

the friends of the religion of Christ. Should time continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy—it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the Scriptures, and it has calmed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you; and in so doing, let me ask you, as friends to me and to the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming, as Christian philosophers will you account for the present religious phenomena in the moral heavens? How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are ministers of the gospel, and Christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. And nothing as yet advanced by their opponents can persuade them to the contrary.

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my experience in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to conciliate your feelings in behalf of this great truth. God's word is intelligible; you may understand it; search for it with childlike simplicity; cry after it, and you shall find it. Consider, God is the same as ever, and hence it would not be strange, if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God.

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart, I love you; and because I love you, I want you to see the truth. You have laboured anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your redemption draweth nigh. You need not be assured that it is not in my heart to harbour one hard feeling against those who do not see the vision. I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well—and I feel strong convictions that they will soon be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, solemnly study, and independently act, now is that moment. They hazard souls more than we do: for if Christ should come suddenly, how many poor souls will they be the occasion of destroying? Brethren, need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth?

Brethren, I have written hastily and familiarly. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I alluded to one brother in particular, who had for weeks and months prayed much for me, although we had had but a partial acquaintance. He knew not, as he has since confessed, why he should have such feelings for me. But when God so signally blessed me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned, too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children; and they had gained an evidence as a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake; and hence their prayers ascended to God in my behalf, little thinking, as well as myself, from what quarter, and on what ground, the trial and pain would come.

Their impressions were well founded, the fiery trial has overtaken me, but as I then said, so I now say, let the storm come, I was never before worthy of persecution. God, however, is my daily support and consolation, and I am thankful to be one to suffer reproach for his sake, for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be blest to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,  
F. G. BROWN.

Boston, April 19, 1843.

## The Herald of Truth.

SAINT JOHN, SATURDAY, OCT. 14, 1843.

### NEW BRUNSWICK CHRISTIAN CONFERENCE.

We have just returned from the country, where we had the satisfaction of attending the annual meeting of the body of Christians known in this Province as the New-Brunswick Christian Conference. The Elders and Messengers from the various churches met on Friday, the 6th inst., and during the whole session the greatest union and peace prevailed. Saturday was a day of general conference, many of God's people from various parts of the Province, were assembled together, and among them (in addition to the Elders of the Conference) three Ministers of the Baptist denomination. The Congregation was larger than the house could contain, the Methodist Meeting House was therefore opened, the congregation divided, and it was a day of very general strength to the people. We were glad to see the union that existed between those of different orders, and we thought if the cry had really been raised by Zion's Watchmen, "Behold the bridegroom cometh," it would have been a time of ingathering to the fold of Christ. But as we intend in our next number to present our readers with an article in reference to this meeting, we shall therefore reserve our remarks till that time.

### POSTSCRIPT.

Brother G. P. MARTIN, the editor of this paper, has just arrived in the city, from Boston, and brings good news. Other Lecturers are expected immediately, and the "cry" will be sounded, if time continues, throughout the Provinces.

CORRESPONDENTS.—We have been obliged to defer the communication of our Correspondent H. until next number.

GRANVILLE, N. S.—We have just received a letter through the Post Office, from our Agent in this place, marked "Ship Letter." It is dated Sept. 13th, and has consequently been 23 days coming to us. Who can tell us what? Our Agent will perceive that it is not our fault that he has been neglected.

"THE BIBLE MUST GIVE WAY TO FEELING."—If this is not infidelity, then we know not what is infidelity. Rousseau, a noted French infidel said, "I have only to consult myself, concerning what I ought to do. All that I feel to be right, is right. All that I feel to be wrong, is wrong. All the morality of our actions lies in the judgment we form of them." There is a great and fearful amount of real infidelity in the churches of our country. It is the first principle in the creed of every Evangelical denomination that the word of God is the only infallible rule of faith and practice. If it be the rule of faith, it is evidently not the rule of practice. What multitudes of professing Christians in their daily conduct have an eye to nothing but their feelings, they set up feeling as the infallible standard of duty! It is a most reprehensible and lamentable fact that many who seem to think they are almost if not altogether exclusive possessors of vital religion, have no higher rule of action than infidelity. Reader, if you doubt whether such is the fact, just open your eyes and ears, see and hear the daily conduct and conversation of professing Christians. Says one, I will go onward in this and that duty if I feel so. Another will not read the Bible, pray in secret, and in the family, nor go to the communion table, because he does not feel like it. In this marvelous age, we will not be surprised at the fact that Christ is followed so little, when the wonders of feeling are followed so much? When will there

be an end to these wonders? How long till the professor of religion rises to a higher rule of morality than the infidel?—*Signs of the Times*

### HAVE ANY OF THE RULERS BELIEVED?

What an astonishing similarity there is between the popular feeling now, and the popular feeling existing at the time of our Saviour's first advent. The feeling with thousands, in spirit, is, have the rulers, or ministers, believed this doctrine? How few there are, who rely upon God's immutable word. How few who go to that to settle this great question in their own minds. The fact that such a professor, or minister, or person has believed, is, with many, more satisfactory than God's unequivocal testimony. The manner in which this unutterable subject has been presented, in perfect character with God's dealings in all great moral revolutions in the world's past history. Not the mighty, or the worldly wise have been chosen as the instruments, but the humble, and comparatively obscure. It is not strange that people will overlook the analogy of God's former examples? Yet so it is, in the face and eyes of all past instructions, people will still ask, "Have any of the rulers believed?"

