

THE MIDNIGHT CRY!

VOL. VI.—No. 8.

NEW-YORK, THURSDAY, MARCH 14, 1844

WHOLE No. 113.

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.

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"What I say unto you I say unto all, Watch."

THE EDITOR.—Bro. Southard continues at Hempstead, L. I., where he will remain for a few days longer. His health is gradually improving, and he will resume his labors as soon as practicable, should time continue.

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

At THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

St. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Editorial Correspondence.

Dear Bro. Tullock,—We finished our work in Washington on the 3d of March. Bro. Miller gave nineteen lectures, and Brn. Litch and Himes gave fifteen, in all, thirty-four. These were given to crowded and deeply attentive audiences, composed of almost all nations and denominations. The truth has taken a deep hold on the public conscience. The subject has become a serious one with all who have heard, who before treated it with contempt. As we expected, the humble and pious members of all the churches, who gave us a full hearing, embraced the doctrine.—Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our sanity, and of the soundness of our views, in the circles of the high and low. And although we never visited a place where we saw so few Bibles, yet every Bible there is, seems to be in good demand. The Bible has been read more generally within a few weeks than for years before. A distinguished Senator said to one of the reporters, while we were lecturing at the Apollo, "Are the Millerites in town?" "Yes," said he, "they are holding forth in Penn. Avenue every day." "I thought so," said the Senator, "for I never heard so much singing and praying in Washington before." A watchman at the Navy Yard said to us, "You have made me a great deal of trouble."—"How so," said we. "Why, before you came, I found it difficult to introduce the subject of the Advent to the soldiers and officers of the Navy, but now they are all upon me: I have as much as I can do to hear and answer questions."

Although the ministry there, (with one exception, Bro. Tindel,) as elsewhere, stand upon their dignity, and hang the issue of the whole question upon "Antiochus Epiphanes," yet many of their best members have come into the light. It will not be an easy matter to extinguish it; they believe the Advent is at hand, and will prepare for it.

In the course of our lectures, while we were endeavoring to give the warning, and, if possible, in a quiet and humble way direct the heads of the nation to consider the words of Daniel, the prime minister of Babylon; God was pleased, in the midst of their hilarity, to speak to them in awful judgment. The dreadful catastrophe on board of the Princeton, called all to a most serious consideration of preparation to meet God. The event has had a great influence upon the public mind, and has aided us essentially in our work. It is hoped that it will be instrumental in preparing many for the sounding of the "Last Trump."

We are now holding meetings at the Egyptian Saloon in this city. The interest is as great as ever to hear the word. I will give you some account in my next.

Yours in the hope of soon seeing our King,
Baltimore, March 5, 1843. J. V. HIMES.

SOUTHWOLD, C. W.—Bro. D. Campbell and another lecturing brother who forgot to subscribe his name to his letter, represent the good cause as advancing in Canada. They have been proclaiming the near coming of the Lord for some months past in that province, and have seen many souls turn to the Lord. They have witnessed great displays of the Divine power in the awakening and conversion of souls. They have now gone to Prince Edwards, where a great field is open for the word. The cry is very loud, "Come over and help us."

BRO. AMZI NORTON, writing from Richford, Tioga Co., N. Y., makes a most solemn and earnest appeal for some one to visit that place, who can faithfully lay before the people the evidences of the speedy coming of the Lord. Who will heed the Macedonian cry?

WE have received an interesting letter from Henry Heyes, written from Troy, N. Y., which is too late for this number. He wishes us to say that he contemplates visiting Syracuse in a short time.

BRETHREN Miller and Himes arrived in this city on Tuesday morning last. Brother Miller lectured in Franklin Hall, and Brother Himes at the church corner of Christie and Delancey streets, in the evening; on Wednesday evening, Bro. Miller at the Lyceum in Brooklyn, and Bro. Himes at Franklin Hall.

BRO. MILLER has received several pressing calls to lecture in this vicinity. For the information of the brethren who have kindly extended invitations, we would state that brother M. will leave for Low Hampton, his place of residence, this week, and is unable to comply with their request, having been subjected to excessive labor during his late tour.

