

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK THURSDAY, JULY 6, 1843.

No. 19.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

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THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

WILLIAM MILLER AT HOME.

The writer of the following, having formerly been a resident in Washington county, while there on a visit last week, took occasion to call on Bro. Miller.

"I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the 'fullness of times,' though he thinks it can be but a few months distant. He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church.

"His house is the Pilgrim's home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord.

"I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden, who was present, would go with me to look for it. So we took a walk round the farm. There is some common stone wall, like that on all the farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear the marks of neglect, I saw no recent improvements, except one common gate. The buildings are in good condition, and every thing in order. It is worked by his sons—plain, industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two-story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoe-maker's bench, used by one of his sons, who is a cripple.

"Brother Miller occupies one of the lower front rooms, where he has his bed, a few common chairs, his old book-case and clock. In the other room is a portrait, painted some twenty years ago; a large dia-

gram of the visions of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow-men, (traveling, in most cases, at his own expense) and they have, in return, said all manner of evil against him falsely.

"I have written the above, not to sound a trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the Midnight Cry, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived.

A. SPAULDING."

CAMP MEETING AT PATCHOGUE.

Brother Fitch was detained from visiting Rochester till he supposed the meeting there was nearly closed. He visited Patchogue, and lectured from Thursday till Sabbath evening, being listened to by large numbers of the common people, who "heard him gladly." The attendance at the commencement was large, and continued to increase. We were on the ground the whole of Friday, and were pleased with the candor and tenderness of feeling exhibited. Brother Matthias, near whose residence the meeting is held, has shown his faith by his works, having resigned his place as pastor of the Congregational church, giving up a salary,—though he has a wife and nine children,—that he might be free to preach Christ's coming. He is happy in trusting the Lord, who has said that "No good thing will he withhold from them that walk uprightly." Being a doer, as well as a hearer of the word, we believe that man will be blessed in his deed.

Bro. Storrs went to the ground on Saturday.

We go to press too early to give further particulars, or to speak of the meeting on the 4th, at Williamsburg.

LECTURERS.

Brother Caldwell has just returned from Cincinnati. He says, Bro. Goodwin—the pastor of the Baptist Church which was founded by Dr. Brisbane—has come out decidedly, and preaches the doctrine of Christ's coming at the doors. Brother J. B. Cook and A. A. Stevens, are now lecturing in Cincinnati. Brother Litch is still in Philadelphia, having been prevented by ill health from going west when he intended. Brother Hervey is in Western New York. He had an appointment to attend a conference of Baptist ministers in North East Village, Pa., June 30th. Brother Jacobs is spending a week with the people among whom he was formerly stationed at Cherry Valley.

Several important articles are deferred for want of room. We hope to be able to prepare a valuable double number next week.

"THE GLORIOUS HOPE."

The New York Baptist Association held their fifty-third anniversary in the meeting house of the Berean Baptist Church, N. Y., on Tuesday and Wednesday, May 30 and 31, 1843. Their Circular Letter, written according to appointment by A. Wheelock, pastor of the church worshipping in Sixteenth-street, is specially appropriate to the present time. It is truly refreshing. We copy it entire.

BELOVED BRETHREN:

For mutual encouragement and comfort amidst the sorrows and afflictions of our pilgrimage, permit us to address you, in this annual epistle, on the subject of our *Second Adoption*.

The sufferings of God's people led Paul, in the eighth chapter of Romans, to contrast the state of a Christian while a mortal subjected to the frailties and sufferings of this life and the corruptions of the grave, and the same Christian after he shall have become immortal, liberated from these evils, and resplendent with the glory of the Sons of God. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. We ourselves groan within ourselves, waiting for the *adoption*, to wit, the redemption of our bodies."

God, in the work of redemption, begins it upon the soul and ends it upon the body. He first changes our minds into the image of Him who created us. By this there is imparted to us a moral character like that of our Creator and Redeemer. We love holiness and hate sin, loath the corruptions of our nature, and long after perfection in righteousness. It is in connection with this we receive our *first adoption*; but while we wonder at and admire the change wrought on the mind, we are left still to sigh about the flesh on account of its enervating and contaminating influences against the spirit. Its carnal desires, its evil working, and its frail and dying state remain, so that "we groan within ourselves and wait for our *adoption*, to wit, the redemption of our bodies." This is the *second adoption*. When received, then shall we be like Christ, not only in spirit but in body.

That God designs to confer upon believers this second adoption—in other words, that he designs to change greatly and wonderfully their bodies, is clearly a matter of divine revelation. "Behold," said the inspired apostle, "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 incorruption, and this mortal must put on immortality. We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Then, as "we have borne the image of the earthy, we shall also bear the image of the heavenly."—It was this which, by the vision of the Almighty, animated Job when he said, "I knew that my Redeemer liveth, and that I shall stand in the latter day upon the earth, and though after

my skin worms devour this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." From these and many other like passages, we have presented to the eye of faith a vision of the work of grace completed, of redemption perfected. It is a vision truly glorious, though we see it yet but in part: for in its fulness it is so incomprehensible that "it doth not yet appear what we shall be." The vision we conceive of its glory is like a bright moon-light view the traveller catches of a splendid mansion, through the thick foliage of the trees that surround it. Now his eye lights upon a pillar, a cornice, a window, a corner; and from these, his imagination endeavors to give form and beauty to the entire structure. So it is with that glorious body after which the saints are longing, and an indefinite view of which is presented in such passages as we have quoted.

But it is not by the paintings of the imagination merely that God has left us to ascertain what will be the appearance of our glorious bodies. He has given us a pattern in the glorious body of our Lord Jesus Christ. This was submitted to the inspection of eye-witnesses on the holy mount of transfiguration.—The Scriptures teach us that that wonderful scene was designed as a kind of miniature representation of the second advent of our blessed Saviour. Certain of the apostles were promised by our Lord that before they died they should see this representation. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom." All those disciples are long since dead, and there has not been yet any coming of Christ with his angels, when he rewarded every man according to his works.

Jesus presented this promise to those disciples in a metaphor. Metaphors are often employed thus by the sacred writers. Take the following as specimens: "The three branches are three days," i. e. represent three days.—"The seven empty ears, blasted by the east wind, shall be seven years of famine." Ephraim is a cake unturned. All flesh is grass—surely the people are grass. Take, eat, this is my body—this cup is my blood. I am the vine, and my Father is the husbandman. The tongue is a fire, a world of iniquity. Whoso hateth his brother is a murderer. The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. So the text, "Verily I say unto you, there be some standing here who shall not taste of death till they see (a representation of) the Son of Man coming in his kingdom." After six days, that representation was given them in the transfiguration of their Lord.

Peter was one of the favored three who was permitted to be an eye-witness of his majesty on that memorable occasion, and he has taught us, in his second epistle, that it was a representation of that glorious advent of Christ which is joyfully anticipated by all truly evangelical Christians. He assured his brethren that the account, which it appears he had often given them, of the splendid and awful exhibition of Christ's transfiguration, was entirely unlike the incredible, fabulous stories the heathen had invented and published concerning their gods—stories, the accuracy of which no one could avouch—but, said he, we were eye-witnesses. "We have not followed cunningly devised fables when we made known unto you the power

and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father glory and honor, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." Peter is particular in defining the time and the place of this marvellous exhibition; and applies to it the same metaphorical name that was given it by the Saviour, "the coming of our Lord:" that is, a representation of his coming. By the transfiguration, then, Jesus meant to show us the splendor of the retinue that will accompany him when he comes to judge the world, the glory of the Shechinah which will envelope them, and the glorious body in which he will appear in that dreadful day. Moses and Elijah, one on his right hand and the other on his left, represented the escort of angels that will attend him down the skies—the bright cloud that overshadowed them, the awfully terrific Shechinah, which will then look like "flaming fire," and his transfigured body, his glorious body, in which he will then appear when every eye shall see him, and they also that pierced him. The appearance of his body is that with which we are chiefly concerned, in the subject upon which we now address you.

