

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

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

VOL. VIII. NO. 18.

Boston, Wednesday, December 11, 1844.

WHOLE NO. 188.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Second Adventism.

We commence this week the publication of a sermon by Rev. Baron Stow, of this city, on the question of the Advent. It is being published in the "*Christian Watchman*"—a portion weekly, so that we have seen as yet but a small part of it. Although we have not seen the whole discourse, yet from the well known abilities of Mr. Stow, and his care for his reputation as a scholar and theologian, it must be that he will not give to the public an ordinary production on a question of so much interest to the church and the world; and if there is any light existing in reason, in the scriptures, or in the signs of the times, militating against the doctrine of the Advent, we shall now surely have it from his able pen.

"SECOND ADVENTISM."

A Sermon preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27, 1844, by Rev. Baron Stow, the Pastor.

"It is not for you to know the times, or the seasons, which the Father hath put in his own power." Acts. i. 7.

I have selected this passage, from the teachings of our Lord, as the foundation of some plain, practical remarks touching a heresy with which, during the last five years, the churches and the community have been sorely afflicted. I call it a heresy, because it is an error in doctrine that has led to pernicious results, such as, in the scriptural use of the term, are attributed to heresy. It commenced with a layman of limited abilities and intelligence, whose sincerity of belief and honesty of purpose need not be questioned, but whose mistaken reckonings and erroneous interpretations have been the occasion of evils which he and his credulous followers may long deplore, but which they can never remedy. Professing to be favored with special insight into certain portions of the prophetic writings, they have ventured boldly and positively to specify the time for the fulfilment of a great predicted event—THE SECOND ADVENT OF CHRIST. As God has put the seal of his reprobation upon the whole of this fanatical delusion and thus confirmed anew the truth of his Son's declaration in our text, it may be profitable for us to review the heresy in some of its aspects, and derive from it lessons of instruction.

Let us consider

1. SOME OF THE CAUSES OF THIS DELUSION.

These are various, and I can do little more than briefly characterize a few of those which will most readily commend themselves to your apprehension as obvious and unquestionable.

1. The peculiarities of a certain class of mind.—In every community there are always persons, who, by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments, and the adoption of extraordinary measures, especially if those sentiments and measures are marvellous and exciting. Having no fixed principles, no well balanced system of belief, they are ever ready to embrace new theories, and follow new leaders, seldom inquiring whether the theories be true, or the leaders trust-worthy. It is enough for them that the former are plausible, and the latter apparently sincere. Guided by no compass, controlled by no helm, they float into every eddy, and imagine that they are making rapid progress, while moving only in a circle of strong emotion. Naturally terried and nervous, their happiness depends upon a succession of warm excitements, and they regard it as of little consequence whether those excitements are caused by truth or by error.

Nothing could be better adapted to reach and profoundly affect such minds, than the doctrine of the immediate advent of the Savior. The bare statement of such an event, as probable, was sufficient to arrest their attention; but when set forth with positiveness and solemnity, accompanied by arithmetical estimates, and glaring pictorial illustrations, and earnest, impassioned appeals, it was easy for persons of their mental and moral characteristics to regard the probability as magnified into certainty, and to yield themselves unresistingly to the frenzy which their newly excited hopes or fears would naturally awaken.

Hence, among the victims of this delusion you will find very few who would not have been equally the dupes of any other false theory, provided it had been equally plausible, and equally in harmony with their impulsive, excitable temperament.

To be Continued.

REMARKS UPON MR. STOW'S SERMON ON SECOND ADVENTISM.

MR. EDITOR :—In the *Christian Watchman*, Nov. 22d, is the commencement of a discourse (to be continued) "preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27th, 1844, by Rev. Baron Stow, the Pastor.

On the first reading, I was reminded of a circumstance in Luther's history. After his arrival at Augsburg, where he was ordered to appear by the Pope of Rome to answer for his "heresy" he was waited upon by an Italian courtier, previous to his appearing before the Legate. Luther intimated his intention of defending himself. "Beware of that," says the Courtier, to which the heretic (Luther) replied. "If they can prove to me that I have taught anything contrary to the Romish church, I will be my own judge, and immediately retract." If Mr. Stow, or the Editor of the *Watchman*, was to convince their readers that "Second Adventism" is false, or that it is not taught in the Scriptures, nor held a

the faith of the primitive church, they must produce greater evidence than we have yet seen in the *Watchman*. The discourse of Mr. S., so far, contains not a single quotation from scripture. This text is the most important part of the sermon, Acts i. 7.—"It is not for you to know the times or the seasons which the Father has put in his own power." Mr. S. says I have selected this passage from the teachings of our Lord as the foundation of some plain, practical remarks touching a heresy with which, during the last five years, the churches and the community have been "sorely afflicted." I presume Mr. Stow's readers would know perfectly the reason of his selecting the text. But what connection the text has with the discourse thus far, might puzzle even "a layman of limited abilities and intelligence." Now as the author's object is especially to attack the "heresy" that has led to such pernicious results, he may possibly not have given an exposition of the text. This certainly would be a defect in the sermon, and would betray a "limited" knowledge of Biblical exegesis, or rules of sermonizing, as adopted by the schools of the prophets. However, as Mr. Stow, or Mr. Miller have never pursued a regular course of theology at any Institution, their "limited knowledge" on this point of sermonizing may be overlooked. The "layman" to whom Mr. S. refers, has certainly, with his "limited abilities and intelligence" done more to arouse the people to the study of the Scriptures within "five years" than such sermons as the one under consideration would do in 20 years. Mr. Miller has taken the word of God, and comparing scripture with scripture, he has left the people to judge of the truth. Mr. S. resorts to private opinion in attacking what he terms heresy. It was Bible truth which so "sorely afflicted" the Roman church, and disturbed the Doctors and Legates, and aroused the people to a spirit of free inquiry. "It was not by ridicule and satire," says D. Aubigne, that the gospel was ordained to triumph. If the Reformation, instead of attacking error with the weapons of God, had recourse to the spirit of mockery, its cause had been lost. It is true that the "layman" came not before the public with excellency of speech or of (worldly) wisdom, declaring the testimony of God, neither was his speech or his preaching with enticing words of man's wisdom, but in demonstration of the spirit and of power, and as evidence that the faith of the adventist does not "stand in the wisdom of men, but in the power of God," may be seen by the reasons of the hope within him, which are freely circulated throughout the world.

The "layman's" "sincerity of belief and honesty of purpose," says Mr. S., "need not be questioned." It is the evils of "his mistaken reckonings and erroneous interpretations," of which he complains. These evils were not mentioned when churches were favored with revivals, and sinners converted to God through the "layman's" preaching. If individuals have embraced errors and fallen into extravagances from other causes than the reckonings of the "laymen," why should he and those who sympathize with him, be anathematized? The sincerity of the "layman's belief and honesty of purpose" required that he should publish to the world his faith in the Lord's coming in '43. As a sincere and honest man before God, what less could he do? Who would not do the same, under the same circumstances, with the "layman"? Mr. D., an opponent of Mr. Miller, admits, on his own confession, that Mr. M. was right, in declaring his views, for "if I believed the Lord was coming so soon, I would go round the streets and proclaim it day and night." The layman, then, did just right, on the ground of Mr. S's admission—his "sincerity of belief and honesty of purpose." As to the heresy of "Second Adventism," it is

presumed that the following words of the author express his meaning: "*Professing to be favored with special insight into certain portions of the prophetic writings, they have ventured boldly and positively to specify the time for the fulfilment of a great predicted event.*"