HEMLOCK LAKE, N. Y.—By a letter from Bro. D. F. Owen, we learn that through the lectures of Bro. Johnson and Bro. Parsons, of Rochester, some good has been accomplished in turning the eyes of some of God's people towards their blessed hope.

BRO. E. G. GREENFIELD, of Williamson, Wayne Co., N. Y., is proclaiming the good tidings of the Kingdom at hand in that vicinity.

THE GOSPEL VOYAGE.

BY A SAILOR.

MY DEAR BROTHER SEAMEN,—Suppose a ship bound on a long voyage, well fitted out with every thing necessary for the cruise; her crew are on board, and she is ready for sea. Accordingly she gets under way, and makes the offing; the crew are called aft, when the captain addresses them on their duties, and cautions them to be at peace among themselves, describes the nature of the voyage, warns them to be on the lookout, and to be prompt and vigilant in the discharge of every duty. On his part he promises that he will watch over and counsel them; and invites them to come to him in all their difficulties. At the same time he places in their hands, a chart of the coast to which they are bound, containing a minute and full description of every light and landmark on the whole coast, with their bearings and distances. To this is appended a scale of miles which is noted on the chart in three different places, so that there need be no mistake, and is understood by all navigators. The first light as laid down on the chart is a fixed light, and bright and clear, and is the only light of the kind on the coast. The directions are, to sail onward in a certain course, until you make this light; then from this point to the port to which you are bound, is just twenty-three hundred leagues. The next light laid down, is four hundred and ninety leagues distant from the first; and is represented as two lights placed on a high bluff, making out into the sea, and have a peculiar red appearance; the lights are exceeding brilliant, and may be seen at a great distance. Here, the course and distance to the next light is laid down, and is described as a revolving light, seen at intervals of two moments, and obscured, and the distance from the last-mentioned light, is four hundred and seventy-five leagues; from this faint light, and thirty leagues distant, three lights are placed, on a point just where a deep bay makes into the land. These lights are not far distant one from another, and may be easily distinguished, there being no other lights of the kind, similarly placed, on the whole coast. Here the course and distance to the next light is given, which you find to be twelve hundred and sixty leagues, where two brilliant lights are placed near each other, one a fixed light, the other a revolving light; these lights may be seen at a great distance. Here, particular directions are given and the course and distance accurately laid down, with directions how to enter the harbor, to take a pilot, &c., and you are particularly cautioned to be watchful, and keep a good lookout, and to have your anchors ready, as it is a bad coast to be on: many having been lost here for want of proper care, even when they were almost in the harbor, and expected they were perfectly safe; but while they were congratulating themselves on their supposed peace and safety, in that very moment, sudden destruction came upon them, and they could not escape; they were drawn on the rocks and dashed to pieces.

Well, here is your chart, and if you had a knowledge of navigation you could take a ship from the first light, safe into the harbor. Yes, say you, although a knowledge of the chart would of itself be sufficient, without understanding the whole science of navigation; if a man was capable of making up a day's work and keeping a ship's reckoning, there would be no trouble; the most indeed that would be necessary, would be to keep a good lookout, and, as you make the lights, examine the chart, and compare the distance between the lights, with the distance that the ship has sailed. Well, the ship goes on her course, and for a time every thing goes on well, every man is prompt and faithful in the discharge of every duty, and the prospect is that you will have a safe and speedy passage. But, by and by, you encounter storms and tempests, (opposition and persecution, 2 Tim. 3: 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution,") and some dissatisfaction is shown among the crew, some of whom begin to be slack in the performance of their duties, (2 Tim. 3: 5, "Having a form of godliness, but denying the power thereof.") The chart which they used to study is laid one side, and perhaps only looked at in time of danger, or neglected altogether. The crew begin to pay more attention to the yarns of some of the seamen than they do to what the chart says; and even the officers neglect the chart and follow the rules of seamen that used to navigate those seas, together with a few rules of their own. ("In vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.") There is also much quarrelling and contention about the order of the day, (building up sects and parties;) and more especially is this the case among the officers of the ship. Well, she encounters storm after storm; the spars, owing to bad management, are carried away; her sails and rigging are chafed and torn for want of proper care, and she begins to look more like a wreck ready to be abandoned, than like a good staunch ship, manned by a stout and healthy crew. But there are still a few good men left, who are ever on the alert, and look at the good of the owners. These men are among the number who do not understand navigation, and of course do not have the care of the ship, ("But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1: 27.) But day after day they are laboring and exerting themselves to keep the ship in good trim; well, this is all agreeable enough to the officers, who like to have the ship in good order, if the labor does not fall upon them; and knowing their men are trust-worthy, they have become so indolent that they lose their true latitude and longitude; and while many of the crew are looking to them for counsel, they look in vain. (Isa. 5: 6, 10, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.") It is well known that bad officers make a bad crew. (Hosea 4: 9, "And they shall be like people, like priest, and I will punish them for their ways, and reward them for their doings.") They have been out so long, that some of them have almost lost sight of the end of their voyage, and the officers being under good pay, (having great salaries,) living high, and having their treasures on board, are quite as indifferent about getting in, as the crew. ("For where your treasure is there will your heart be also." Matt. 6: 21.) But others, having no treasures on board, but expecting a great reward when they get in,

