

upon heathenism, to see a court at the opera on the Saturday night, and at the sacramental altar on the Sunday morning. Are balls, and concerts and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the companionship of an holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy," and go throughout the streets and markets of this city, and if your heart does not sink within you, if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daringly and impudently the bulk of our nobility can insult the God of heaven! In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, for our own sake, "Remember the Sabbath day to keep it holy," and I can hear the infatuated worms replying, Onward, who is the Lord that I should obey his voice? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones, drunkenness, dishonesty, swearing, and lying, and every kind of sin; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight glimpse of our Christian city, of our improving world, of the wicked harlot with which the gentle churches have been shaking hands, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone, the truth is, that Christ is gone, there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and the power of Christ there, to excite either the love of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan making may say to the contrary, a God-despising, Christ-rejecting, Spirit-reviling world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground, let him begin at the palace, and coming down through the members of the administration, the houses of parliament, the bishops' stalls, and the chairs of justice; let him tell every man, plainly and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him, and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized intention in active operation, to rid the land of troublesome, soul-alarmed, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world, did not the first glance satisfy you all that it was ripe for destruction? It is true, God is a long suffering and a merciful God, but what can he do, that he has not already done? And, after having done everything that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation, and it were directly helling God to say he has not done so, and after having done all this in vain, as far as either the reformation of the one, or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. I see it to be just a crowding of hell, with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges. Because I love mercy, and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come speedily to judgment, and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment, and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked destruction, and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land, for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this gorge than heathenish people, is nigh at hand. Sinners of Great Britain, depend up-

on it, the last offer of salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, O, that thou, at least, that thou hadst known the things that belong unto thy peace, but now—and the sentence is irrevocable—now they are forever hid from thine eyes, notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem, and why? Simply because, though the national doom was fixed, individuals might be awakened, individuals might, even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? O, that in these last days, God would give me energy of body, and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect, that one might yet escape for thy lives, and take refuge from the coming calamity, in the holy and despised, but still outstretched arms of a Saviour.

Ministers of Christ, and ye men of God, who scattered throughout the churches, suffer the word of exhortation, what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I treat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from amongst them, lest ye become partakers of their plagues. The cry is raised, Behold the bridegroom cometh! as you value your souls, do obey not the command; but "Go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the Father, and I am satisfied, as regards the great bulk of them, the Father never begot them. The little zeal they have, hath self for its spring, and petty aggrandizement for its object; and either self-interest or self-exaltation, constitutes the bond of their union. If ever they knew any thing of God individually, I am afraid that most of them have died to the wearing; when the sensible comfort, the milk that God hath provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift, and the praying gift—yes, and part of the decently living gift, may remain; and because they may have peace, and because they must have joy. Satan will take care that they are furnished with both; but as to the life of God, and the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the reprobations that are existing in the world? Oh, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah, who must first come; or of John the Baptist, be given unto you, let your lions like theirs, be guided about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper; "Prepare to meet your God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, as that this last trumpet, will, under God, either have the effect of hardening, or of saving the hearer. I clearly see that both processes have already

commented under my own ministry, and if you, my fellow-labourers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word, and every time I make the enquiry, Watchman, and what of the night, the answer cometh with an increasing thrill to my soul, the morning cometh, and also the night; and, oh! my every soul now before ye, tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come Ministers of Christ, men of God, to your knees for oil, to your Bibles for light, away with every trapping of worldly policy, strip your party coloured robes of Satan's weaving, take to your locusts and wild honey, have done with the poisonous dishes of man's providing, strengthen your loins with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be an untuned voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin.—"Prepare the way of the Lord." Thus will you be "like unto men who are waiting for their Lord," and take the promise for your comfort "When he cometh, and shall find you thus watching, verily, I say unto you, that he shall gird himself, and make you to sit down to meat, and will come forth and serve you.—Amen."

The Herald of Truth.

SAINT JOHN, SATURDAY, SEPT. 16, 1843.

OUR PAPER.

The publishers of the Herald of Truth intend making an alteration in its form, which they think will be acceptable to their readers. They are also desirous of making some further arrangements with reference to its circulation, they have therefore concluded not to issue any next week.

SECOND ADVENT INTELLIGENCE.

In our last we gave some account of the great Advent meeting in Buffalo; since which time we have received further intelligence. J. V. Himes writes thus:—

"We had a fair and candid hearing from a large number of the citizens. A very great change, we learn, was wrought in the minds of those who heard. Those who had been the most opposed at first, were among our warmest friends when we left. We scattered our publications profusely. They were eagerly seized and read with avidity.

The greatest opposition was manifested by those who knew the least about it, and were too much prejudiced to read or to hear. And those, too, who confess they never made the prophetic word their study. Such persons have no difficulty in joining with the wicked in the cry of "peace and safety." The expenses of the meeting, including money, publications, &c., amounted to about \$400.