As to the glorious body he exhibited to Peter, James, and John, on the holy mount, the Evangelists say, "The fashion of his countenance was altered, his face did shine as the sun, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them: his raiment was white and glistening, white as the light." John was one who saw the transfiguration, and speaks of it in his gospel. "And we beheld his glory, (said he,) the glory as of the only begotten of the Father."—In the book of Revelations, an account is given of Christ again appearing in his glorious body to this beloved disciple on the island of Patmos, and he has described him as looking very much as he did in the transfiguration. "He was clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hair was like wool as white as snow, and his eyes were as a flame of fire, and his countenance was as the sun shineth in his strength." What surpassing glory! When the sun shineth in his strength, no man can look upon it for a moment. And his raiment was white as the light? From the crown of his head to the soles of his feet, nought appears but the most effulgent glory. The liveliest imagination fails in attempting to delineate this splendor.—The brightest objects in nature are employed to paint its glory; but even these are regarded by an eye-witness as altogether inadequate.—Soaring above the sun, he says, the glory of Christ, when he saw it, was "as the glory of the only begotten of the Father;" and in another passage he says, when Christ appears, "we shall be like him;" but notwithstanding he had been exhibited as clothed with the sun, and glistening in white, still he declares, "It doth not yet appear what we shall be," so far are these illustrations from exhibiting the splendor of his future glory.

And yet, amazing thought! Beloved, this is the glory with which our bodies will be invested when the work of our redemption shall be consummated in the day of our next adoption! "For when he who is our life shall appear, then shall we appear with him in glory. We know that when he shall appear, we shall be like him. He shall change our vile body, and fashion it like unto his glorious body. And as we have borne the image of the earthy, we shall

also bear the image of the heavenly." O wondrous prospect! Matchless grace! Blessed hope! Yes, we are "looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ! when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day. We groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The apostles in their oral, as well as in their written communications, often referred to this edifying subject, for the support and comfort of their brethren. Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them; Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." Said Paul, "remember ye not that when I was with you, I told you these things?" The apostles had both seen our Lord in his glory, and as they had learned by revelations that he purposed to invest the bodies of all his faithful disciples, with the same glory, how could they refrain from speaking of it to their afflicted brethren, to cheer and support them amidst their cruel persecutions. By it, they themselves were greatly animated, and they often spake of it to support and animate their suffering brethren. Whenever they refer to "this blessed hope," with what expressions of delight and rapture do they speak of it. Paul compares it to sowing seed, and says, "Thou sowest not that body that shall be"—its future verdure, and blossoms, and fragrance, is not yet seen, but "as we have borne the image of the earthy, we shall also bear the image of the heavenly." When Daniel in vision saw the redeemed arrayed in their glory, he exclaimed, "They shall shine as the stars, forever and ever." The Saviour's description of it, was still more clear and splendid. "Then," said he, "shall the righteous shine forth as the sun, in the kingdom of their Father." John, the beloved disciple, despairs of giving a full and adequate idea of the glory in which the saints will be at last invested, and breaks forth in the following exclamation: "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." The Psalmist exulted when he saw it afar off, and said, "I shall be satisfied when I awake in thy likeness." The apostles were so overcome when they saw Christ's glorious body on the holy mount, that they fell on their faces! O, what a scene will be presented to our astonished vision, when we shall not only see Him as he is, but see all the blood-washed throng arrayed in the same glory!

"Arrayed in glorious grace
Shall these vile bodies shine
And every shape, and every face,
Look heavenly and divine."

Cleansed from all sin, their souls adorned with grace, and their bodies bearing the image of the heavenly, they are all loveliness and holiness within, all beauteous and comely, and glorious without! If at the Saviour's first advent, when he changed his glory for ignominy, the angels shouted glory to God in the highest, what will they say when they escort him down the skies in his second advent, "to be glorified in his saints;"—to receive the bride, the Lamb's wife? If there was joy among the angels in heaven, over one sinner that repented, how will they feel when they see the whole company of the redeemed, cleansed from sin, clothed in white, and dazzling in glory like their Lord! What a coronation day will that be, when the Captain of their salvation shall walk with them in white through the streets of the New Jerusalem, paved with gold, transparent as glass!

What music will be made when the General Assembly, and Church of the First Born shall be arranged on the sea of glass, having the harps of God, harping with their harps, and singing as it were, a new song before the Throne! while they outshine the angels in the kingdom of their Father.

And beloved, if we be Christ's, such are our prospects, such the blessedness of our hopes!

"There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in,

"Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
Should constant joys create."

In view of such a prospect, how the disciple, wasting away with disease, and sinking into the grave; or the poor saint pining in want, and clothed in rags, or groaning under persecution, should exult with joyful triumph! What consolation should the bereaved derive from this subject, when they resign to dust the remains of beloved friends! What solemn admonition does it give the unconverted, whose bodies in that dread day, will "come forth with shame and everlasting contempt," when they will see the righteous shining forth as the sun in the kingdom of their Father!

SPECIAL REVELATIONS.

While some may look upon the head of this article with terror, because they dread a newspaper discussion on the subject, others will fear lest we may oppose their views. We confess that we have a strong desire to avoid a newspaper discussion on a point where sincere believers in the coming of Christ at hand are divided. Instead of presenting an array of arguments, and quoting scriptures which all do not understand alike, we shall comply with the request of a brother, in publishing two striking facts.

A REMARKABLE DREAM.

Bro. Southard.—The Apostle Peter (Acts 2:) defends the operations of the Holy Spirit as witnessed on the day of Pentecost against those that mocked, by showing that such operations were the exact fulfilment of prophecy. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." There seems to me to be no reason why we should confine this to the apostolic age, unless it can be shown that that age embraces all that is meant by last days. Yet if any prophet have a dream, let him tell it as a dream.

While I was lecturing at Pondville, (so called) in the southern part of Newfane, Vt., I was introduced to Deacon Fisher, a godly old man, upwards of threescore years and ten. He is, I believe, a licensed Baptist preacher, and meets his little congregation in a school house in his own neighborhood every Sabbath. I found him in the belief of Christ's immediate coming; and he said that he had long believed in the personal appearing and reign of Christ on earth, and that he should live to see him come in the clouds of heaven, for more than thirty years. His attention was called up to investigate this subject by a dream and vision of the night.—This he gave me, and it would be very gratifying to him, and the friends of the cause in that place, if you think proper to insert it in the Cry. I give it to you as he handed it to me, written in his own style.

"On Friday night, the ninth of February, 1812, I thought the people were envious one at

another, killing and destroying one another,—cattle and property;—law suits commencing, costs arising, and I thought it was about evening time, and I thought I arose from the dead although I did not remember dying, but I saw the graves full of filth and corruption, and I looked at other graves to see the dead rise, but did not see them rise. I went into a house, and I thought it was the resurrection, though I had been in the grave but a few minutes. I thought somebody came to the door and wanted to come in, for they were burning, and a certain person opened the door, and I saw him stand at the door as though he could not come in, and had like to fall backward. At last, he came in, and I saw the air red like fire. Then I spoke and said, The time is come when the elements shall melt with fervent heat, and the world and all that is therein shall be burnt up. Then I went out and walked toward the south, and I saw the heavens covered all over with clouds, very black and tempestuous. Thunders were rolling, and the clouds descending lower and lower.—Such a tempest I never saw before, and I was looking every minute when Christ would make his appearance. All at once there appeared a bright light in the cloud, and I spoke and said, "There is the bright and morning star," and I cried, Glory to God and the Lamb, Glory Alleluia: Glory Alleluia, Glory Alleluia, and continued crying, Glory Alleluia, through the whole scene, while the clouds descended lower and lower until they came to the earth, and bright forked lightning streaming in every direction, and thunders rolling, and all at once the angels stood on earth and sung glory to God with me, and I thought the inhabitants were almost all destroyed, and but a few left, and I thought the earth was cleansed from all sin and filth, and all was holiness to the Lord.

NEHEMIAH FISHER."

REVELATION TO A DEAF AND DUMB WOMAN.