The Adventists believe that "all scripture is given by inspiration, and is profitable for doctrine," as well as *reproof*. They have felt it their duty in compliance with the command of Christ to "search the scriptures" concerning the time of his "sufferings, and the glory that should follow." If they have been "favored with special insight into certain portions of the prophetic writings," it is because they have taken heed unto the "sure word of prophecy whereunto ye do well," as Peter affirmed, "as unto a light that shineth in a dark place." Surely, then, if they have been *special* favored in deriving knowledge on the "time of the great predicted event"—The Second Advent of Christ, brother S. ought to be thankful, for he himself teaches his hearers to "search the scriptures" for themselves, that they may "grow thereby" in knowledge. Had brother S. examined his text more carefully in connection with the subject, the restoration of the kingdom to Israel, he might have had an "*insight*" into its meaning, and clearly discovered that the disciples were not "to know the times and seasons until they were endued with power by the 'Holy Ghost.'" That the apostle Paul knew the times and seasons concerning "the Man of Sin," and the coming of Christ, is evident from his address to the Thessalonians, in which he "boldly and positively" says, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, whom," he says in the eight verse, "the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." The Man of Sin Paul describes as clearly as do Daniel and John, so that the "wise may understand." Luther proves by these very prophecies and from the Epistles of Peter and Jude, in his answer to a Roman Theologian, that the Man of Sin is Anti-Christ, the kingdom of Papacy, and in conclusion prays, "May God visit us in his infinite power, and hasten the day of the glorious coming of his Son, in which he will destroy that Man of sin." Luther made no professions of a "*special insight*" in the prophetic writings, but he understood by the word of God that the fourth (Roman) kingdom would be destroyed by the coming of Christ. The Adventists believe "the time of the predicted event is pointed out in scripture by the finger of God, and that the signs by which we may know the event is nigh, according to Matthew, have occurred, and therefore may expect the event at any moment. If they have made a mistake as to their calculations of the exact day in which they expected the event to occur, it does not disprove the doctrine. It only subjects them to greater trials, and urges them to 'exhort one another, and so much the more' as they see the day approaching."

Mr. S. proposed next to "*review the heresy in some of its aspects*," but instead of so doing, he turned to consider "SOME OF THE CAUSES OF THIS DELUSION."

1. "*The peculiarities of a certain class of mind.*" In every community there are always persons who, by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments and the adoption of extraordinary measures, especially if those sentiments are marvelous and exciting."

This is true—Persons of these peculiarities are found among the opponents to the Second Advent of Christ. And so large is that class, that the Second Adventists are comparatively few. Persons who are "predisposed to the reception of novel sentiments," are unwilling to calmly investigate an old subject which has been on record for eighteen centuries, and discussed in every generation. They want something new, practical, stirring. The prophecies are too dry for minds "predisposed to novel sentiments." We wish there were less of this class among the opponents of Adventism, and more of the good old Bible readers of "Baldwin's" day. There would be less of "novel sentiments," and more stability in the "faith once delivered to the saints." If Mr. S. means by "novel sentiments" the faith which Adventists believe; he may learn from the history of the church, that it was maintained in her purest ages. But when Papacy triumphed and enshrouded the western nations in thick darkness, the light of a pure Christianity was

nearly extinguished. Bishop Newton says, "wherever the influence and authority of the church of Rome have extended, she hath by all means endeavored to discredit this doctrine—the kingdom of Christ being founded on the ruins of Anti-christ. No wonder this doctrine lay depressed for ages; but it sprang up again at the Reformation, and will flourish together with the study of Revelation." Among the Divines who cherished these "novel sentiments," are Luther and Malancthon, Knox, Wesley, Fletcher and the learned Joseph Mede. Luther, Wesley, Fletcher, Cotton Mather and others, according to their own statements, expected the Lord would come about this time. The same views are taught by Dr. Hopkins in a treatise on the Millennium, in which he expresses his faith in the pre-millennial and personal coming of Christ to reign on the earth: and which he expected would occur about this time. "A recent letter," says Mr. Duffield, from the churches in Scotland, addressed to the General Association of the Presbyterian church of the United States, expresses the hope of Christ's speedy, personal coming in glory." The following extract from the "Presbyterian Review" published at Edinburgh, Jan. 1843, looks like a "novel sentiment" of Adventists. "The convocation" (of Presbyterian clergymen) "looked at these things full in the face. They realized the likelihood that the persecuting arm which drives them forth of the establishment, would still pursue them. Nay, they did not hesitate to fear that until a better dispensation dawn, the persecution which has now begun, will not cease. Jesus himself only will bring it to an end AT HIS COMING." If Mr. S. desires to "*review the heresy in some of its aspects*," he may be assisted by reference to the writings of the above "*certain class of mind*." But as he is speaking of the CAUSES OF THIS DELUSION, we will keep to the point.

Persons, "who by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments." If the "Pastor" refer to the second Adventists as persons of "defective education" in consequence of not having received college honors, or made fashionable tours to Europe, at great expense, we can only say that but few of the Adventists have such an education to boast of. A preacher of the gospel has to do with the souls of men, and the "Word of Life." "A good minister of Jesus Christ" is described by Paul as one "nourished up in the words of faith and of good doctrine." His charge to Timothy is, "study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus and Philetus; who, concerning the truth, have erred, saying that the resurrection is past already; and overthrow the faith of some." See also 2 Tim. iv. 1—8. Our Savior having illustrated by a parable the truths of the gospel to his disciples, "saith unto them, Have ye understood all these things? They say unto him, yea, Lord." He then says, "every scribe" (a man acquainted with the truth) which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. The public can decide as to the "defective education" of Adventists on this point. In giving the reasons of their hope, they have resorted to the Bible, the treasure of "things new and old." They have learned to "Beware lest any man spoil" them by discourses from the pulpit or in private conversation "through philosophy or vain deceit after the traditions of men, after the rudiments of the world, and not after Christ." Their discourses are not generally headed with an isolated passage, having no connection with the subject. Mere essays on the "causes of delusion" would never have aroused the people to the "kingdom of heaven at hand" and the second advent of Christ at the doors, "with which the churches and the community have been *sorely afflicted*."

The pastor adds, "having no fixed principles, no well balanced system of belief, they are ever ready to embrace new theories and follow new leaders, seldom inquiring whether the theories be true, or the leaders trustworthy. It is enough for them that the former are plausible, and the latter apparently sincere." Whatever "class of mind" Mr. S. refers to in this passage, one thing is certain, it does not fit Adventists, for they are so immovably "fixed" in their principles, and constantly pressing them into the field against their oppo-

nents, that "*the churches and community are sorely afflicted*." If they would only give up their "system of belief," embrace some one of the theories of the sects, and sit under the preaching of some of their ministers, the wound might possibly be healed. Luther was so "fixed" in his system of faith, as to say "I should be to the Cardinal one of the dearest and most acceptable of men, if I would but pronounce the word, 'Revoca.'" But I will not become a heretic by renouncing the faith that has made me a Christian." And the "laymen of limited abilities and intelligence," whose faith has been so firmly fixed for many years, often addresses by letter his brethren in the spirit of Paul to the Colossians, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

"Guided," says Mr. S. "by no compass, controlled by no helm, they float into every eddy, and imagine that they are making rapid progress while moving only in a circle of strong emotion."

If the adventist's had had no compass and no helm, they would have made shipwreck of their bark long ago, and enough would have stood on the shore to take off the passengers and make "rapid progress" with them to their churches. But they have had a true compass, the BIBLE, and no one will say but they have had a *chart*; and whether they have made any progress toward the "heavenly country," or been "moving in a circle of strong emotion," will be tested at the appointed time, when the vision will speak and not lie. And if "their happiness" has depended "upon a succession of warm excitement," it will not be disputed that besides them are many others who come under the same charge, and who have become "lukewarm" since the last great revival in Boston.

With these peculiarities of a "certain class," "Nothing," says Mr. S. could be better adapted to reach and profoundly effect such minds, than the doctrine of the immediate advent of the Savior." It is not therefore at all strange that so many have been at enmity against the "immediate advent" of our Lord. When Jesus said unto the High Priest, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," he "rent his clothes" (much excited,) "saying, he hath spoken blasphemy." Caiaphas was "*profoundly*" affected. To those who love the appearing of Christ, the preaching of his immediate advent has been joyful news. It has produced on many hearts a transforming and sanctifying influence. It has aroused Christians to the study of the scriptures which will effectually secure them from being "*the dupes of any false theory*."

To be Continued.

LETTER FROM BROTHER F. G. BROWN.