IT IS BLESSED TO WAIT FOR THE LORD.—Hear his precious promise; for the Lord hath spoken it, Isa. xlv. 6. "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

In what day will that be said? Isaiah says it shall be said in that day when the Lord shall "swallow up death in victory." And the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it. "In that day," saith Isaiah, "shall this song be sung in the Land of Judah," Isa. xvi. 1-9, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high; the lofty city, he layeth it low, he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou most upright, dost weigh the path of the just. Yes, in the way of thy judgments O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yes, with my spirit within me will I seek thee early; for when the judgements are in the earth, the inhabitants of the world will learn righteousness. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

St. Paul shows that the same day is when in our resurrection bodies the righteous will inherit the kingdom of God, I Cor. xv. 50-55. "Now I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

If then by waiting we shall be permitted to enter those blessed abodes, and to unite in the song of the righteous, which shall then be sung in the land of Judah, it will be indeed blessed to wait while the coming of the Lord draweth nigh.

THE GREAT QUESTION at issue between us and the church is, viz. Is the curse to be removed; and this earth restored to its Eden state, to be the eternal abode of the righteous in the resurrection state?

If this earth is not to be created anew and become the residence of the saints, it will follow that those predictions of the righteous inheriting the earth forever, of the inhabitants being all righteous from the least of them even unto the greatest of them, and the will of God being done on earth as it is in heaven, when their sun shall

no more go down nor moon withdraw itself, for the Lord shall be their everlasting light and the days of their mourning ended, where there shall be no more sorrow, sickness, pain or death, and all tears removed from every eye, and the voice of sorrow and weeping heard no more, when the wilderness shall be like Eden and the desert like the garden of the Lord—must be fulfilled in a millennial day before the coming of Christ.

If the earth is to be regenerated in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, and the meek inhabit it and dwell therein forever, it will follow that the glorious day predicted by all the prophets, when this earth will be full of the glory of God, can only be fulfilled in the "New Earth, wherein dwelleth righteousness," when "the Son shall have sent forth his angels and gathered out of his kingdom all things that offend and them which do iniquity, and cast them into a furnace of fire, and the righteous shall shine forth as the sun in the kingdom of their Father," when "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. It will also follow that as this glorious day is all that delays the coming of Christ in the minds of the church, if it is the new earth, then we are to look for it as the next event, and expect it at the end of all the prophetic periods, when "the fulness of time" God "will gather together in one, all things in Christ;" "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you."

Is not this question worthy the examination of all who fear the Lord? If the righteous are to inherit the earth, we are in the right. If the righteous are not to inherit the earth, we are in the wrong. That they are not, is only sustained by force and figurative interpretations of the word of God, and the opinion of a portion of the church since the days of Daniel Whitey, in the last century.

That they will inherit the earth is the plain and positive declaration of unnumbered passages in the word of God, and is in accordance with the belief of the church in all ages till within these last days, and we have also the testimony of those who were taught by our Lord's disciples, who heard of him respecting those days.

Is there a man in the universe who can disprove the positive testimony of the Bible on this subject? We pause for a reply.

We learn from a letter received from JAMES PERRIS, who is captain of the canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says—"Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last fall and winter, had more or less to say on the subject. I then showed them the Chart I had on board. The moment they saw it, they said they had seen it in their own country."

To what an astonishing extent has this unutterable subject spread, and with what rapidity has not *This Gospel of the kingdom* of heaven at hand been well-nigh preached in all the world, as a witness? THEN shall the end come.—*Midnight Cry*

### THE SCOFFER AT THE ARK.

The following extract is taken from an old Magazine. Should you think it calculated to benefit the numerous readers of your invaluable sheet, you will confer a favor on one, who, like the builder of the ark, in olden times, is making ready to step on board of Zion's ship, and launch away to the port of eternal blessedness. S. S. BREWSTER.

A short time since, little else was talked of but the late destructive flood. When two friends happened to meet, instead of the usual remarks upon the mildness or roughness of the weather, the first observation was,—"The river was still rising, or beginning to subside." I happened to be in company at a friend's house, when the waters were, still out, and questions, and anecdotes, and arguments, and exclamations of wonder and pity were echoing from all corners of the room.