Permit me to notice another remarkable instance of the power of God, and the operations of his Spirit in communicating truth to a deaf and dumb woman in the same place. This woman, who is more than sixty years old, from her birth has been deaf and dumb, and never having enjoyed the advantages of an asylum, she has never learned to read and converse, with the alphabet. Consequently her friends could make her understand but little that was passing in this world around her, and comparatively nothing in regard to the existence of a God, a Saviour and Redeemer of mankind, a future state of happiness or misery, or any of the doctrines and duties of religion. But the Lord has been pleased to show her mercy, and communicate that instruction which all need, and which it was not in the power of her friends to give. About forty years ago, while upon her bed at night, and in her sleep, two shining ones, as she described them by signs, stood before her. One held a trumpet, and the other a book, like the Bible, in his hand. They told her about God, and how she must love him.—She saw Jesus Christ, and it was explained to her how he had suffered, and was the Saviour of the world. It was told her that she was a sinner, and that she must repent and give her heart to Christ, and be baptized. She had a view of the city of the New Jerusalem, and of the devil and the pit of hell; and while she stood looking at the devil, and those in torment, others were brought to be cast into the pit. Some of the persons she knew. She was instructed that all wicked persons that die in their sins go to this place, and all those that repented and loved God, went into the beautiful city. The minister that was to baptize her was pointed out to her—his dress and manner. It was

told her that he would lay his hand upon her head, at the water, and pray.

This is a sketch of what was communicated by her, not at once, but at three or four different times, as related to me by her own sister, with whom she lives. She could make her sister, and those acquainted with her, understand that she had had a vision, and what she saw; but not understanding her gestures, I could talk with her but little.

She told her sister, at one time, the shining ones were coming again, and her sister requested that she would ask permission that she might see them. She did; but they replied, her sister had a book that told her all about these things, and that she could read it; but that they were sent to her, because she was deaf and dumb. This was the first time that she knew the Bible to be different from any other book that she saw in the house. A number of ministers who lived in the vicinity called to see her, but neither of these seemed to be the one described to baptize her. At last one came,—a Baptist minister, I believe,—a stranger in the place. As soon as she saw him, she appeared greatly elated with joy, and expressed, in her way, "that's the man." Her experience was told to the minister, and preparations were made the next Sabbath for her baptism. They had been careful to keep from the minister that it was told her he would lay his hand on her head when he prayed at the water. But when the time came, and the blessing of God was to be invoked, so it was; he turned and said to the audience, that he should lay his hand on the head of the candidate, that she might know he was praying for her.

She understands what it means when Christians meet to worship God, and expresses great satisfaction in meeting with them, though she cannot hear what they say. When I commenced lecturing there, she did not understand what it meant. She saw the chart, and knew there was something new in the preaching. Her friends could inform her but little except the burning of the world and the wicked. This was entirely new to her, and at first she seemed to reject it, and expressed decided unbelief, but afterward she was more calm, and manifested an interest to know about it. Soon, in a dream and vision, this subject was presented to her. She was made to believe that what I was preaching was true. The whole scene of the judgment, the burning of the world, the destruction of the wicked, and the resurrection of the saints to meet the Lord in the air, passed before her. In the morning she was very happy, and acquainted her friends with what she had seen, to the joy of many, and astonishment of others.

I have thought proper to notice these instances, not because I think the word of God is not sufficient, and profitable, to direct, in all ordinary cases, but to show the power and goodness of God in such instances where the circumstances seem to require it. Our God is a wonder-working God. And we ought to watch His operations that we may understand them, and give Him the glory. And the more, "lest that come upon us which is spoken of by the prophets," of which the apostle told the Jews, "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

S. C. CHANDLER.

REMARKS.—To those who have the Bible, this last case affords a solemn warning. Let such take heed to the word, knowing that they will be called to account for the manner in which they treat this precious gift. We believe the Scriptures are a complete re-

lation to the world, and their only rule of faith and practice. Special revelations cannot be of general authority. They cannot carry a divine sanction to those who are obliged to take them *second-hand*. This deaf and dumb woman had it revealed to her that a certain man would baptize her. That man baptized by immersion only. Therefore, if this revelation is binding on others, it would seem to show that immersion is the only right mode of baptism, and is the duty of all.

THE MIDNIGHT CRY.

THURSDAY, JULY 6, 1843.

TENT MEETING AT ROCHESTER.

The Lord's hand has been signally manifest in relation to this meeting. Arrangements were made for Bro. Fitch to be present, but ill health detained him at Newark. If he had gone, he would have found the tent in ruins. On Saturday forenoon, a sudden and very severe storm of wind and rain dashed upon the tent, and some of the fastenings gave way, so that it fell upon the heads of about 500 persons who were listening to Bro. Barry. Not an individual was seriously injured. A letter, dated Monday, June 26, shows how strikingly this was overruled for good:

"We had about abandoned the idea of rearing it again but the citizens (a large and respectable number of them) became deeply interested, and many who had felt no interest or sympathy with us—but much to the contrary—seemed resolved to have the tent repaired and reared again. A meeting of citizens was called, measures taken to raise \$100—and to rear the tent in the heart of the city, and they are now at the work strong handed and will have all ready in two or three days. All has turned out signally to the furtherance of the good cause. The interest in this community is intense."

The Glad Tidings of June 29, has also come to hand, containing the following appropriate article.

THE TRIUMPHING OF THE WICKED IS SHORT.—Job.

"Rejoice not against me, O mine enemy; when I fall I shall rise"—*Micha.*
"All things work together for good to them that love God."—*Paul.*

The apparent calamity that befel our Tent at the commencement of our meeting, caused many of our opponents to rejoice. It seemed to be matter of no little diversion to them, and some of the daily papers made themselves quite merry in the matter, and ventured to anticipate our calculations, and to notify the public that the tent would not be raised in this city again; in addition to which, they tendered us some gratuitous advice, which we assure them we duly appreciate.

In the providence of our Heavenly Father, the very events over which our enemies exulted, and for a short time "triumphed," are turning out signally, for the furtherance of the cause we advocate—which we firmly believe to be the cause of truth. It is true, the prospects for rearing our tent the second time, were somewhat forbidding, as we had already incurred a heavy expense, and hardly felt able to bear the additional expense of repairing and raising it again. But in that critical juncture, the good citizens came up to the rescue, and proposed to be at all the expense of repairing and re-erecting our Tabernacle themselves.

A meeting was accordingly called of the citizens interested, on Monday morning, when a large number convened, organized and made arrangements for prosecuting the work, the result of which is before the people.

The Tent has been repaired, and erected again on the same spot where it stood first.

Hence, it is evident, that what seemed to be our calamity, has turned out for good. Those citizens who have taken so deep an interest in rearing the Tent again, and preserving the best of order, as they mean to do during the meetings, will not be indifferent to the claims of so intensely interesting a subject as that of *Christ's Second Coming*. That people so much interested will give a hearing, we cannot doubt; and all who candidly listen, we feel assured will be profitably affected.

May that God who holds the winds in his power, and does all things according to His will, continue to direct, and great good be upon this people as the result of our humble efforts, for which let the devout pray.

THE MARKET PLACE.

On Sunday last, the tent being down, Bro. Himes addressed the people three times in the market, where it

was supposed several thousand persons assembled to hear the word. Multitudes came in from the surrounding country who could not find the place of meeting, and returned disappointed. The attention of the audience was most profound, which evinced a very deep interest in what was presented. The time occupied in the three lectures was probably not much short of eight hours; and the people were not tired of hearing, though nearly all had to stand up.

DISTRESS OF NATIONS WITH PERPLEXITY.

The great Western arrived in New York last Saturday morning, bringing news thirteen days later from Europe. We give but a few specimens, gleaned from the Extra True Sun:

"Ireland still continues to form the absorbing topic of British politics. The movements of O'Connell embarrass and 'PERPLEX' the Government."

The British Cabinet ministers held a meeting on the Sabbath, May 10. This "most unusual" procedure was probably caused by Irish affairs.

The weather has been unusually wet and cold all over England, Scotland, and Ireland.

The European Times speaks of the condition and prospects of Government thus:

"The session which is drawing to a close, has been signally deficient in practical legislation. With the exception of the Factories' Bill, which has raised such a storm of opposition, no comprehensive measure has been introduced worthy of the name.

"A falling revenue, a declining trade, mutiny amongst his supporters; a powerful free-trade opposition, every day increasing in numbers and importance; Scotland torn to pieces by religious dissensions, which it attributes to the government; Ireland on the verge of insurrection, convulsed from one extremity to the other—these are the accumulated difficulties which beset the minister at the close of his second parliamentary session."

Could a picture of "distress" and "perplexity" be more graphic? Thus the Lord is calling us to look at the fulfilment of prophecy in the greatest government of the world, one which takes the lead among the so-called civilized and Christian nations. The state of other nations is a sort of miniature picture of its distress and perplexity.