DEAR BROTHER BLISS:—I want to say to the dear brethren and sisters scattered abroad, that I am yet looking for Jesus, in confident expectation of seeing him right speedily. I have not gone off again into indefinite time, as that is generally understood by our opposers, or as it has been used by ourselves. I mean something by looking for Christ *speedily*. I really expect him every day and every hour; and am as frequently disappointed, says the despiser of my hope. Yes, I am continually disappointed: but what then, I am not injured by the disappointment: such a hope as ours can bear many disappointments: it is heaven to look for God's dear son, although disappointed. Disappointments! why they test the depth of our love to Christ. I had no idea I loved Jesus so passionately, until after the tenth. It was the first disappointment I had ever experienced of the kind. You know I always thought that '43 must pass in order to fulfil various prophecies relative to the prolonging of the days, the failing of every vision, the tarrying of the vision, peace and safety, &c. But my time has now come for the Lord to make his appearing, and I was sadly, sadly disappointed in not seeing him on the tenth ult. The scornors of our hope *exult* while we weep, but the next time of our exulting, will be their time of weeping. This late movement has distinctly shown who love and who hate Christ's coming: it has more than any

other movement since the days of our Lord's betrayal, condemnation and death, exposed the hellish blasphemy of wicked men—everything sacred in time and in eternity has been caricatured and ridiculed by them. What a *sign* of the times! I must yet believe that this last cry was from God; by the same mode of reasoning which might lead me to deem it a farce, I might reject the whole movement in relation to going forth to meet the bridegroom. True, Jesus did not come at the time expected, but I had rather wait a few days, before I admit that it was not right to preach as we did. God will reconcile this mystery soon. I believe yet that the virgins arose and trimmed their lamps at that time, according to the parable, and that those lamps *will burn* until Jesus comes; a disappointment cannot extinguish them. We are now in the 12th chapter of Luke, 35—6 verses, with our lamps trimmed and burning; we are literally *watching* for our Lord: we are in the *trying* time, when our faith is being *tested* in the sight of men and angels: we are just where Peter and James and the prophets foresaw we should be—in the furnace of affliction; we are just where our great prototype Jesus was before his glorification; read the history of his last days of suffering, and then tell me in what footsteps of his, physical death excepted, have we not been? what a parable! Read the mournful songs of his father David, and then see how all the descendants are journeying the same way! In no virtue are we so deficient as that of patience; James (i. 1—4), speaks of it as the crowning of the graces. If the dear saints can stand this late trial, they surely could go to the stake for their religion; and they do stand it nobly and gloriously. My brother, the doctrine of Christ's coming is indestructible: the cause is of God, and nothing but the power of Omnipotence can overthrow it; the Holy Ghost begat these things in our souls, and you might as well try to annihilate our thoughts, dry up our passions, stop our breath, or draw the last drop of blood from our hearts, by the use of words of reproach, of expostulation, or of flattery, as to scare us, or allure us from this hope, and this service for Christ. Could I be exhonored from these labors by the most severe servitude under man, without offending God, I don't know sometimes but that I should prefer it to any longer endurance of such trials, but the hope of "Well done" cheers me, the thought of "blessed is that servant" animates me, the solemn admonitions of my Savior—"Watch" alarms me; so that if I am to die in the struggle, on the altar of this cause I lay my poor life. Praise God, he never was so kind to me, as he has been since I began to proclaim the coming of his Son—he lets me lack for nothing. We are greatly humbled now, but I tell every one of Christ's ministers and members, if there be any remaining who have not as yet taken ground with us, *YOU have got to come here!* I tell you, you have got to stoop, and to pass through as low and as humble a gate as your despised brethren, or go to perdition! I speak it in all kindness and faithfulness. God has prepared us for ANY CRISIS—we are in advance of you in preparation for it. You are now joined with the world, you are puffed up with self, with pride, you are soundly asleep—you are trying to effect in your own strength, what God will never, never sanction! The startling peals of the Almighty's trumpet will soon confound you!! You have got such works of repentance to effect for yourselves, as ever had those who were engaged in condemning and crucifying the Son of God! I wish only your good in sounding the alarm to awake out of sleep. I am not mad: it is painful to speak in this strain to many who are my superiors: but I must, I must, or offend God. Do bear

with me, while I humbly ask, Is not God fighting against you? You fear, you groan at what you deem innovations upon the order of the ministry, &c. The foundations of Christianity are rocking, as you think. Beloved, take another view of it. May not God's hand be at the bottom of this terrible revolution? and may it not be that you are fighting against God. From my soul, I pity you in your blindness, and would willingly approach your feet though it were under the lash of scorpions, and through the burning fires, if by so doing you could be persuaded to embrace the simple yet glorious truth of the immediate coming of my Lord. Oh, how my inmost soul yearns over my former associates in the church and ministry! it seems to me as though they are all going to hell together. "Oh, that they were wise." I cannot, I dare not go with them, it would be my death. Oh that God Almighty would speak to them! I have, in common with others, been tempted and tried since the *tenth*, but I have with them enjoyed great *peace*, especially since I took The Message and have gone forth speaking "Comfortably unto Jerusalem." God's seal is just as visible upon this as upon any previous Message. I had abundant evidence of it here on yesterday (Lord's day.) The brethren in the neighboring towns joined the band here, and I have seldom witnessed a more powerful meeting. The Holy Ghost poured an unceasing tide of salvation into my soul the whole day, so that to-day my lungs are quite feeble. I was never more sensible of having help from heaven: I dreaded coming here without being able to "define my position," but without any pre-meditation I had three full Messages: glory to God! We are not in the *tarrying* time, nor slumbering time—The war will not, I think, be removed, if at all, as before—we are in the *waking, waiting, watching, praying* time. We are now to use the Lord's prayer, John's prayer (which is the crowning item of all prophecy previous to Christ's coming) and the unfortunate widow's prayer: we are, in this last respect, just where I have *always* said we should come, before Jesus would make his appearance: and praise God for the unceasing stream of praying breath that he is granting us. Tremble, ye sinners and slumberers in Zion! for such a rich cloud of holy incense never before went up to God! The foolish have gone (to buy oil.) The wise were never wiser and stronger in the faith: we shall not have another disappointment. The next hope will be realized! I wish you could have been with us yesterday—"we had wine on the lees:" several were baptized: among others three little lambs of the flock, who came out of the water shouting glory to God. Several backsliders were forward for prayers. Strange and startling signs are being seen in the heavens in this region as well as elsewhere, by both the righteous and the wicked.

I do hope that every lecturer, and every one who has a gift, will thrust themselves out, and comfort the flock; Oh, you will get a rich pay. Let the Peters, "feed the sheep and the lambs." Jesus "*went about doing good.*" Do not let us act, preach, or publish as though "My Lord delayeth his coming." I am touring about in the delightful, delightful service, of feeding the lambs, and the Great Shepherd is feeding me. Yours, &c.

F. G. BROWN.

Sturbridge, Mass. Nov. 18th, 1844.

LETTER FROM BROTHER H. B. WHITE.

To my dear brethren who publish the Advent Herald, I wish to say, one year has passed since I subscribed for the Herald, and although I am poor as to things of this world, and have been confined to the house by sickness three weeks, the question arises in my

mind, are you willing to do without your paper now, any more than you were last spring? The answer is at once, no, I am not; I had rather do without other things, and take the Herald six months longer, if time continue, and I live so long. I would also add, that I have felt a strong sympathy for you, and the Adventists generally, respecting the time of the end, on the seventh month, and felt more anxiety to hear from you through the press, than ever before; knowing that the trial of our faith is more precious than gold which perisheth. I have had every reason to believe that the Lord of Heaven and earth has been with you, and assisted by his spirit, in a special manner, and I can say, had not God been my helper, I should have turned away from the Advent cause; but I can yet say that I feel willing to suffer reproach for his Name sake. H. B. WHITE.

Long Plain, Nov. 19th, 1844.

WHO OUGHT TO BE PUNISHED THE DEVIL OR MAN.—The Late John Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of natives on the bank of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say the devil tempts me to sin?"—"Yes," answered Mr. Thomas. "Then" said the Brahmin, "certainly the fault is the devil's: the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring all that is valuable in the boat; who ought to suffer punishment, I for instructing them, or they for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* be put to death together." "Ah, Brahmin," replied Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

THE BIBLE.—We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books.—But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your souls. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.—Thomas Friskine.