("He that is faithful unto death shall receive a crown of life;") having dear friends there whom they long to see, are weary of the open sea, and feel anxious to make the desired haven of rest; (Phil. 1: 23, "Having a desire to depart, and to be with Christ, which is far better.") Day and night, in their watch are they looking for some indication of their near approach to land. (Titus 2: 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And as 2 Peter says, 3: 12, "Looking for and hastening unto and earnestly desiring the coming of the day of God.") By and by, to their great joy, they make the long looked for light; (discover the connection between the seventy weeks and the twenty-three hundred days, which is the first light on the coast.) On examining the chart and ship's reckoning, they find that it is the right one, and knowing that the distance is but twenty-three hundred leagues, and that they are right thus far, and having a description of the coast which they can understand, made plain upon tables, that he may run that readeth it, the well disposed part of the crew begin to take a lively interest in examining the chart and the bearings, and distance of the lights one from another, and to keep a lookout for the next light. When the signal is given, "light ho!" the captain comes on deck rubbing his eyes, and enquires, "where away?" You give him the bearings, and blind and sleepy as he is, he cannot help seeing the light. You begin to express your satisfaction at having got so far on the voyage, and mention that now you have only got eighteen hundred and ten leagues to go, in order to get to the land. Ah, says he, this has nothing to do with the length of the voyage. And not wishing to be disturbed, he asks you if you understand navigation? No, sir. Then go forward, I can make no talk with you on this subject; I will take good care to bring you safe into port; you cannot understand these matters. Well, you go forward, not, however, very well satisfied, seeing he had promised to give you counsel and instruction.

In due time you make another light, which sometimes you can see and sometimes you cannot. This causes a great wonderment to most of the crew, who go aft to inquire of the captain what it means, for they have not studied the chart for themselves, but have left it to those who have told them they cannot understand it. Well, he begins to explain it to them, and makes it quite plain that it is only a ship light, bright at intervals by the rolling of the ship. This satisfies them, although it does not you; for instead of going aft with the rest of the crew, you have been down examining the chart; and you find that just about four hundred and seventy-five leagues from the two lights, a revolving light is placed. (Dan. 11: 31, "And they shall pollute the sanctuary of strength, and shall take away the daily or continual wicked.") Then you examine the ship's reckoning, and you find that she has made just four hundred and seventy-five leagues since passing the two lights; this you make known to your shipmates, and beg of them to look at the chart for themselves. But they laugh you to scorn, and ask you if you pretend to know more than the captain who was placed here on purpose to see to such matters? Well, you soon make another light, examine your chart and find all right, (this brings us to the rise of Papacy, when the saints were delivered into its hands, "and they shall place the abomination that maketh desolate.") From this light you have a long run of twelve hundred and sixty leagues, and knowing that you have but one more light to pass before you get to the mouth of the harbor, you begin to be very much in