"IRELAND.—The agitation for the repeal of the Union continues with unabated violence. At the Dublin Corn-Exchange on the 5th, the repeal rent amounted to £904, the largest yet received, except that of the previous week, which included some extraordinary returns made at Mr. O'Connell's great meeting in Tipperary. Troops have been poured into the country in great numbers. At the close of last week the force in Ireland amounted to six divisions of artillery, six regiments and a squadron of cavalry, twelve battalions, and twenty-two depots of infantry."

Ships of war with artillery, and large quantities of ammunition, have arrived at different ports, spreading terror, and exasperating the minds of the people, already lashed to a fearful state of agitation.

The people show their excitement by assembling in masses, estimated from 170,000 to 500,000.

Two facts will show the state of feeling:—In a quarrel, near Dungannon, a band of Orange men were driven towards their place of rendezvous, by some workmen with whom they had a dispute. This occurred between one and two o'clock in the day. At four o'clock, when the Orangemen had been collected to the amount of upwards of 4,000, they marched out to the village of Carland, and broke the houses and furniture of all the Roman Catholics who resided there.—There was an affray between the police and peasantry at Carrickmacross, on the 4th. A Mr. Wilcox and a Mr. Barry, accompanied by twenty-eight policemen, attempted to post ejectment notices at the chapels of Maheracloone and Corduff against tenants of Mr. Shirley; the people obstructed them; Mr. Wilcox read the Riot Act; the people did not disperse at once: he gave orders to fire; several per-

sons were wounded, and one man was killed on the spot.

"The Repeal demonstration at Kilkenny, on the 8th ult., is described as having been great. There were, it is said, upwards of 300,000 people present, including 11,000 to 12,000 horsemen.

"SPAIN.—Spain continues to be in a very unsettled condition. It is said that refugees of all opinions in France are flocking to the towns near the frontier."

INDIA.—Another battle has taken place, in which 6,000 British troops, under Sir Charles Napier, defeated a Scindian army of 25,000 with great slaughter.

"TURKEY AND EGYPT.—Letters from Alexandria speak of fresh disorders in Syria, arising from the excesses of the Albanian and Turkish troops. The Albanian troops are stated to have been driven out from Tripoli by the inhabitants, and to have retired to Beyrout, where they renewed excesses of theft, violation, and massacre."

THE BIBLE READER, No. 1.—This little tract has been eagerly sought for and highly prized. Those who love to study the Bible will find it very useful. It is understood, of course, that we do not agree with Bro. Jones in his belief, that definite time is used to represent indefinite. The author is alone responsible.

"MODERN PHENOMENA OF THE HEAVENS."—This book Bro. Jones has published, and it is for sale at this office, price 12 1-2 cents.

It contains a mass of interesting evidence, that, as far as the signs in the heavens are concerned, "all these things" have come to pass.

We are sorry to learn from the physician that Bro. Henry Jones is now so ill, that there is very little hope of his recovery.

LETTERS.

Geo. Storrs.—In a private letter received last week, he says:

"I am looking hourly for our coming Savior; and, my faith is growing daily stronger in his soon appearing. I was never more entirely free from doubts on the subject. Yes, Christ will soon, very soon appear to gather his saints from the four winds of heaven. Let us be strong, for he is faithful who has promised; and yet a very little while, he that shall come will come, and will not tarry. Now the just shall live by his faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

PLEASEING TESTIMONY.—A writer in Illinois says:

"I have long been convinced that the first resurrection mentioned in the 20th chapter of Revelations means the resurrection of all the saints, and no others. We think more of the Midnight Cry than any other paper. It seems to show a harmony of the holy Scriptures which is not seen in the admired modern expositions of the Bible."

A post master in Illinois writes:

"FREEMANTON, June 16, 1843.

"Bro. Himes,—I feel grateful for the Midnight Cry, a few of which I have received gratis, before which, on account of the various lies published in newspapers, I had considered Mr. Miller and Joe Smith alike impostors; but on examination for myself, my prejudice gave way, and although I am not thoroughly convinced that the state of probation will end this year, I have no objections to offer, as they are all answered, and I have received much good instruction from the perusal of your publication; and although the proofs are strong, my faith is so weak that I have often wished I could believe, knowing that it could do no harm, as I feel my affections greatly weaned from this world and the things thereof, which, from the time I professed the religion of Christ, was my besetting sin."

The postmaster at Harrison Valley, Pa., writes:

"I received one of your papers, and we have read it till it is worn out, so that it cannot be read any more. We have no money that we can spare. If you have any more papers of that kind, we would be very thankful to receive them, and will faithfully read and circulate them."

THE LABORS OF OLIVE MARIA RICE.

We have several times heard of a sister, in central New York, whose labors were highly blessed. The following letter in the Signs of the Times, contains her own narrative.

Bro. Himes,—It is nearly six years since I first made an entire dedication of all to God, and found the blood of Christ efficacious to cleanse the heart, and began to reckon myself dead unto sin and alive unto God, through Jesus Christ. Most of the time since, I have enjoyed the blessed witness of entire acceptance with God, and have felt to say, The will of the Lord be done, and a constant desire to glorify God in body and spirit, which are his. Oh, the delightful, heavenly, blissful communion and fellowship with God my soul has enjoyed, eternity alone can tell. Many a silent grove and closet where Providence has placed me, could they speak, would tell the strong crying and tears poured forth to God, that he would glorify himself in making me as useful as possible in this world. Since Christ said, "Herein is my Father glorified, that ye bear much fruit," I have felt encouraged to plead, like Bramwell, that I might be delivered from the bitterest of all cups, a useless life. From a child I have deeply felt that God had a great work for me to do, and consecrated myself to the missionary cause. A little less than three years since, I joined the Methodist Missionary Board, to go when or where Providence should direct, and am under great obligations to the Wesleyan Education Society, which, under God, has been instrumental in preparing me for usefulness. I am still willing and desirous to be a missionary wherever in the wide world God shall direct. But I feel assured, from the power of God's everlasting truth set home to my heart by his spirit, that all the missionary work I do must be done quickly. And probably God has made me the humble instrument of saving more souls, within a few weeks past, by sounding the midnight cry, than most missionaries in the east, at least, have had as the fruits of their labors in many years. It is a little more than a year since my blind eyes were opened to see that the Bible forbid the idea of the world's conversion and a temporal millennium before Christ's coming, that popery must prevail till his coming, and the wheat and tares must grow together till the harvest at the end of the world. I then began to inquire, Is the time of Christ's second coming revealed? I found the time plainly given in the 8th and 12th chapters of Daniel, which brings us to the last end of indignation, and to the resurrection.

After prayerful examination, I believed that these definite numbers were given to reveal future events, for the special benefit of those who should live at the time when the midnight cry, "Behold, the bridegroom cometh," should be sounded, and when, according to Daniel, "the wise shall understand." I had the privilege of hearing Bro. Miller deliver a course of lectures in Palmer, Mass., last June, and blessed be God, my prejudices were done away. What was once dark and sealed from my understanding, by God's blessing on the word became delightfully plain. Since about that time, I have firmly believed and fearlessly proclaimed that this blessed year 1843 is the one the Bible designates for the closing up of this world's history, and the deliverance of captive Zion. The Bible looks like a new book. I can praise the Lord with all my heart that I ever heard the midnight cry, and fully believe it will be the means of my obtaining a brighter crown and a richer treasure in glory, and a more abundant entrance into the everlasting kingdom of the great God and our Saviour Jesus Christ.

When I closed the school I was teaching at the time I believed this blessed doctrine, I could not conscientiously return to my studies in North Wilbraham, Ms., to prepare for future usefulness, when a few months at the longest must close not only my labors in this world, but those of all mankind. I was compelled by a solemn sense of duty, by the influences of the Spirit, and the power of truth, to go and warn my fellow men, to the extent of my ability, to prepare for Christ's second coming, and the solemn scenes of judgment. I labored, I trust not in vain, to awake the people of my native place, Wilmington, Vt., in reference to this subject.—In the towns of Bethany and Prospect, Conn., the Lord more abundantly blessed me in reading from the Bible and the works of others on this subject, and in urging the importance of a speedy preparation to meet Christ at his coming. Souls were converted and sanctified.

By the merciful providence of God, I was next directed to this state with a second advent company, where I have found such a field of labor, and my labors

have met with such glorious results, that I have not doubted, and cannot doubt for a moment that I am in the path of duty. Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a school house two miles from the village. I explained the chart, and spoke nine or ten times in the form of lectures, for the first time in my life. God attended the word, and during the week I spent in the place, about thirty were hopefully converted.