PROGRESS OF POPERY IN ENGLAND.—The Romanists have erected fifty-four new churches in England, during the last six years, on the scale of the largest parochial buildings in the country. In the same period, twenty-eight new religious houses have been established, nineteen for nuns, and nine for men. Within

the last few years between 1,500,400 and 2,000,000 publications of the Roman church have been issued. "Catholic books are now bought and read in the most eager manner," says Dr. Wiseman, "not only by members of our church but by all classes and all religions."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 11, 1844.

The Christian Secretary

FOLLOWING IN THE WAKE OF THE WATCHMAN—
ITS MALIGNITY.

We are sorry to be compelled to notice so often the malice of the so-called "Christian" papers, i.e. "Christian" in name, for no Christian paper will judge another before a hearing. But at the present moment, when so many are attempting to destroy the Advent cause by their vile calumnies on those who are prominent in it, we feel that it is a duty we owe to God and the world, to show to our readers the true characters of those who would mislead them back again to the errors which they have left.

At the present time, when so many of the most respectable religious and secular papers have acted the part of Christians and men, in correcting the falsehoods that malicious and designing persons have circulated respecting us, a small clique of Baptist prints, instead of acting the part of men, are the more ready to spit out their spleen than ever. Whether the cause of this is the fact that the most of the Adventists have been immersed, and thus demonstrated by their continued opposition that the Baptists care more for party than principle; or because so many of their ordained clergy, who have held a commanding influence in that sect, have embraced this doctrine, we are unable to say. It is sufficient to know that the fact exists.

A short time since we were called upon to say a few words respecting the *Christian Watchman*; this week we are called to notice the *Christian Secretary*.

This paper, published in Hartford, Conn. has at times been very candid on this subject, and at other times it has been the vehicle for the circulation of much against the Advent cause. This continued till a little more than a year since, when a settled clergyman, a believer in the Advent, but then in good and regular standing in that denomination, called upon the publisher of the *Secretary* and told him that he could not consistently permit a paper to come into his family containing, week after week, that which his children knew to be untrue, and that unless a correction was made, he must stop his paper.

The publisher of the *Secretary* immediately published an article correcting many of the erroneous impressions then in circulation. This was copied into this paper, Vol. 6, p. 55. Since then several ungentlemanly and unchristian insinuations have been made from time to time through its columns, intimating that those connected with this paper were "more anxious to make money by the sale of Second Advent books, papers, &c., than they were to witness the coming of the Son of man," &c. See *Advent Herald*, Vol. 7, p. 28.

When we published our "Defence," the *Secretary* made the following gentlemanly remarks in respect to it:—

"THE ADVENT HERALD comes to us this week with a long article marked for our special notice.—

This article is a vindication of Mr. Himes' character from the aspersions of the daily press in Boston. As we have never, to our recollection, said aught against the private character of Mr. Himes, or any one else belonging to this sect, we are under no obligation to defend them from the attacks of others, especially from those of editors in another State.—But as many of these charges have been copied into papers in this state, it is but an act of justice to Mr. Himes to say that there is no evidence that he has been guilty of any immoralities, and that his private character stands as fair, for anything that we know to the contrary, as that of any person in Boston. We regret that such charges should be brought against any of the second advent lecturers, for they are not wicked in themselves, but they are seized upon by these men, and held up to the world as persecutions for righteousness' sake."

This was saying all we felt disposed to ask the *Secretary* to say, and we at once placed the *Secretary* in the list of those papers which had shown a willingness to do us justice. But what was our surprise to see in the next number of that paper an article headed

"TROUBLE AMONG THE MILLERITES."

The "trouble" brought to view was that "the editor of the *Christian Watchman* says he has been waited upon by Rev. J. V. Himes and Sylvester Bliss, (formerly of this city,) for the purpose of complaining of the course he has pursued in relation to the Millerites, and demanding the *amende honorable*," but "as that paper had never published any of the stories alluded to in" our defence, "the editor refused to publish it." Then follows an extract from the *Watchman*, in which Mr. Crowell threatens to do justice to "Messrs. Himes and Bliss," by an examination of their accounts, &c., when the *Secretary* adds:—

"We are glad that an examination of this kind is to be had. We happen to know that there are many persons in this vicinity who do not feel satisfied of Mr. Himes' honesty, and as an opportunity is now presented for ascertaining the facts in the case, it will be a source of satisfaction to them to learn that he is an upright man. If, on the contrary, he has made this *advent excitement* a source of pecuniary profit, it is time the fact was known."

We should like to enquire whether a strict account of all the money, watches, jewelry, &c., which he has received at camp-meetings, second advent conferences, &c., has been kept.* From what we learned about matters at the Chicopee camp-meeting two years ago, there must have been a large amount of these articles given him; and as these meetings were kept up constantly, or as nearly so as the lecturers could travel from one place to another for about two years, we should judge the contributions must have been immense. The second advent publications were retailed at a profit of something like 100 or 150 per cent, as near as our knowledge of book business (which is not very limited) could estimate it. If it is true, as has been reported, that Mr. Himes kept four presses running on these publications, the profits must have been enormous.

We know nothing against the character of Mr. Himes, and if he has been honest in the large money transactions in which he has been engaged for four years past, we are glad that it is about to be made to appear through so respectable a source as the *Christian Watchman*. Nov. 15th.

On the receipt of this we called their attention to it, asking of them "Christian justice." Its publisher was also assured, by a brother in Hartford, that the Advent brethren there had no cause for any dissatisfaction, and Mr. Burr would give no names of any that were; yet, his next paper informs his readers that "to the extent of his knowledge he has already acquitted" Mr. Himes, but that others do not, and that when an investigation "by the editor of the *Watchman* has taken place," "and it is satisfactorily proved that Mr. Himes has been a faithful steward we will most cheerfully do our part towards refuting the erroneous opinions which are at this time so prevalent."

* When the editor asked that question, he should have remembered that we had already published a certificate from the only firm that purchased our jewelry, giving the amount of such purchases for the last five years; and that we challenged any other purchasers to give to the public any facts within their knowledge.

As we have waited a sufficient time for the *Secretary* to make good its base insinuations, or like a Christian, retract them, the cause demands that we expose its malignity. This is seen in the heading of the article, "trouble among the Millerites!" Suppose we should make various wicked insinuations, against the leaders among the Baptists, and when called upon to retract our falsehoods, should nickname them, and taunt them with "trouble among the Knapites!" would not every sensible mind pronounce it as most low and contemptible? Yet this would be only doing as these Christian papers do. And this is done, too, to turn away attention from themselves: for they are the ones in trouble. They now stand before the world as guilty of insinuating that of which they have not a particle of proof; and it is for them to prove their charges, or be despised as every defamer of character is, and should be. They are the ones in trouble until they prove their charges true.

Our books are open to the inspection of all proper or interested persons, as we offered in our defence, but no libeler of us is a proper person for that work. No one who has prejudged the case is a competent witness, nor is such a proper judge or juror in the case. We have no confidence in those who show by their works that they only desire to find another opportunity to slander us.

Our accounts are not kept by ourselves, but by Deacon J. Kilton, formerly of the Marlboro' Church of this city, and until it was disbanded last winter. He can testify how strict our accounts have been kept respecting which the *Secretary* inquires, when any one shall make the inquiry who has any interest in knowing. To any one who has ever contributed to our aid we are ready to give a strict account at any time. At each annual meeting in May, for two years past, our affairs have all been submitted to a committee, whose reports have been published in this paper.

The *Secretary* says that from what he learned at the Chicopee camp-meeting two years ago, there must have been a large amount of money, watches, jewelry, &c., given him, (Mr. Himes.) Well, Mr. Christian *Secretary*, please mount the stand and tell all you know about that matter.—Fortunately, all the receipts of all kinds received from that meeting, went through the hands of a committee, and the sum received was published in this paper at the time, to the satisfaction of all honest men.