earnest with your shipmates, urging them to get ready, as the ship has been gone a long time, and needs repairing before she will be fit to go into port; and if it should be found that they had not done the work that they had shipped to do, they would lose their wages according to the articles they had signed, notwithstanding they should go the whole voyage. Well, some of the more considerate of the crew begin to look about them, and ponder these things in their hearts, and inquire are these things so; but instead of going to the chart and looking for themselves, they go aft to the captain and tell him their fears. Oh, says he, the voyage is but just begun; the ship looks better and better every day, and she never was in such good trim as at the present time; and by and by we shall take the trade winds, and then we shall have a long run of one thousand leagues at least, and nothing to do but to turn in, and fit rigging and get her all *ataunto*; but you had better get ready, for we may get in to-morrow; we can't tell about these things. Saying this, he turns and goes below, and in a few moments is fast asleep. This calms the fears of the crew, although they do not fully understand his language, when he says that they have got one thousand leagues to sail before they arrive at their destined port; and then, in the next breath, tells them they had better get ready, for they may get in the next day. But as he is making no preparation himself, they come to the conclusion that there is no meaning attached to it; and, therefore, they follow his example, turn in and trouble themselves no more about it. (Many have been awakened under the preaching of the advent doctrine, and have had their fears that it was the truth. But those fears have been calmed, and they are again put to sleep by the syren song of peace and safety. Why, says the minister, the world is just in its infancy, and the prospects of the church were never so good as now; the world is fast improving under our influence, and we expect that soon, the whole world will be converted, and this too in contradiction to the word of our Saviour, that the wheat and the tares will grow together until the harvest. But they tell us that this is a parable. True; and when the Lord gives us a parable, it is to simplify some great truth. The Lord knew that there would be great captains who would throw a veil of mysticism over the most simple truth; and so he not only gave us a parable, but explained it. Yet say they, we are to have a thousand years at least, and perhaps three hundred and sixty-five thousand years of temporal millennium before Christ can come. And perhaps the next thing you will hear from them, is, you had better get ready, we can't tell about these things; he may come to-morrow for aught that we know. But it is evident that they have no faith to believe that he will come so soon, but only fear lest these things should prove true, and they be found fighting against God. But such advice bears not the weight of a straw on the minds of the unconverted; it is the practice that they look at, not the preaching.)

In the meantime the ship is making great headway, and at length you pass the last light laid down on the chart. Here you notice the directions given to the navigator, to have his anchors ready, and to keep a good lookout, as it is a bad coast to be on. Beginning to feel anxious about the safety of the ship and crew, you take your chart to the captain, and ask him to show you where he finds his thousand leagues; and inquire of him if you have not passed the last light laid down on the chart, and if the next is not at the mouth of the harbor? Well, he is not able to say that it is not so; but inquires of you, how you know that we have got the right

chart? and says that it is altogether uncertain about it. After pretending to sail by a chart, almost the whole of the voyage, and when his ship is almost to make the land, he begins to question its correctness! And why? Look down in his locker, and you will see the cause. Here is a lot of the works of old seamen that used to study the chart, and who undertook to explain it and make it plainer than the one that made it was able to do; and he has adopted their rules, and sailed by them in place of following the true chart, so that the captain has lost his reckoning, and don't know whether he is a thousand leagues off shore or just ready to make the land, for he has seen none of the last lights that you have passed, and forgotten all about the first. Well what is to be done? Why, say you, it all looks plain to me, that I have seen the last light laid down, except the one at the mouth of the harbor; and I shall keep a good lookout for the land, for I am expecting every day to make it; and therefore I shall get ready myself, and persuade as many of my shipmates as I can. Our chart has proved true thus far, and I have full confidence in it that it is correct.

