank which had assumed the appearance of land. Now this is a great disappointment to you to be sure, but will you turn back? Ah no, say you, its of no use to go back, our ship is in a sinking condition, if not already sunk; the land is ahead, we have the right course, and no doubt shall soon make the land. This is the way that you would reason with any one, that should propose going back under such circumstances; and if you should be disappointed in this way two or three times more, and the proposal should be made each time to go back, this course of reasoning would be more and more reasonable, because you are getting nearer and nearer the land, and farther and farther from the old ship; and you would be expecting every day to see the long desired haven of rest. Why then do you ask us to go back? We have left a sinking church only, after we found that she would go down. She could not bear to hear of the coming of her Lord and Master, and she persecuted those that brought the glad tidings of his coming; and although we loved her, yet we were obliged to leave her. We have taken the Advent ship, and we find her to be a good staunch ship, well able to weather the storms of life, and carry us safe to the heavenly port. We have the true compass or word of God on board, and a chart of the coast, and we are expecting soon to make the land of rest, and moor our ship where storms can harm no more. It is true we had thought to have been in port before this, and two or three times have we in some measure been disappointed, but upon a careful examination of our chart and reckoning, we find that we have the right course, and indeed our reckoning is almost up. With regard to those periods running by, we have nothing to reflect upon ourselves; we thought that there

was some appearance of land, and like good and faithful seamen, we got all ready to go into port, well knowing that if we made the land and were not ready, we should be lost; and now considering that we must be very near in, and knowing that we are on a dangerous coast, we mean to double our diligence. And whereas before we lost those points, or had only one man at mast head, we mean now to have two, lest after all our labor we should be cast away and lost. As to going back, we have not provision enough, if we were so inclined, to last us back to the old ship, but before we could arrive, we should starve to death.

B. J.

CAMPMEETINGS.

Second Advent Camp Meeting At Exeter, N. H.

A Second Advent Campmeeting will be held at Exeter, N. H., in a pleasant grove about 2 1-2 miles from the village, on the road leading to Dover, on the same ground occupied by the Methodists the present month. The meeting will commence on Tuesday, Sept. 26th, and continue one week. Brn. Miller, Cox, Marsh, Cole, Jones, Hervey, Haselton, Stockman, Churchill, and other efficient lecturers, are expected to attend.

Passengers will be conveyed from Boston, Lowell, Portland, and the intermediate towns, at half the usual prices. Lecturers and preachers will be furnished with tickets by the committee.

A large boarding tent will be provided for the accommodation of those who cannot furnish their own tents: but it is recommended that all who can, to bring their tents with them. Companies who wish for board and tents, can be furnished by addressing a line to the chairman of the committee.

Board on the ground at \$1.50 to \$2.00 per week, 37 cts per day, and from 17 to 25 cts for a single meal.

As the meeting will continue over the Sabbath, the cars will leave Portland and Haverhill in the morning and return in the evening.

Brethren and friends are earnestly invited to attend the meeting. For Com. S. SWETT Chm. Sept. 7, 1843.

ADVENT CAMPMEETING.

There will be a Second Advent Meeting on land owned by Mr. Phillip Davis, (known as Davis's Grove, on Turtle Hill,) about half a mile east from the Boston and Taunton Rail Road, three miles north of New Bedford, 17 south of Taunton, and 4 north of Fairhaven village, to commence Wednesday Sept. 20, at 2 P. M. Bro. White, of Wrentham, Mass., and Bro. Snow, of Brooklyn, Ct. are engaged. Bro. T. Cole and I. Taylor are expected, and all other lecturers, who can attend, are invited. All necessary provisions will be attended to for the accommodation of friends abroad. Come one, come all, and bring your tents.

Per order, Z. BAKER.

SECOND ADVENT TENT MEETING.

There will be a Second Advent Tent Meeting, if time continues, in Londonderry, N. H. about ten miles from Nashua, and two from Derry village, a few rods south of the road leading from Nashua to Derry, and about 1 1/2 miles from Plummer's tavern, on the land of Br. Rapha Nevens. There will be a tent sufficiently large to hold the congregation, connected with the dwelling house and barn, with stoves and other accommodations to suit the weather. It is expected that our brethren will bring their provisions, beds and cooking utensils. There will be board provided for those who cannot bring any with them, on reasonable terms. Brethren Hazelton, Eastman, Jones, and Preble, are particularly requested to be present, and all other lecturers are invited to attend. Meeting to commence Oct. 10th, and continue one week.

Per order of com.

JOHN CRAIG, Chairman.

Londonderry, Sept. 15, 1843.

PAGAN AND PAPAL ROME.

Few common Christians know how much like papal Rome is to what pagan Rome was. Pagan Rome had certain heathen temples—the furniture of these temples was—an altar to the gods,—curtains, incense, tapers, votive tables,—an 'aquimarium.' Papal Rome adopted every one of these things as her own,—temples became churches, the altar to the gods became an altar to saints,—curtains, incense, tapers and votive tables,' says Blunt, 'remained the same,' while the 'aquimarium' became a vessel for holy water,

Again, 'St. Peter stood at the gate instead of Cardea,'—St. Rocque or St. Sebastian were to papal Rome what the 'Phrygian Penates' were to pagan. St. Nicholas was to one what Castor and Pollux were to the other. Pagan Rome had her 'Mater Deum,' and papal exalted one as the 'Mother of God,'—alms for Mater Deum, became alms for the Madonna,—the festival of Mater Deum became 'Lady Day,'—'Hostia' became 'the Host,'—the dismal regions' became 'purgatory'—from the heathen word 'purgatorium.' 'The offerings to the manes' of pagan Rome became 'masses for the dead' under papal sway. Pagan Rome was the anti-christ of one age, and papal is of another. The 2d. beast exercises all the power of the first, that was before it; for the first has given to the second 'his seat and power and great authority,' so that although he has ceased to be, he yet lives—this is 'the beast that was and is not, and yet is.'—*Western Episcopalian.*

INCREASE OF CRIME.—Seductions, murders, stabbings, and all the other crimes on the very long and black catalogue, are evidently on the increase; injury and outrage and revenge for injury and outrage, are occurrences that crowd upon us daily.—*N. Y. Tribune.*

Letters received to Sept. 16.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

We find that some of our subscribers suppose our terms are \$1 per year. They are \$1 for a volume of 24 numbers, (6 months.)

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T Cole 2; B J; N B Perry 3; Geo A Sterling; S E Parsons 1; S Johnson 1; Sarah Parsons 1; H Frost 12; J Pearson 12; Emery Davis 3; G S Miles 10; H Childs 5; D Winn; N B Bryant; Susan Strong 2; rec'd but once before, is paid to end of Vol 6; A Andrews 2; Moses Hazen 1; J P Bolter 2; 50 cents postage; J W Warden; J Felton; T L Tullock; J N Nickerson 1; J Weston, in our next; J Lee 1; S P Searles 1, J F Lee 1; R Tyler 2;

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