Again he says, "The Second Advent publications were retailed at a profit of something like 100 or 150 per cent, as near as our knowledge of book business (which is not very limited) could estimate it." Let us look at the truth of the above. Miller's lectures of 300 pages retails for 50 cents. But, Stuart's Hints, of 191 pages sold for 75 cents. Morris' Modern Chiliasm, of 112 pages, at 25 cts. Our Review of it, of 179 pages, sold for 20 cents, and so on. It will thus be seen that if our prices are large, that those of our opponents must be enormous. We will, however, satisfy the *Secretary* on that point, by referring him to our old friend, Mr. Robbins, a patron of his, who has long been a respectable bookseller and publisher in that city, whether he could have sustained himself by publishing at our prices, and whether it is so profitable a business. But, says the *Secretary*, "If it is true, as has been reported, that Mr. Himes kept four presses running on these publications, the profits MUST HAVE BEEN ENORMOUS." Must have been! Does that follow, Mr. *Secretary*? It is true that for a time during the last excitement, four presses, here and at New York, were kept running, (the only time a single press could not have done the printing,) but it is also true, that during all that

time, publications were circulated *gratuitously*, to all who would receive, to the amount of several hundred dollars above the receipts for that purpose. The Secretary must, therefore, be an adept at the rule of three, to make such enormous profits. He, however, evidently supposed that, like himself, we only *sell* our publications.

But the Secretary adds, "If Mr. Himes has been honest," "we are glad that it is about to be made to appear through so *respectable* a source as the *Christian Watchman*." *Respectable* indeed! We say nothing against the former standing of this paper; for men of piety and worth have stood at its head. But of its present editor, Mr. Crowell, we can only say, that after the course he has pursued, he must give some evidence of moral honesty before we would trust him with our papers. When he published his aspersions, we asked him to retract, and offered him our books to satisfy him of our affairs. He promised to avail himself of it, or publish our defence. But what does he do? He does neither. He again holds us up to the public scorn, admits into his columns an article from his New York correspondent, which contained falsehoods which had already been refuted, exclaims in his derision, "trouble among the Millerites," and then tells the world that *he* is going to do us justice! But what justice might we expect from such a man? The same we might expect from one who sought our life, or thirsted for revenge. Before Mr. Crowell can do us justice, he must confess his wrong, retract his statements, and give some assurance of honesty and decency, and then we shall be happy to see him. Till then, we shall hold him unworthy of our trust, and unworthy of our confidence.

Since writing the above, we have received the following assurance of confidence from our friends in Hartford, among whom the Secretary knows of so many who are dissatisfied with us:—

DEAR BRO. HIMES AND BLISS.—As the papers throughout the country are rife with false reports respecting the honesty of the conductors of the *Advent Herald*, the Adventists of this city have felt it their duty to give you a testimony of their undiminished confidence.

There has been much said about the large amount of jewelry, watches, &c., received by Bro. Himes at camp-meetings, and the one held at Chickopee two years ago has been particularly mentioned, and was so by the "*Christian Secretary*," of November 15th, as being a place where a large amount of such property was bestowed upon Bro. Himes. Now I wish to give the testimony of an individual capable of judging, in relation to the jewelry there received—Bro. William Rogers, a respectable jeweler of this city, says that he prized the said jewelry upon the spot, and valued it at from \$40 to \$50. At this rate, how "immense" indeed must have been the contributions received by Bro. Himes.

D. CRARY.

P. S. Below is the resolution which was *unanimously* adopted by the Advent band of this city, at our last meeting:—

Whereas, a certain religious paper in Hartford, namely the "*Christian Secretary*," has joined with others in giving currency to evil reports against Bro. Himes, and has intimated that we have doubts of his honesty—Therefore

Resolved, that we, the Advent Association in Hartford, (notwithstanding the falsehoods and calumnies so industriously circulated by our opponents,) have full and undiminished confidence in the honesty and integrity of Bro. J. V. Himes, and S. Bliss (formerly of this city); and from a full heart we bid them God speed in the glorious work in which they are engaged; and we hold ourselves ready, by every laudable and Christian means, to aid in sustaining them, so long as we shall have the honor, by the mercy of God, of being associated with them, which we hope and trust will be till the parting heavens reveal the Son of God. Signed by the following brethren in behalf of the band.

WM. RICE.

S. CHAPMAN,

A. CLAPP,

D. CRARY.

Hartford, Ct. Dec. 2, 1844.

THE NEW YORK OFFICE.

BRO. BLISS.—A correspondent of the "*Christian Watchman*," well known in this city, writes the editor, in that paper of Nov. 8th, that "In New York and Brooklyn, vast sums of money have been given in by those who imagine that the end of all things is at hand," and that "the leaders in the delusion doubtless understand, better than you or I, what has become of the remainder." As the above is published by Mr. Crowell, in connection with an attack on Bro. Himes, I deem it no more than justice to the public to say, that during the past excitement the principal part of the money which was expended, instead of being given to the leaders, was given by the leaders. I have had the charge of Mr. Himes' business in this city since the first publication of the *Midnight Cry*. I have had the sole charge of his books and accounts, and all the financial business of this office. In the recent movement, not only all the money which was given in at this office, but *all the funds* which belonged to the office, were, by the direction of Mr. Himes, expended in publishing papers for gratuitous distribution, so that when the press was stopped, the office was without funds.

There has never been any one connected with this office who has had any pecuniary interest here, over their small salaries for services, but Mr. Himes, and all the pecuniary advantage which this office has been to him, would not pay his travelling expenses to and from Boston since its establishment.

Of the money raised in this city, and Brooklyn, but little reached this office. Most of it passed through the hands of committees from the different Advent congregations, and was faithfully expended in relieving the needy and destitute among us.

THOMAS L. TULLOCK,
Publishing Agent, *Mid. Cry*.

I can most fully corroborate the above statement, and if this were the time and place, could speak largely of the sacrifices which brethren here have made,—against whom such cruel insinuations are published. May the Lord forgive all the propagators of slander, and turn their hearts, and may we be kept in peace, as we have been hitherto.

N. SOUTHARD,
Editor *Midnight Cry*.

THE REASON.—Persons who are above the performance of a dirty action, are slow in suspecting others. Those whose hands are not clean, imagine every one to be as polluted as themselves.—*Willmer's European Times*.

The above principle will explain to our friends the cause of the many insinuations and charges of our maligners. Let men become honest themselves, and they will learn how it is possible for others to be honest.

The True 1843.

We have received a letter from brother J. McIntosh, the argument of which is based upon the assumption that A. D. 1844 is the true 1843. This is an entire mistake, and all reasoning attempted to be based upon it must, from the necessity of the case, be fallacious.

We are aware that many have attempted to show that '44 was in reality '43; but they have been led into error from not being acquainted with the elements upon which the principles of chronology are based. This error has been principally caused by not distinguishing between the year, or A. D. 1843, and 1843 years from the vulgar era. We will illustrate this by the age of a child. It enters its first year, or its year 1, at the moment of its birth; but it is not 1 year old until it enters its second year. It enters its 10th year the moment it is 9 years old—nine years being then completed, and the tenth year being then commenced.

This principle being applied to our chronology from the Christian era, and the whole question is plain. The vulgar era (although now admitted by all chronologers of note to be too late) is dated, not from the time of Christ's birth, but from the 1st day

of January of the year 4714 of the Era of the Julian Period, or the year 754 from the building of Rome. The year 1 therefore must have commenced on the 1st day of that January, and ended on the 1st day of the next January, which was the first day of A. J. P. 4715; but it would not be one year from that era, until the commencement of the 2d year.

The 1st day of next January will be the 1st day of the year 6558 of the Julian Period, which, it will be seen by subtracting from it 4714, the commencement of the vulgar era, will be just 1844 full years, and will bring us to the first day of A. D. 1845. But although that is the commencement of A. D. 1845, it will not be 1845 years until the end of that year. The present is therefore, the true 1844, and not 1843 as some have supposed.

We have been thus particular, because we find that many have very confused ideas respecting this point; and yet it is the last question about which there should be a dispute, it being a question no more mooted among chronologists, than the question whether 2 and 2 might not make 3, would be among mathematicians.

DAY OF FASTING AND PRAYER.—It has been thought best by many of the Advent brethren, (if the Lord will,) that the Adventists throughout the land should keep the *first day* of January, 1845, as a day of special fasting and prayer. All that accord with this measure, will make such arrangements for worship as they shall judge best. The *objects*, and *subjects of prayer* at this time are too well known by those who have an interest at the throne of grace, to need specification.