Well, this is just the case with those who believe the Lord is coming this year. All the lights, as laid down in the word of God, have been passed; the last light brought us down to the time of the end, when the Pope's civil power was taken from him in 1798; and we find ourselves living nigh to the time of the end, when many should run to and fro, and knowledge should be increased,—the wicked do wickedly, &c. We have heard the cry of peace and safety: and then God assures them that sudden destruction shall come upon us as travail upon a woman with child; and they shall not escape. We have noticed laid down on our chart, that in the last days perilous times shall come; and feeling that we are on a stormy coast, we begin to be alarmed for the safety of our ship and its precious freight. Under these feelings, we have taken our Bibles in our hands, and inquired of our great men where they find a thousand years of peace and prosperity to the children of God while the earth is in its present state? We have anxiously inquired of them if we are not living in just such times as the apostles foretold? Well, they have not been able to say that this is not the case. In regard to the time of Christ's coming the second time, as taught in the Bible, they give us no light, but ask us how we know that we have got the right translation? Here we begin to see that our great captains that have pretended to sail by the word of God, are, after all, about half infidels, and in reality do not believe the whole of the word of God, have lost their reckoning, and are not able to tell us whether they are within a thousand years of the kingdom, or just about to enter the harbor of eternal rest. Now, my brother seamen, what shall we do in such a case as this? I will tell you what we must do. We must take the word of God for the man of our counsel, daily; and we must pray over it, and ask God to show us its precious truths; and we must believe it, independent of the opinions of men. It never will do to listen to the song of peace and safety. There are rocks and shoals to the very gate of heaven; and we must have a better Pilot than any of our great men, or we shall meet with shipwreck. This Pilot, we can, and must have, or we never can enter the haven of eternal rest. We must take the Saviour as our great Captain, and if we have him on board our ship, we never can be lost. We shall have storms and tempests to encounter, as a matter of course; but when we have a head wind, or opposition and persecution, we will beat and even strive to be making some headway towards that heavenly port.

There is a cape to double before we can enter; and every thing depends upon our getting up within the pitch of the cape before that fearful storm, that is now gathering, shall burst upon this devoted world. We must love God with all our hearts, and ever strive to do his will, and we must love his appearing and kingdom, and then we shall be made partakers of that grace that is to be brought us at the revelation of Jesus Christ. If we arrive at the point, when that storm bursts upon us, we shall be all ready to double the cape, and run down before it, safe into the harbor, where storms, and tempests, and persecution, will be felt and feared no more.

"There we shall bathe our weary souls,
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

If, on the other hand, this storm comes and finds us opposed to the coming of the Lord, and indulging in sin, and giving way to the pleasures and follies of this world, we shall be left on a lee shore; where we shall perish on the black rocks of destruction. Oh, then! let us give ourselves up to the service of the Lord, so that when he comes, we may be found of him in peace, and go home to glory. B. J.

¶ We are glad to see some of our contemporaries waking up to see the enormities of the prevailing system of church feasting. We are more and more confirmed in our conviction that these anti-christian festivals are to be regarded as the "eating and drinking" signs, to which the finger of prophecy has pointed us, and which are to just precede the coming of the Messiah. We cut the following from a late number of the Baptist Advocate:

THE LOAVES AND FISHES. RELIGIOUS TEA PARTIES.

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.

It will be admitted by all, that the religion of our Lord and Saviour, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependent upon money. We think it capable of proof that in all these respects, religious tea parties violate the principles of Christianity.

They conform to the world. They are, and are called, "Tea Parties," to which people assemble in large numbers to partake of refreshments in common. Having "houses of their own to eat and drink in," they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for public dissipation. The occasion furnishes all those opportunities for dress and show and jiviality, which are the chief inducements for attending worldly parties.

If in all this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord's Supper, good men have been

afraid of mingling eating and drinking with public religious services. They have not approved of commending godliness by an appeal to the appetites. Even the end, they have not regarded as sanctioning the means.

It is a good object, all will admit, to pay off the debts of a church.

And it is undoubtedly a good practice to attend prayer meetings.

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink. Where is then the harm in making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings or the public services of the Lord's day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.

When thou makest a feast, invite—whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. "The resurrection of the just" is rather a distant matter, and while waiting until that time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. Money, money, is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritually minded man, who is congratulating them on the disinterestedness of their charity?—Alas! poor brother or sister, you cannot join in the godly festival, unless you can beg or borrow money enough to satisfy the church of your merit.

THE HOPE OF THE GROANING CREATION.