I was then convinced that the Lord had something more for me to do than to assist in prayer meetings.—Since that time, there are constantly four or five places calling for my labors at the same time. I have now labored in this way about nine weeks, in seven different places. The number of conversions have averaged about thirty-five in a place while I was with them, and in no place much, if any, less than twenty, and the revivals are still in progress. In the town of McDonough, where I found them asleep in religion as well as about the Lord's coming, in two places, the village and a settlement five miles from it, powerful revivals commenced. Ninety or one hundred have been converted. The listening audiences consisted of from 1000 to 1400 people. In the town of Smithville, the people have been awakened to seek a preparation to meet the Lord. In the east part more than fifty were converted while I labored with them. Several expect to see Christ come in the clouds with power and great glory this year. In this town, including a revival in one neighborhood before I came here, more than one hundred have been converted.

I have labored in two villages in the town of Greene. About forty were converted while I was there. Seventy or eighty had been converted before under the labors of Bro. Collins, and in the other meetings. The Lord is doing great things in this region, and preparing the people for his coming. I have lectured in meeting houses in every place except the first. They have been filled often to overflowing, and people have left for want of room. I have been compelled to go into the desk in order to be heard in the galleries and back parts of the house; and when there God has spoken through me by his spirit in a wonderful manner. I never had such liberty, energy, and power of the Spirit before; and more attention, solemnity, and weeping in congregations I never saw. We have usually only to clear the seats, and they rush forward for prayers as though in haste to get there before they were filled. One hundred and fifty presented themselves for prayers in McDonough village. In two other places the body slips have been filled with mourning souls. Universalists, infidels, and in some places some of the most influential persons, have been among the fruits of this work.

While God works in such power, and converts so many souls where I labor, I cannot—dare not stop for the only reason that I am a sister. And though men may censure and condemn, I feel justified before God, and expect with joy to render my account for thus warning my fellow beings. I am confident it is the Lord that is doing these marvellous things, and he shall have all the glory in time and eternity. Surely God chooseth the weak things of this world to confound the mighty, and I have often felt those words applied, "It is not you that speaketh, but the spirit of your Father which speaketh in you." The will of the Lord be done.

Yours in the blessed hope of being changed in a moment—in the twinkling of an eye, and seeing Jesus as he is in 1843.

OLIVE MARIA RICE.

Smithville, March 18, 1843.

We have received a letter, June 16th, in which she says: "Since I sent that communication, I have labored with some success in the towns of Plymouth, Otseck, and others in the same county. I have now come into Cortland county, and there are towns all around me, where they have had no lectures about Christ's coming. In this town, (Willett,) there have not only been no advent lectures, but no revival, amidst all the interest of the last few months. I have begun in the Baptist meeting house to explain from the Bible, illustrated by the chart, the fulfilment of the prophecy, and the evidence that this year takes hold of eternity. The people hear with interest. * * * I am very strong in the faith, that this is the last year of time. I was pleased with Bro. Miller, on the types, &c. I wish I could say to every believer, 'Remember Lot's wife,' and when we have so near escaped this sin-ridden world, do not let us look back, and set our affections on this

Sodom, and think it so delightful, it cannot be destroyed so soon, when its doom is pronounced, and God is calling upon us to escape, for those who turn back now must meet a worse doom than to become a pillar of salt. Yours in hope of a blissful immortality this year,

OLIVE MARIA RICE."

The writer of the following, resides in one of the slave states. We trust her appeal will be received as from an affectionate sister, who, though unknown, wishes to be an instrument of good.

HINTS TO MINISTERS.

Dear Christian Brethren,—Ministers of the religion of Jesus, you who desire to turn many to righteousness, and thus to shine as the stars in the kingdom of the Saviour; you preach a part of the truth, the precious, solemn and consoling truth of the gospel, but why will you not preach the whole truth. How will you justify yourselves in the day of judgment, for not searching your whole Bible, every nook and corner of it, that you may be able to bring forth things new and old, and to give to all their meat in due season; and where should you expect to find the new, but in the deep rich mines of prophecy, where God has stowed them. It is true that the prophecies in which the time of the second coming of the Saviour is most particularly described, are declared to be sealed until the time of the end, but it is also declared that the wise shall understand. But how are you to know when they are unsealed, unless you attend to the injunction of St. Peter, to study the sure word of prophecy? And the other prophetic books which are not sealed, particularly the Apocalypse, (Revelation,) the readers of which are pronounced blessed, 1st chapter, 3d verse. Do you read these, and diligently compare them with history? You say this book is so dark and mysterious, that it is unprofitable for you to read it, and you consider it enthusiasm, and presumption in any one to think to understand it.

[A Methodist minister not far from New York, in a sermon some months ago, told his people, "The books of Daniel and the Revelation, are dark and mysterious books, and the less you have to do with them the better." Another may, with equal authority, caution them against Isaiah, and the books of Moses, and another could reject the minor prophets and Paul's epistles. Thus Protestant preachers become ministers of deism, for how much less than deism is the rejection of God's word? Those who love the Bible, will tremble and pause,—and turn away from the first downward step towards this result.—ED. CRY.]

Surely you must be mistaken, or else the great and omniscient Being has failed in his purpose, for he says (Rev. 1: 1,) he has given it to show his servants things which must shortly come to pass. No dear reader, the purpose of God cannot fail; the darkness and mysticism exist chiefly in your own minds, and have been caused by your own want of diligence, in searching and comparing scripture with scripture, prophecy with prophecy, instead of commentator with commentator, and your fond adherence to man-made opinions, such as the return of the Jews, the temporal millennium, and the great stress laid upon the expression, "Of that day and that hour," &c. (Mark, 13: 32,) as though our Saviour had said; "All that is necessary for my followers in every age of the church to know on this momentous subject, I sum up in this one verse." While on the contrary, he referred to Daniel, and said, "Let him that readeth understand," and the same night in which he was betrayed, he told his disciples, "I have many things to say to you, but ye can-

not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he will not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come," (John 16: 12-15.) Dear brethren, make a full surrender of every worldly interest, be willing to suffer poverty and persecution for your Master's sake, if his glory can be promoted thereby. Seek the entire sanctification of your souls, and the witness of it, i. e. the baptism of the Spirit, and then you can claim the promise that the Spirit shall take of the things of God, (that is his word) and show them to you, if you fervently ask it, meekly desiring to see the truth, even if it should stand opposed to your earliest and most fondly cherished prejudices. And then you will be prepared to understand the holy prophecies, and to see that his second coming is nigh, even at the door. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come," (Rev. 3: 3)

HINTS TO ALL

Dear readers, of every denomination of Christians, the aged, the middle-aged, and the young, be persuaded to love the coming of the Saviour. Were you told that your best earthly friend, or even an acquaintance for whom you entertain more than ordinary attachment, who had been long absent, was about to visit you, would you not immediately set about making preparation to receive him? You would not wish your house to be found with the carpets off the floors, dusty chairs, tables, &c., scattered about in confusion, and the white-washers or paper-hangers working at the walls of your parlors and chambers; and, above all, you would not like to be found without a supply of choice provision for his entertainment. Now, your best friend in the universe informs you by his word, the fulfilment and unsealing of the prophecies, that he is just coming to visit you, and to deliver you from all the sorrows, pains, and afflictions of this world, and reinstate you in more than paradisaical happiness, put you in possession of an everlasting inheritance of riches and delight, which no language can describe; and can you hesitate to set about adjusting the house or temple of your heart? Some part of it may be soiled by the love of the world. Some of its furniture, the graces of the Spirit, may have been displaced, by the cares and anxieties of business, or domestic difficulties, or the siren voice of worldly pleasure. See that these are swept and brushed by repentance, prayer, and faith, and furnished and adorned with all the ornaments of the Spirit, (Galatians 5: 23-25.) If you loved his appearing, you would be continually watching unto prayer, and looking for and hastening unto his coming. God the righteous Judge will give a crown of rejoicing to all who love his appearing, (2 Tim. 4: 8.) And unto them that look for him shall he appear the second time without sin unto salvation. The promise is only to them who look for him; think of this, and beware lest you share the fate of those who say, "my Lord delays his coming," and be left behind with his enemies.