THE TIDE TURNING.—Already our friends are sending in new subscribers. If God has more work for us to do in this department, we shall be sustained.

ENCOURAGING LETTERS.—Many of our friends speak in terms of approbation of our paper, and labors in general; but we have not thought it best to give publicity to them. We, however, assure our kind friends, that their commendation of our course and labors has been a great consolation to us in the midst of our trials. We are happy to know that the efforts of our enemies to destroy us have gained the sympathy of many who had been indifferent, have made us many new friends, and greatly strengthened our old ones.

STOPPING NEWSPAPERS.—Some of our subscribers complain that their papers are stopped and returned to us by their post-masters contrary to their wishes, because they may have lain in the office a little while uncalled for. The law requires that when newspapers remain in any office uncalled for, it shall be the duty of the deputy post-master to give prompt and immediate notice to the publisher of such papers; but he has no right to return any papers, unless the publisher shall so request him; nor has he a right to disturb them in any way unless they shall have remained in the Post Office three months.

We hope that brethren who do not receive their papers, will enquire of post-masters if they have been stopped.

GRATUITOUS PAPERS.—We have from the commencement of this paper sent a large number of papers gratuitously to clergymen and others. We are unable to send such longer. We believe we have done our duty in this respect: and those who have not become interested in this question, probably would not by our continuing to send them.

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS
CONTAINED IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good things to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to time. Another portion of them were fulfilled, but not as to time. The killing of the pascal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the pascal week, by his resurrection, the first fruits of those that slept. As God has thus observed times in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day, should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be

shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing, yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

Letter from Bro. Miller.

DEAR BRO. HIMES:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that, after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience. For this will carry us to the coming of the Lord. "Be patient, therefore, brethren, unto the coming of the Lord."—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i. 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say, that "every vision faileth," and therefore we have now need of *patience*, to wait unto the coming of the Holy One. Then let us have *patience*, and exercise it; for we can see, this trial will bring joy and the hope of glory.—Rom. v. 2—5. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James i. 12. Harken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this last trial of our faith by *patience*.—"For whatsoever things were written aforetime, were written for our learning, that we through *patience* and comfort of the scriptures might have hope. Now the God of *patience* and consolation grant you to be like-minded one toward another according to Christ Jesus."—Rom. xv. 4, 5. Then whatever was written, was for our example, who live in this our last day; let us then through *patience* have hope. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."—Titus ii. 13. We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be *patient*; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii. 18, also Daniel xii. 10, Rev. xxii. 10—12. In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it. And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time, they say, "they have no confidence in us." We have now need of *patience*, after we have done the will of God, that we may receive the promise; for he says, "Behold, I come quickly, to reward every one as his work shall be." You may enquire, how long, quickly means. The

false hearted professor will tell you, it may mean ages upon ages yet to come; but the real lover of Christ, will hope it is near. Christ has told us how near.—Matt. xxiv. 32, 33. Again, the apostle James has told us that we are to have *patience*, for it is nigh. He then tells us that the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. How long then does the husbandman wait? The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to ensure a plentiful crop. [Carpenter's Introduction p. 334.] "Be ye also *patient*: stablish your hearts: for the coming of the Lord draweth nigh." How nigh? It cannot be seen by the reading of the passage, that we are to be in this *patient* waiting for his coming, after we have done the will of God, sown the seed, given the midnight cry; longer, and it may be much less than the husbandman waited. Therefore let us stablish our hearts, be determined to go forward, let us not look back, "Remember Lot's wife." I think the event for which we look cannot be afar off. I know of no rule, by which we can fix on any day or hour. But Christ tells us we may know when it is near even at the door. James v. 9, tells us, when this time of *patient* waiting comes, then, "Behold the Judge standeth before the door." I feel as confident as ever, that God will justify us in fixing the year. And I believe as firmly, that this Jewish year will not terminate before this wicked and corrupted earth's history will all be told. The amount of scoffing and mocking at the present time, is beyond any calculation. We can hardly pass a man, professor or non-professor, but what he scoffingly inquires "You have not gone up," or "God cannot burn the world," &c., ridiculing the Bible itself, and blaspheming the word and power of God. And yet ministers and moral editors wink at it. And some of them are performing the same, to the no small joy of the most depraved characters in community.

If this is not a sign of the last day. We are sure never to see fulfilled 2 Peter iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Nor Jude, 18, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." I pity the inhabitants who may live in an age of the world that is worse than this. I cannot believe this earth will ever again be so cursed.—Where are our moral judges and rulers? Has virtue fled from the earth, and is there no fear of God in all the land?

Come Lord Jesus, O! come quickly. Or we shall be as when God overthrew the cities of the plain, like unto Sodom and Gomorrah. Where are the watchmen upon the walls of Zion? Can the sign of Peter and Jude be fulfilled before their eyes, and they not see it? Do they not know that one sign plainly fulfilled is proof enough? for God is not man that he should lie, nor is like unto the sons of men that he should be mistaken. I would beg to know what could be called *scoffing*, and *mocking* if the conduct of all classes of men opposing the Second Advent doctrine, is not. Paul tells us, "1 Thes. iv. 17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And some are tauntingly enquiring, "have you not gone up." Even little children in the streets are shouting continually to passers by, "Have you a ticket to go up." The public prints, of the most fashionable and popular kind, in the great Sodom of our country, are caricaturing in the most shameful manner, the "white robes of the saints." Rev. vi. 11. The "going up," and the great day of "burning." Even the pulpits are desecrated by the repetition of scandalous and false reports concerning the "ascension robes," and Priests are using their powers and pens, to fill the catalogue of scoffing in the most scandalous periodicals of the day. England and France, with their sinks of pollution, London and Paris, cannot, will not, and dare not, compete with our Boston, New York, or Philadelphia, in *scoffing*. If these will not open the eyes of our good men in these cities, then I shall believe there is none there. And at any rate, the world must and will be burned up, and few men left. Adieu, my brother, I am *patiently* waiting for my King, &c.

WM. MILLER.

Low Hampton, Nov. 18th, 1844.

LETTER FROM BRO. R. HUTCHINSON.

MY BELOVED BRO. HIMES:—I embrace an opportunity of writing you, doubting not but that you will be pleased to hear from me.

The seventh month has passed, and our hopes have not been verified. I am disappointed, though not discouraged.

When the supposed time, for the coming of our glorious King arrived, I felt complete in Jesus. My whole soul said, "come Lord Jesus, come quickly."

Since the time went by my mind and heart have been absorbed in the subject. The Advent Faith was never so precious to me as it is now. *It is the ancient faith.* My motto is, ONWARD!

The cause is prosperous here. The last cry has been made a blessing. The Brethren are resting their faith on the word. I fear less for the Advent people, than for any other.

My subject, yesterday afternoon and evening, was "the disparity between the teachings of the Sacred Scriptures, and the teachings of the present day." It was shown that the Adventists are in the old paths, and that the nominal churches are in paths of human, yea pagan origin. When I had done, I was earnestly requested to write and forward the discourse for publication in the Herald. I may do so if I can find time.

Worldly professors and sectarian teachers like me *worse and worse*. But I can't help that. "The sword of the spirit," has an edge to it. And the time is fully come when they "wont endure sound doctrine." I have proof of this here. When they are "cut to the heart" they gnash on me "with their teeth." I am looking for the stones next.

I perceive that the enemies of the faith have been throwing their darts at you, but they have fallen powerless to the ground. You have not been hurt. Bless the Lord.

I should like to remind the ministering brethren of the words of Jesus, "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." and the brethren generally of the words of James "be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

You will oblige me by mentioning in the Herald that if any persons wish to write to me they will address me, Waterloo, Canada East.

Yours in the gospel hope.
Waterloo, C.E. Nov. 27. R. HUTCHINSON.

LETTER FROM BRO. LEONARD KIMBALL.

DEAR BRO. HIMES:—The passing by of the seventh month without revealing our Lord has been a great disappointment to us in this section. So strong was our faith, that we made no calculation beyond that time. We received therefore, a tremendous shock. But, though "persecuted," we are "not forsaken," "cast down, but not destroyed."