There was a goodly number from the various churches, who openly avowed their strong convictions of the doctrine. They now look with joyful expectations for the "blessed hope." Many we trust in the day of Christ's appearing, will be found on the right hand of the judge, as the fruits of this meeting."

Extract of a letter from J. D. Johnson, Rochester, N. Y.—"In June I lectured in Rushville, town of Potter, Yates Co., when Stephen T. Loomis, an infidel, mocked at the revival there last winter, thinking it all the creating of sympathetic feelings. The inconsistencies of Christian professors, and some apparent contradictions in the Bible, combined with the influences more or less operating upon every natural heart, had led him to infidelity. He said to me, after he had heard a few lectures, 'I have been a sceptic for ten years, but you have convinced me the Bible is true, and I feel that I am not in a right situation. I see some consistency in a Christian heaven. You have explained the Bible to me.' He was so well acquainted with history that he could readily see the application of prophecy. He inquired into the plan of salvation, and wanted to know if the preachers did not mystify that also too much? I endeavoured to point him to Christ. His wife and another lady were converted before I left. I received a letter, dated July 10, from him, in which he says, 'I have found the pearl of great price. I am happy, my wife is happy, Glory to God, we are going to heaven together.' Amen."

Toronto, C W—A very urgent call has been made and repeated, for Lecturers here, for some time past. J. V. Himes visited there about the middle of August, and made arrangements for a full course of lectures on the Advent. There

are a few intelligent and true believers in this place, who are doing what they can to advance the cause. And their zeal and faithfulness gives assurance that the alarm will be given to the slumbering virgins in that region. The opposition, no doubt, will be strong and fearful, but it will only subserve the cause. No weapon formed against it" as yet, has, or can prosper.

MONTREAL, C E—This city contains 60,000 souls. The Romanists have the sway, and control the civil and ecclesiastical affairs of the city about as they please. The dissenters here, though not numerous, have their influence, but even they are ready to join with the Romanists to crush the advocates of the "midnight cry."—It is in such a city as this, and in such a hostile and powerful community, that our true-hearted and faithful brother Hutchinson has taken his stand, single-handed, and is fearlessly sounding the "midnight cry." He has published, within a few months, 12,000 copies of a paper, entitled, "The voice of Elijah."

The Camp Meetings in Maine, have been well attended, and no doubt will result in great good. Mr. Miller is now convalescent, and, it is hoped, permanently so. He purposes soon to go out and visit several places where he can aid the cause by his presence and labours.

The faithful and devoted band of Advent brethren in Boston, remain firm, united, and happy in the prospect of the Lord's speedy coming.

Whatever shipwreck those may make who predicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelations, it is clear and certain that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way and live through every conflict of flesh and spirit, till the glorious appearing of the great God, and our Saviour Jesus Christ. The Rock of the faith and hope of the Advent believer is the Bible—the word of God. Anything else—yes, brethren, anything short of this, or any thing more than this, is dangerous, and only dangerous, AND THAT CONSIDERABLY. Let us then be filled with the spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding.

But the glorious doctrine of the Second Advent at hand, is not confined to the U. S., nor yet to America. Europe, Asia, and Africa have heard the cry "Behold the bridegroom cometh." God has raised up giant minds in various parts of the world to sound the alarm. We find them in all departments of life, and of every grade in society, all mighty in the Scriptures. Clergymen of all denominations, of talent, learning, and piety have embraced it, and God has abundantly blessed it in the conversion of souls. O brethren beware, if it is true, it is awfully so, and what if you should be found FIGHTING AGAINST GOD!

OUR FRIENDS.

We are often cheered in our arduous duties by letters from our friends, expressing sympathy with us in our labours. It can but prompt us to renewed exertions to render this paper interesting and profitable to our readers, when we have the assurance of the pleasure with which it is received, and the eager fondness with which it is welcomed by many. May the Lord bless all those who sympathize with us, and may we find a continual remembrance in their prayers.

Extract from a letter received.

A person in this town remarked the other day, "I will ensure any man that the world will stand 1000 years yet to come—to hear people talking about the end of the world makes me feel mad." [Is it not so with many who profess to love the Saviour? E. M.] A believing brother made reply, "If we had a few such endurers as you, how safe we should be."

The cause of God, and the blessedness of the Gospel, is little esteemed here. . . . Continue unto the end, and thou shalt be saved. Go and sound the alarm, and say "Behold the bridegroom cometh." Watch and pray,—be sober unto the end.

Extracts from a letter from Yarmouth, N. S.

From my first being convinced of the truth of the doctrine, I have taken a great interest in the cause but have been entirely alone, not one to support me, or sympathize with me, and as I stated in my former letter, I have been much ridiculed, &c.—Every day of my life, I converse more, or less upon this subject. [An example for all who love the Lord.—E. M.] My prayer to God is, that he may send some one here to give the "Midnight Cry," and it does now appear that he will answer my prayer. Will not Brother Martin come here? I will pay his passage, and convey him from this to Shelburne, a dis-