CHRISTIANITY.—"Pure Christianity never was nor never can be, the national religion of any country on earth. It is a gold too refined to be worked up with any human institution, without a large portion of alloy: for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up a large and spreading tree, under the shelter of whose branches and leaves, the birds of prey and plunder will not fail to make themselves comfortable habitations, and thereby deface its beauty and spoil its fruits."

How then can we have a millennium?

From the Second Advent.

TO THE DOUBTING.

"IT WILL NOT TARRY." HAB. 2: 3.

To those who have expected the end before this, and to those who have not been looking for it at all.

It is certainly taught in Matt. 24: 29-33; Mark 13: 24-29; and Luke 21: 25-31, that just before the second coming of Christ, his followers might and should 'know' it to be 'near, even at the door.' What they should know it by was certain signs which are described the most fully by Luke, namely, 'signs in the sun; and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' Now we should not allow our expectations to look for a fulfilment of these, in a manner so very glaring as to compel wicked, careless, and spiritually superficial men to receive them as signs, for it is expressly taught, or fully implied in Matt. 24: 37-39, 48-51, and Luke 17: 26-30, and 1 Thess. 5: 2-4, that until the very time that Christ is revealed, they will be as were the unholy, in the days of Noah and Lot, undisturbed in their common worldly course—their minds taken up with 'eating, drinking, marrying, giving in marriage, buying, selling, planting and building'—and, that an 'evil servant' will have no signs but what he rejects, so as to even 'say in his heart, my Lord delayeth his coming'—and that the wicked will be in the very act of saying 'peace and safety,' 'when' that is, at the very moment, "the Lord himself shall descend from heaven with a shout," and their 'sudden destruction come upon them.' Such the Bible declares will be the state of the wicked, when Christ comes the second time. The signs then we cannot expect to be fulfilled in that overwhelming manner some people expect, for if they were, the minds of the wicked would be *forcibly* prevented from indulging in their usual worldly course, and forgetfulness of God. They would be irresistibly overcome with fear and horror and not be able to go on as usual, diverted by the business and joys of this world. In this state of probation people must be tried, and if they are tried, they must be left free to choose, and if they are left free to choose, they will not be *compelled*, and therefore, as in the time of the Saviour's first coming, there will be such signs as people can choose or refuse to 'discern,' so that even the great and popular majority, while not possessed of a disposition to receive truth as a little child, may now, after every sign has been given, as that looked-up-to class did then, desire a greater sign. See Matt. 16: 1-3. Considering these things, let me solemnly ask you, as in the presence of God, if we have not had as great signs as we have any right to expect. 'Signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth? They have all been given so that the last one is now upon us. It is God's truth, and your conscience tells you so. What must we conclude then? We must see that as we were directed by the Saviour in the passages in the first sentence of this article, we should now 'know' that his coming and the end of the world is now 'near—EVEN at the door;' and anything so near as that, it is wrong for us to picture from us by any distance of time. Who then will say it should not be expected this year, yea, this very day for aught we know. Saying nothing just yet about prophetic numbers, should we not ex-

pect the end at least some time in the present year? Have we any right to put it off longer, when the time has arrived, at which Christ taught us we should *know* it to be *near*, EVEN at the door? If the signs have been given, by which the Bible teaches us we should know the end is just upon us, does not the Bible teach the end is just upon us? What is it then to imagine it is not, but unbelief in God's word? Is a soul safe while indulging such an unbelief?

But in addition to the signs referred to, the Scriptures give several marks of the very last time, and if those marks now exist, the Scriptures of course farther teach that we are just at the end of the human drama. 1. The gospel was to be preached as a witness to all nations. Matt. 24: 14. This, no one acquainted with the history of missions, will deny is fulfilled. 'Then,' said the Saviour, 'shall the end come.' How near are we then to it? 2. Knowledge was to be increased, Dan. 12: 4. This is accomplished. 3. Riches to be heaped up. Jas. 5: 1-3. They are. 4. The time was to come when men would not endure sound doctrine. 2 Tim. 4: 1-4. That time has arrived. 5. In the last days there should be scoffers. 2 Pet. 3: 1-4. They have come. 6. In the last days there should also be perilous times. 2 Tim. 3: 1-7. We live in just such times as these are described to be. 7. The church at the time of Christ's second appearance, was to be comparable to ten virgins—half wise and half foolish. Matt. 25: 1-13. That is its present state. 8. Evil servants were evidently to be saying, my Lord delayeth his coming. Matt. 24: 48-50. This they are now saying. 9. The wicked were to be saying peace and safety. 1 Thess. 5: 3. They are doing so now. All the other marks laid down in the Bible, any careful observer will acknowledge are also clearly fulfilled.—Some may say these things have existed before. No doubt some of them have existed at different times, but never have they been all united together—all existing at one time, as at the present. And if the marks and state of things which the Bible teaches us will exist just at the end of the world, are all now in existence around us, does not the Bible teach us that we are living just at the end of the world? Must not then he give way to unbelief in God's word, who entertains the idea that the world is not just at an end?

Evidence upon evidence is also found bearing upon the same point in the prophetic parts of the Bible, as in the 2d chap. of Daniel, where the human drama is measured by a great image, representing earthly kingdoms, which great image, as far as we can see, is completed in historical facts. And in the 7th chapter of Daniel, the same drama is shadowed forth by four beasts, the explanations of which, in the rise, career, and fall of kingdoms, have been clearly fulfilled, so that, as in the 2d chapter, in reference to the image, everything is just ready for the violent subversion of earthly governments and the commencement of eternity, in which the only kingdom will be 'God's everlasting kingdom.' Again, the history of earthly governments are glanced at in the 8th chapter of Daniel, and the last—a notable anti-christian power—has been exactly fulfilled in Rome pagan and papal, if not in Rome papal only, so that nothing now remains but its being broken without hand, at the coming of Christ. 5 Thess. 2: 8. Once more the career of earthly potentates and affairs are described in the 11th chapter of Daniel, and the last notable personage (clearly Buonaparte) has come to his end and none helped him, so that everything is just ready for the standing up or reigning of Michael, when they who sleep in the dust

will awake. Michael of course is Christ, for he is the one to have a kingdom, when the dead are raised. 'The Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom.' 2 Tim. 4: 1. And in the book of Revelation, to begin with the *seven churches*, which certainly seem to point out different stages of the church, to the end of the world, the end is seen to be clearly just upon us, for we live in the precise stage which is clearly pictured out by the Laodicean. There has been before the present state of the church just six successive states, answering to the descriptions of the first six churches. So here it is evident that the waves of eternity are washing away the sands from beneath our feet.—Historical events in reference to the world and church have also succeeded one another, answering to all the figures in the opening of six of the *seven seals*, as described in the book of Revelation—so that the seventh and last seal is ready to fly open any moment, and usher us into eternity. And it is very plain that the sixth angel has done sounding, and the seventh angel is just ready to sound, when 'time shall be no longer'—the dead be raised incorruptible—the kingdoms become our Lord's and his Christ's—and the wicked be destroyed out of the earth.' No one can deny this, who will examine the 9th and 11th chapters of Revelation, with careful reference to historical facts in the career of the Mahometans, as described in the 9th, and the history of the two witnesses—the old and new testaments—in the 11th. In each of these chapters is a clear stream of prophecy, running through the sounding of the 6th angel, each of which have been exactly fulfilled, so that it is doubly plain that the seventh angel is just ready to sound.

The seven churches, seven seals, and seven trumpets, are the main prophetic streams of the book of Revelation, and are each of them ready to empty into the ocean of eternity. The other parts of the book do not clash with these, but harmonize, so that the whole book unites with the whole of the prophetic part of Daniel, to open our eyes that we may see where we are. There is not room here to give full proofs on each of the points referred to, viz: the signs, last state of things, and prophetic streams, but if any one questions any of the points, if he will take pains to consult some Second Advent editor or lecturer, he can be directed to publications which will give ample proof.