After a few days of severe trial, and re-examination of our chart, we were once more enabled to stand erect on God's word. We have in this, and the adjoining towns, a band, that usually centre here, numbering, I should think, about two hundred, well united, looking with daily expectation "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." By the grace of God, we have thus far been saved from those distracting views of *re-baptism*—"spiritual redemption," (so called,) "*spiritual help meets*" the baptism of the Holy Ghost by the laying on of hands—the saints sitting in judgment, and passing sentence on their fellows—"speaking with tongues" that we now stand on the sea of glass, &c., &c., that have crept in among, and divided our brethren elsewhere. We

wish it to be distinctly understood that we have no fellowship for such teachings and proceedings. Our only revelation is God's word—our only chart the Bible—our only comforter the Holy Ghost. By this we stand or fall. Christ says, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them, that dwell upon the earth." We have, in common with our brethren elsewhere, to endure the scoffs, ridicule, and falsehood of the ungodly professor and hardened sinner; but the words of our Savior, (Matt. v. 10—12.) comfort our hearts. Glory to God, we shall soon be beyond the trials of this wicked world, and reign forever with the Lord. Yours in hope of soon seeing and reigning with Jesus.

LEONARD KIMBALL.

Waterbury, Vt. Nov. 23 1844.

HOW POLITICIANS VIEW IT.—Two political gentlemen were conversing the other day on the subject of Henry Clay's defeat; "well," said one of them, "after all, the Millerites are not so bad off as the Whigs—for although they have made a mistake as to the time of the coming of their King—yet their time is future, they still look for him—But with the Whigs it is a gone case for their candidate." L.

The Old Italian Inquisition.

The Inquisition in the city of Venice, aided by official informers and secret tribunals, became one of the most cruel engines of tyranny ever known, perhaps, under any government. No man's life, liberty or property was secure. When any fell under suspicion, they were privately arrested, and in most cases they were heard of no more. Everything was conducted with the most profound secrecy—the accused victim knew not the secret tongue that betrayed him, or the secret hand that stabbed him. Near the place, and separated only by a canal, is a prison: this prison is connected with the palace by a high covered bridge, called the Bridge of Sighs. This bridge has or had, (for it is now closed up,) two passes; one leading from the prison into the council chambers, and another leading to other more private apartments and dungeons under the palace itself. These dungeons were also accessible from the palace by a secret passage, which was unknown until the arena of these apartments of death was laid open by the French. Indeed, it is said that the citizens generally did not know of the existence of these wretched cells. Here the trembling victims were led to torture and to death. We visited these gloomy prisons; they were dark as night, and consisted each of one arch of heavy masonry, with a single hole for the purpose of respiration, &c. They had been generally lined with wood, but Napoleon permitted the citizens to enter and tear out all that was moveable in these horrid cells. Here was a grated window, where the victims used to be strangled. They were seated upon a block within, and a rope fastened at one end, passed through the grate and round the neck, and out again to a machine, by the turning of which the head and shoulders were drawn up to the grate, and the poor wretch was strangled by the cord that passed round his neck. Another place was fitted for decapitation, like a guillotine. The heavy knife, fitted to a frame, was raised by machinery to the proper distance, (the victim being fixed in a right position,) when it fell and struck the head from the body, and a trench in the stone, and holes made for the purpose, conveyed the blood down into the water below. All this was done by night, and with the utmost privacy; and here were the little arches in the wall where the executioner placed his lamp while he performed his bloody work.—*Selected*

The Pope's Prison.

For ages the Papal government have not been slow to imprison men for an expression of their opinions. Thousands, whose only crime was an expression of opinion against the supremacy of the Pope, as the universal lord of the conscience, have been made the victims of a long and dreary imprisonment, shut out of the world and from the light of the sun, wearing out a life of sorrow and suffering unfriended and unknown, till death came to their relief. A chance ray of light thrown by a singular mistake into a Popish prison, has recently revealed a solitary prisoner incarcerated for a long time—how long, and for what reason does not appear, but the French Government seem disposed to inquire into the matter. We feel curious to learn who this unknown prisoner is. We hope the time is not far distant when the Keys of St. Peter will be wrested out of the hands of the Pope, who takes a little too much liberty in shutting men out of heaven, and shutting them up in some damp dark prison, if they don't happen to please him. The following extract of a letter published in the Boston Atlas, dated Paris, July 1, 1844, informs us that. "A romantic incident recently happened to a political prisoner who was arrested in the Papal States, and carried secretly to St. Leo, a pontifical prison situated on an almost inaccessible pinnacle of the Apennines. All the cells being occupied, the governor, who was confined to his bed by the gout, gave orders to put him in one of the cisterns destined for prisoners condemned to *carcere duro*, and the soldiers hurried him to the first one, without knowing or remembering that it already had an occupant. For several days the jailer lowered down a basket containing the customary ration, when the new comer seized the moment that the trapdoor was raised, and protested against the quantity, hoping that as there were two in the vault, the supply might be doubled.

The Governor was no sooner informed of the fact than he had himself carried to the spot, and found, to his dismay, that he had given a companion to an ancient and mysterious prisoner of St. Leo, whom the government had ordered to be kept in the strictest seclusion under the heaviest penalties. The new comer was at once removed, and will undoubtedly suffer for an indiscretion of which he is innocent, and himself be deprived of liberty for a long time, lest he reveal the secret. It is thought that the unknown is a French priest, who was imprisoned shortly after the taking of Ancona, and whom the Papal Government have reported dead. Government have determined to inquire into the matter, as it is a known fact that Cagliostro, whose death in this same prison was announced in 1784, did not die until 1795."

WEEK OF PRAYER.—The following appears as an advertisement in the Philadelphia Daily Sun of Nov. 11.

⚡ GREATLY IMPORTANT.—We have just seen the following CIRCULAR, which is passing through the city, and already containing the names of more than thirty of our Evangelical ministers of various denominations. We would commend their proposition to the serious attention of every reader.

The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present "Signs of the Times"—the Spiritual Death in our CHURCHES GENERALLY, and the extreme evils in the world around us, seem to call loudly on all Christians for a SPECIAL SEASON OF PRAYER, do therefore hereby agree, by divine permission, to unite in a WEEK OF SPECIAL PRAYER, to ALMIGHTY GOD, for the outpouring of his Ho-

ly Spirit on our City, our Country, and the World.

The "Week of Prayer" to be commenced in each of our Churches, or Lecture Rooms, on FRIDAY, the 15th of November next, and continued one week, the number and direction of meetings, each day through the week, to be left entirely with the minister and officers of the respective churches.—Moreover, we do hereby most affectionately invite all ministers and churches, wherever these presents shall come, irrespectively of sect, or party, to merge all minor differences before our common Lord and Savior, and to unite with us in the proposed season of simultaneous and special prayer.

Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

Thomas H. Stockton, and 30 others.

Extremes.

The apostle Paul, who had been caught up to the third heavens, and had heard things not lawful to be uttered,—who was not a whit behind the very chiefest of the apostles,—still says: "Now I know in part." We have frequently occasion to apply this language in these trying times.

We see most of those around us eagerly bent on the pursuit of earthly gain. Mammon seems to be in the centre and circumference of their affections. Against this idolatry, the Bible abounds with terrible denunciations. But in seeking to avoid that fatal snare, we may find one on the opposite side. If we spend our time in idleness, or without any pursuit on which we can ask God's blessing, we rush into temptation. We throw away our shield. The body and mind were made for action, and if they are not active in doing good, they will be led into sinful action,—or sinful inaction. Let us, therefore, be always abounding in the work of the Lord, whatever that may be. Those brethren, however, who have laid aside their worldly business, will have need of great watchfulness when returning to it, lest they are led insensibly into a worldly spirit, in forming plans for the future.

We have seen the church almost entirely disregarding prophetic times, and giving very little heed to the prophetic signs. In avoiding that extreme, we have been in danger of fixing upon exact times with too great positiveness; and of finding signs where God has not given them.

On the other hand, after looking with such deep interest to a particular day, we are in danger of relaxing our watchfulness, and saying in our hearts, "My Lord delayeth his coming." Against this extreme we need always to be on our guard.