And now, dear reader, let me solemnly ask you before God, can you flatter yourself it is safe to imagine the end is not just upon us, when the Bible teaches that it is, by these signs, by this last state of things, and by the seven streams of prophecies in Daniel and Revelation—in all, nine different ways? They certainly mean something. And surely if there was ever to be a time when the prophetic numbers would be understood as pointing out some particular year, it must seem that that time has arrived. And any one who will read the 12th chapter of Daniel, must see it there distinctly taught in reference to prophetic numbers, that a period must be when they will be understood. This time is there called 'the time of the end.' The numbers given in the 12th chapter, as well as the one in the 8th chapter of Daniel, where a vision is also given for the same 'time of the end,' are called days, which of course being prophetic, stand for years. Any one who has examined these numbers prayerfully and impartially has seen that they can be made to harmonize in no year as clearly as in 1843. And as this is the very year in which we are living, and see all the parts of prophecy which bear on the subject, concurring together to point out

the end as just upon us, is it prudent, or can it be pleasing in the sight of God, for us to be thinking that most likely the year will run out without bringing the end? But,

HAVE NOT THE NUMBERS ALREADY RUN OUT?

Some have looked for the end before this, because one of the several prophetic numbers was apparently running out upon them. And individuals may be led by this to ask if the numbers have not already run out? I answer, if one has expired, it does not follow that the others have, nor does it follow that that one was not intended to point out this as the year in which the end would come. Other numbers in the Bible appear to terminate exactly at the end as well as this one, and without doubt expire in other parts of the year. Of course Christ could not descend just at the end of each of them, if he did, it would make several comings. Some of them then must expire without bringing the end. But shall people therefore get discouraged, and let their hearts be diverted from looking for the Saviour some time in this year? What if all the prophetic numbers had run out? We are living in the year in which they terminate, and whatever months or days we might have in this year, after the last had run out, before Christ should come, it would be no argument against the year being pointed out, for the numbers are whole, without fractions, as 2300, 2520, the 7 times, 1335, &c., and as the Spirit would not add another figure standing for a year, when only a part of a year was to remain after they expired, of course they stand as they are. 'But what if it does not come in the year?' I shall know the year part of my theory is a mistake, but a mistake which seemed to me so exactly like truth, that God will be pleased, rather than displeased for my having honestly embraced it. For what *unavoidably* seems to one as reality, as the expiration of these numbers in 1843, cannot be slighted without violating the dictates of a good conscience. If it really seems to me that my neighbor's house is about taking fire, I shall sin if I neglect to warn him, if even it be afterward discovered that it was not in reality the case. But this remark is not made because I expect the end will not come some time in the year. I firmly believe it will; and therefore would affectionately and earnestly entreat all who read this, to live near the Saviour, laboring with all possible zeal, constantly looking. I fully expect all those souls who relax and get lukewarm, or careless, because the end has not yet come, will soon and suddenly as the lightning's flash be trapped in their sins.

Z. Z. Z.

ADDRESS

To the Members of the First Methodist Protestant Church, in Attorney-Street, in the City of New-York.

DEAR BRETHREN AND SISTERS:

After two years of arduous toil as the pastor of your Church, during the whole of which time I never wanted for your hearty co-operation; and I think I may safely say, that it has seldom fallen to the lot of a pastor to share more deeply in the sympathies, cordial support, and warm affections of his people. For these tokens of tender regard, unmerited as they have been on my part, I have ever felt a grateful heart; and these emotions are heightened every time I think of the great goodness of God towards us as a people, when we sustained the above-named relation.

I think I may safely say, our mutual labors were crowned with God's choicest blessings; particularly during the last four months of my labors with you, in which time more than four hundred souls professed to find the pardoning mercy of God.

This was the period in which the "midnight cry" was faithfully sounded in your chapel every sabbath, and almost every evening during the whole of that period. I remember, with gratitude to God, the hearty and almost

universal reception with which the joyful tidings of our "coming Lord" was met by your body. Oh, what holy emotions filled each heart! as we sung and prayed, and spoke of our anticipations of soon meeting Him who has said, "I will come again and receive you to myself, that where I am there ye may be also." But with what sorrow have I witnessed the great "falling away" from these joyous hopes! I have felt for you, and have ardently longed for an opportunity to warn you of your danger: at length, by the special providence of God, the present opportunity is afforded, but my space is too narrow for my full soul. How many times I have thought, Oh could I but *once more* stand before you, in the strength of that grace that has cleansed my soul from sin. I could make you feel that *my blessed Lord will soon come*; I could make you feel, as I used to do, that *this poor heart* is still deeply concerned for your eternal welfare. God will bear me witness, and so will your consciences, when I say that as you have lost your lively faith in the Lord's "soon coming"—in the same proportion you have lost your enjoyment. Some of your number never embraced the great truth,—such, of course, will not feel themselves included in this remark. Some may say to me, those hopes were delusive, and the sooner we give them up the better for us. And why delusive! Has the scriptural argument that the Lord will come in 1843, lost any of its force?

Among all the catalogue of hard sayings that have been published, and spoken, have you seen one single scriptural or even reasonable argument against the position? if so, produce it. But you said he would come the fore part of the year; and the failure of this prediction has destroyed our confidence. You very well know that the main arguments were based upon the 7 times of Moses, the 2300 and 1335 days of Daniel, which terminate this year, upon the same principle that the 70 weeks terminated at the crucifixion. True, we gave some reasons for supposing these periods would terminate in the early part of the year, but those reasons were supported by a different class of proofs: Therefore, look at the danger of abandoning the main points upon such grounds as these. To have the immediate, "personal," and "glorious appearing" of our blessed Lord continually before the mind, is a *saving truth*. My dear brethren! are you "ready"—"waiting"—"looking for" that glorious day? Are your souls filled with the Holy Ghost? Has the world lost its charms—its power to please? See to it. I charge you in the name of Him, before whom you and I must soon appear, *SEE TO IT*.

Some of you may blame me for pursuing the course I did, in taking an unstated relation to the Conference. But was this my fault? My work was clearly laid before me, in the Bible, and I would as readily have pursued it in the itinerancy of the M. P. Church as elsewhere.

The reasons for my course have passed before you.—The Conference at its last session spent almost *two whole days* in investigating my character upon a point of doctrine, which no member of that body could lay his finger upon a *clause of discipline*, or a *passage of scripture*, to condemn; although repeatedly challenged to do so. Look again to the following resolutions that were offered to the Conference:

"Resolved, That we view with deep and unfeigned gratitude to the great Giver of all our mercies, the powerful and extensive work of grace that has been going forward on our district the past year, and which has resulted in the addition of hundreds to our ranks." Also,

"Resolved, That we are happy to acknowledge the preaching of the doctrine of our Lord's personal and glorious appearing *on the earth at hand*, a powerful auxiliary in the advancement of this work of grace; and that we recommend to each minister and preacher, to press this great scripture truth strongly upon the consideration of his hearers."

These resolutions were offered with the general knowledge before the Conference that more than two-thirds of the *extensive revivals* on the district during the past year had been under the direct influence of "second advent" preaching.

The resolutions were discussed. The yeas and nays being called for, one after another, by resolution, were excused from voting, until it was discovered there was danger of their passing; when a member of the Conference arose, and moved that the yeas and nays be refused. This motion prevailed. I then asked for a copy of the proceedings in this case, which was *BY VOTE REFUSED*.

I immediately took to my only resort, which was to appeal the whole matter to the *supreme court of heaven*, to sit (as I believe the scripture calendar shows) in 1843, but there I shall meet it, let that court sit when it will.

Can my brethren, with the word of God in their hands, an honest heart in their bosoms, and these facts before them, blame me for having my confidence much impaired in our conference, as well as all other ecclesiastical bodies? Still, I charge not these things upon you. Christ *once had* and I believe *he still has* a "little flock" to which it is his "father's good pleasure to give the kingdom;"

And with that flock, by the grace of God, I mean to be. I have many times of late struggled in prayer to God for you in the dead hour of night, that you might all be ready for that "coming day"—neither my heart or affections are alienated from you. Again I say *Watch*, for in such an hour as ye think not the Lord of that servant will come."

E. JACOBS.

THE POPE'S TEMPORAL POWER.

Louisiana was settled by the French. It is therefore interesting to notice that the Pope's civil power is not at all recognized in that state.

IMPORTANT DECISION OF A CASE IN RELATION TO CHURCH PROPERTY.—Judge Martin, on Monday last, delivered the opinion of the Supreme Court of the State in the case of Martin vs. the Wardens of the Church of St. Francis, in Pointe Coupee. The plaintiff was the curate of the parish, having been appointed by the Bishop of the diocese. The wardens became dissatisfied with the pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to leave, and the Bishop declined withdrawing him, until his demands were paid.

The Court decided that the wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property dedicated to ecclesiastical purposes or to impose priests upon congregations contrary to their consent. The power of the clergy is spiritual alone, and can only operate upon the moral sense and conscience of the people. The law considers them as citizens only, affording them its protection as such, and the canon law is not to be considered in the enforcement of contracts.—*N. O. Bee, Feb. 25.*

SPREAD OF PAPACY.—The little horn is still prevailing with rapid strides. We perceive by the May No. of the Miss. Herald, that from the latest reports from the Sandwich islands, the Papists are succeeding with their usual arts and wiles in prevailing against the protestants; and, if time were to continue, but fair to obtain shortly the complete possession of that Archipelago.

Mr. Grant also writes from Persia that a Roman bishop and priest have arrived among the Nestorians. He was not however favorably received.

LETTER FROM ILLINOIS.

"MENDON, Adams Co., Ill., June 20, 1843.

"Dear Brother,—We have been very much disappointed in not receiving your valuable paper (the Midnight Cry) for several weeks past. Brother Chittenden arrived here on the 10th, and has been lecturing (during the past week) in this town. He is now in Quincy, our county seat. I trust the Lord will abundantly bless his work of faith and labor of love; but we have many very hard cases in this part of the world. Prejudice in favor of preconceived notions runs very high, which appears to be supported by the *professed watchmen* on the walls of Zion, and the shepherds over the flock; but whether the shepherds are laboring for the good of the flock or the fleece, I will leave that day prophesied of, Jeremiah 25: 34, 38, to decide. I have been trying in my feeble way to give the alarm, and I have satisfactory evidence that my labor, feeble as it has been, has not been in vain in the Lord. I intend still, while the Lord gives me breath, (although in opposition to our church generally) to sound, the day of the Lord is at hand, and hasteth greatly.

Some of our professed teachers in the Congregational church in these parts, inform us that this will not take place for about 360 or 365 thousand years to come; therefore, what Peter tells us, in Acts 2: 16, 17, (according to the view of our modern teachers,) must have been the first days instead of the last. But give me the fisherman yet in preference to all the peace-and-safety-erding D. D.'s., or those who preach the conversion of the world from Matt. 13: 33, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened;" and thereby give all their aid to build up Universalism. But I must close, as my duty calls me still to be diligent in business, as well as fervent in spirit, serving the Lord.

ROBERT M. LAMPARD.

It is sometimes a very trifle from whence great temptations proceed.—*a Kempis.*

'Little Children, keep yourselves from Idols.'

There is nothing of so great importance to us as to be crucified to the world, and have our affections placed on things above. The earth with all its charms exerts a powerful and attractive influence on the human mind. It would be endless to enumerate the objects on which men place their affections. A few of the most prominent are riches, houses, lands, furniture, dress, children, husbands, wives, the honor that cometh of men, pleasure, intellectual pursuits, &c. &c. These produce a powerful attraction, even to the children of God. The apostle sums all our enemies under three heads:—the world, the flesh and the devil; it is necessary to have some more attractive influence to wean us from the world, and cause those things to sink into the shade. This influence is furnished in the love of God to us, and the glory which shall be revealed, when the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works. At the coming of the Savior, it will be like the attractive magnet passing over a mass of clay and filings of steel. Where the affections are, there will our gathering be. Reader, do you love the world more than Christ? *Remember Lot's wife!*

LETTERS RECEIVED DURING THE WEEK ENDING JULY 3d.

POSTMASTERS.—Hope Valley, Ct., 50; We. Charlestown, O.; Kirtland, O.; New York Mills, N. Y.; Wilmington, Ct.; Perry Mills, N. Y.; Scott, N. Y.; Columbus, Miss.; New Ipswich, N. H.; Mendon, Ill., \$1 each. Bristol, Ill.; Richmond, Vt.; Northfield, Vt.; Hernando, Miss., \$2 each. Akron, O., \$3. Sandy Hill, N. Y., \$4. Delavan, N. Y.; W. Granville, N. Y.; Hartford, Ct.; Harrison Valley, Pa.; Perryville, N. Y.; E. Hamilton, N. Y.

INDIVIDUALS.—J. H. Kent \$1; Elizabeth S., of M'd., \$10; John Francis, Mountville, Va., (received a letter dated April 20th, none since, the amount sent, pays to No. 13, Vol. 4.); C. S. Minor; Josiah Litch; J. Felton; John Kilton; Geo. Storrs; John Walborn; J. V. Himes; R. E. Ladd; N. Southard; C. Tilden; S. Bliss; L. B. Coles; Levi Stone.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

CAMP MEETING NEAR MIDDLETOWN, PA.

In the haste of copying the letter respecting this camp meeting, a mistake was made in the dates. We now give the notice *corrected*.

A camp meeting will commence, Providence permitting, Friday, July 28th, a mile and a half from Middletown, the same distance from High Spire, eight miles from Harrisburg, half a mile from the rail-road, a quarter of a mile from the turnpike and the Pennsylvania Canal. Passengers from Philadelphia arrive at the place by rail-road at 3 P. M. It can be easily reached from Lancaster, Little York, and Carlisle.—The meeting will probably continue ten days. Of the best speakers whom God has raised up in this cause, it is expected that three or four will be present, but we cannot now announce their names. The owner of the ground gives the use of it, together with two large farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

From the Churchman.

Watchwords.

A HYMN FOR MEN.

We are living, we are dwelling
In a grand and awful time;
In an age, on ages telling
To be living—is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day!

Will ye play, then! will ye dally,
With your music, with your wine?
Up! it is Jehovah's rally,—
God's own arm hath need of thine.

Hark, the onset! will you fold your
Faith-clad arms in lazy lock?

Up, O up, thou drowsy soldier:
Worlds are charging to the shock.

World's are charging—Heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward, for the right.

What! still hug thy dreamy slumbers!
'Tis no time for idling play;
Wreaths, and dance, and poet-numbers,
Flout them, we must work to-day.

Fear not! spurn the worldling's laughter:]
Thine ambit on—trampie thou!
Thou shalt find a long hereafter,
To be more than tempts thee now.

Sealed to blush, to cower never;
Crossed, baptized, and born again,
Sworn to be Christ's soldier ever,
Oh, for Christ, at least be men!

A. C. C.

The following lines were published in a secular paper in Northern Pennsylvania, in 1840. It is evident that the mind of the writer was at the time turned to the glorious and absorbing subject of Christ's second coming.—The lapse of time has only rendered the piece increasingly appropriate, and we cheerfully give it a place in the Cry:

THE FAR OFF LAND.

BY MARY S. TAPPAN.

"Thine eyes shall see the King in his beauty, they shall behold the land that is very far off. The inhabitants shall not say I am sick."

Oh! bear me to that land afar,
Where none shall ever say
I'm sick; where no malignant star,
E'er shed its baleful ray.

Sure, it were heaven enough to know
Relief from constant pain;
To feel returning vigour glow
In every healthful vein!

And heaven, itself, would hapless be,
If sickness could be there;
The suffering one would weep to see
Pleasures, she could not share.

The trembling feet could never stray
Through those enchanting bowers:
New pleasures, still, the livelong day,
Would wing the happy hours.

How could the languid eye behold
Such bright and glowing skies?
Prospects to mortals yet untold,
Before the vision rise.

The aching head would break to hear
Those loud, and thrilling strains,
That ever strike the ravished ear,
O'er all the blissful plains.

No:—sickness there can never dwell,
Nor care, nor grief, nor woe;
A clear unbroken voice must swell
The hymns that seraphs know.

There, the assembled throng shall meet,
Of pure, congenial mind;
Nor ever tire with converse sweet,
Exalted, and refined.

Tender the intercourse they know;
No envious slanderer there,
To deal the dark, and cruel blow
To reputation fair.

There the pale invalid shall seek
For sympathy no more;
Nor turn away with tear-worn cheek,
Unkindness to deplore.

The King in beauty shall receive,
With open arms his bride;
And bid her never more to grieve,
But in his love confide.

Himself shall guide her willing feet,
Through every verdant grove,
And forest shade, and valley sweet,
And tell her all his love.

Thou far off land! would I could fly,
And reach thy peaceful shore;
Where none shall ever weep or sigh,
With pain, or anguish more.

Stroudsburg, Aug. 17, 1840.