We have seen the prophecies, by many, so explained away, that we, in this age, would seem to have no interest in them at all. Ministers have dared to say, concerning some of the Scriptures which God has given for our learning, "The less you have to do with them the better." Avoiding that extreme, and striving to carry out the injunction of Peter, "to take heed to the sure word of prophecy," we are in danger of applying Scriptures to events in our own times, to which they cannot apply except by a warping and straining, which would make them mere playthings. We are authorized to receive God's word as a message from a kind Father to his children; but let us receive it with reverence, and avoid all trifling with it.

Finally, let us heed the injunction of Paul: "Let your moderation be known unto all men. The Lord is at hand."—*Mid. Cry.*

PROFIT OF PERSECUTION.—God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their

rest. Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plow, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker; the nigher the vine is pruned to the stock, the greater grapes it yields: the grape, when it is most pressed and beaten, makes the sweetest wine: fine gold is better when it is cast into the fire; rough stones with hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is bucked and washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.

Bishop Jewel.

ADVENT CONFERENCE.—By special request, we shall hold a conference with the brethren at Waterbury, Vt., (if the Lord will,) to commence Dec. 20th, and continue over the Sabbath. We hope to see a full representation of the tried and faithful.

We shall endeavor to visit Montpelier and Burlington on our tour.

J. V. HIMES.

TABERNACLE.—The meetings are continued in this place with much interest. The congregation is large, and the brethren are united and prospering. Bro. Himes and Jones gave interesting discourses on Sabbath last, and Bro. Williamson gave an encouraging lecture in the evening.

Bro. Himes will lecture in Hartford on Tuesday evening, the 13th inst.

FOREIGN NEWS.

The Caledonia arrived at Boston the 7th inst. bringing intelligence from Liverpool to the 19th ult.—but communicates very little of much importance. We glean the following from "Wilmer and Smith's European Times."

CHINA.—The Bombay Courier makes the unexplained statement, under the head of China, that "the Samarang has been fired upon by a French man-of-war."

The fact that a treaty having been made between the United States and the Celestial Empire is placed beyond all doubt by the intelligence which has come to hand by this mail.

INDIA.—The Bombay mail of the first of October arrived in London on the 4th ult., and brings accounts of some disturbance in Southern Mahratta country, which has been in a disturbed state. The malcontents consist chiefly of Arab troops who placed themselves under some bold leaders, and bade defiance to the Rajah and his allies.

POLAND.—The Silecian Gazette states that in the course of August last a secret association for political purposes was discovered in the kingdom of Poland, and many arrests were made at Warsaw and at other places.

SPAIN.—Our accounts from Spain give the particulars of another conspiracy which has been detected in that unhappy country. The alleged object of this attempt was the assassination of Gen. Narvaez and his chief lieutenant, the Baron de Meer, now Captain-General of Catalonia. The plot is said to have been so arranged that the attempt should be made simultaneously at Barcelona and Madrid, but in both cases the assassins were unsuccessful.

ROMANISM.

Dr. Cheever, in one of his letters from Europe writes:—

The aspect which the Romish Church presents everywhere now in Europe is one of the deepest interest; and as you have seen from my letters, becomes of necessity quite an absorbing subject of observation and reflection, to a traveler who moves about with his eyes open. Almost every day new events are taking place to indicate the approach of a great crisis, when the question of religious liberty or bondage will be decided for at least a thousand

years. Rome is rousing up and burnishing her armor, and is like a giant whom old bruises have weakened and laid to sleep for a season, but who will be sure to lay about him with great power and fury, before he receives his death-blow from his enemies. The Jesuits are hard at work in every direction, and new societies of them are forming. The Constitutions of some States are taking a new aspect of intolerance, and in other places, movements on the part of the Romanists are permitted, which put in imminent danger the liberties and peace of the people.

Even in one of the Cantons of Switzerland, the Canton de Vallais, a revolution has recently taken place, and a new Constitution been formed, in which all Protestant worship is interdicted by law. The Roman Catholic worship is declared to be the only worship which shall be tolerated. This goes farther than even in Rome itself, of late years, Romanism has dared to go. There is but one step more to be taken in this Canton, and that is the introduction of the Inquisition, which would be a fit appendage to such a Constitution. They have already broken up the Protestant schools, and interdicted them. Now they will be likely to enter the domestic circle and come to the fireside, and forbid morning and evening prayer, except it be stamped with the mark of the Beast's worship. A deputation sent from Zurich to gain some sort of tolerance for the Protestants in this Canton, was in vain.

CONVERSION OF THE JEWS.—The societies for promoting Christianity among the Jews continue in active operation. What the expense of converting a Jew may be, we cannot at present ascertain, but judging from the amount of the funds of these societies, and the slender extent of their success, it is probably some thousands per head. A meeting of the Liverpool branch was held last week. The receipts for the year amounted to about £900; those of the parent society to £25,325.

The following is from the *Diario di Roma*:—"The Abbe de Cazales, formerly professor of French literature in the University of Louvain, read a very remarkable dissertation at the sitting of the Academy of the Catholic religion held on the 5th ultimo. The subject proposed was the question in moral philosophy—What are the advantages of a religious education among the poor classes of society? The author, in the first place, proceeded to show in almost the whole of Europe the industrial classes are daily becoming more wretched and corrupt: that in order to remedy this appalling evil some political economists have recommended the extension of instruction amongst those classes, but that the results have not answered the hopes which they had entertained, because the instruction was not generally accompanied by a religious education; and from these general considerations the learned abbe descended to particular details, and arrived at wise conclusion, that in order effectually to remedy the increasing depravity of so considerable a portion of the human race, it was necessary to supply oneself with zeal to the development of a Christian and Catholic education among them. The dissertation was received with the strongest marks of approbation by the select auditory before whom it was read."

Letters and Receipts to Dec. 7th.

Silas Howland \$1 pd to 212 in v 9; Enoch Aldrich \$1 pd to 212 in v 9; H Ashley \$2 pd to end v 9; John Campbell by pm \$1 pd to end v 8; Mrs P Sherman \$1 pd to end v 8; J A Varney by pm \$1 pd to end v 7; C V Covern 50c pd to 167 in v 7; B Perry 50c pd to end v 7; S Wilkins 50c pd to end v 7; J Arthur by pm \$2 pd to end v 7; J H Sutcliffe by pm pd to end v 8; H Howard \$1 pd to 156 in v 7; J H Brown \$1 68c pd to 137 in v 8; C Royce by pm \$3 pd to end v 7; H B Northup by pm \$2 pd to end v 7; Wm Luther by pm \$1 pd to end v 7; J Heath Jr. by pm \$1 pd to 158 in v 7; Cts Babcock; by pm \$1 pd to 212 in v 9; J F Vinal \$1 pd to end v 8; Ira Ames by pm \$1 pd to end v 8; Henry Harding \$1 pd to end v 8; J Atwood 40c pd to 187 in v 8; W Wellman by pm \$2 pd to 184 in v 8; W Fuller by pm \$1 pd to 213 in v 8; N T Moulton \$2 pd end v 8; E Batchelder by pm \$1 pd to 166 in v 7; S Bunnell by pm \$2 pd to 185 in v 8; L Crocker by pm \$1 pd to 213 in v 9; P Miller Jr \$1 pd to 213 v 9; J W Thacher by pm \$3 pd to end v 8; B J Cady by pm \$1 pd to 213 in v 9; E C Crane 50c pd to middle v 8.

S Heath Jr; T L Tullock; S Brown; George French \$5; pm Lancaster N H; J Smith \$5; pm Plainfield N H; S Harkins; Henry Woodbury \$2; E A Stockman; J McIntosh; L Kimball; A Stowe; pm Greenwich N Y; Cts G Willey 10c; N Woodman \$1; L Kimball \$10; N Southard; Wm Valentine; pm Fall River Ms; F G Brown; E C Clemons, with bundle; Rev H Hawes \$3; J S White; S Bradford; Wm Miller; N Southard; pm Detroit Mich; pm Wakefield NH; pm Lexington Ia \$1 for J H Hardy; pm No Scituate R 1; pm Charlestown N H; E C Clemons; R F Jennings; J Thorp by pm \$1 pd to 213 v 9.