We are told in Scripture that "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19—21. Surely we may infer from this passage, therefore, that then, and not till then, even when Jesus Christ shall be sent, that restitution, of all things, those wondrous times spoken of by all God's holy prophets since the world began, shall take place. Only let us consider for a moment the marks of sin around us,—the thorns and thistles,—the fear of man on every beast of the field,—man eating bread in the sweat of his brow,—the enmity of the serpent,—the confusion of tongues,—the general empire of Satan as the disturber of the elements; (Job 1: 19;) and must we not recognise the truth of the apostle's words when he says, "The whole creation groaneth and travaileth in pain together until now?!" Romans 8: 22. If we

reflected that all these groans are the consequences of our sin, of your sin, reader, and of mine, how should we join in "the earnest expectation of that creation in waiting for the manifestation of the sons of God!" ver. 19. Instead of doubting and cavilling to find some other meaning for the passage, it would be the continual object of our faith and practise, that, upon the truth of Him that cannot lie, we believe and expect "that the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" ver. 21; that Christ will thus restore what we have marred. If we believed God's word, the anticipation of such a change would fill our hearts with earnest supplications that it would please our heavenly Father to hasten the time. No wonder that Satan, knowing that this glorious state of things will stand on the ruins of his empire, should endeavor to affix the fatal *not* to this declaration of God; just as when he said of old, "ye shall *not* surely die," so he dares to say of this, "creation itself shall *not* be delivered from the bondage of corruption," although the word of inspiration says "*it shall.*" Be not ignorant of his devices, however they may be wrapped up in the plausible comments of human ingenuity; answer the temptation, as the Great Restorer of all things did, with "It is written." "Hath God said, and shall he not do it? Hath he spoken, and shall he not make it good?" "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33 : 20.

THE HOPE OF THE SUFFERING CHURCH.

Examine the condition of the church of Christ in her present suffering state, as set forth in the word of God, scattered "as sheep in the midst of wolves;" "perplexed, though not in despair, persecuted, though not forsaken, cast down, though not destroyed, always delivered to death for Jesus' sake." Can we say that death is the full deliverance Scripture teaches the church, *as a body*, to look for from this state? When the apostle Paul groans under a sense of it, being burdened, he takes care to guard us from such an idea; he therefore adds, "Not that we would be unclothed, but *clothed upon*, that mortality might be swallowed up of life;" not that the intermediate state should be the object of our chief desire, (though "to depart and be with Christ is far better" than our present condition;) for being in that state, unclothed with our house from heaven, we shall even there be longing for the day of Christ, that we may be clothed upon, i. e., may receive our glorified bodies, and see the triumph of the church accomplished. If, then, this distinction, so carefully kept up in God's word, be precious to us as individuals, how much more so in our collective condition as members of the mystical suffering body of Christ? Death is doubtless a partial release to the individual believer; but has he no sympathy with the remaining members that are left to groan under the burden of their corrupt bodies, to endure the reproaches of them who are after the flesh, and the assaults of the great adversary? If the church in heaven and the church on earth be *one* in Christ her Head; if that Head now feels every persecution of his church, as done to himself, just as when he said, "Saul, Saul, why persecutest thou me?" if, when one member suffers, *all* the members suffer with it, can we suppose the happiness of those gone before to be complete, while any remain in the field of conflict? The little that is written on this interesting subject confirms this to be their state. In Luke 18 : 7, they are described as "crying day

and night unto Him" for this consummation; and Rev. 6 : 10, conveys the same impression. Besides that, even Christ the Head is described as "sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool." Heb. 10 : 12, 13. For the whole body cannot be delivered until Christ comes to punish the world, to bind the adversary, and to change the vile bodies of His saints; therefore surely the unity of the Spirit requires that the **COMING OF CHRIST, and *not* death,** should be the "**REAL CHURCHMAN'S**" hope and expectation, and he should long for "The dispensation of the fulness of times, when (God) shall gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in Him." Ephes. 1 : 10.

THE MIDNIGHT CRY.

THURSDAY, MARCH, 14 1844.

INCITEMENT TO ACTION.

A rational being never acts without a motive: and it is natural to suppose that a being infinite in wisdom, adapts motives of action to the constitutional peculiarities of his creatures. He has not made any of the susceptibilities of our natures in vain. All of them may be, and are designed to be brought into requisition for our good.

Under what influences did the Apostles and primitive Christians act? Under what influences do God's people of all ages act? A few passages of scripture will illustrate the principle. Heb. 11 : 7. "Noah moved with fear, prepared an ark." Phil. 2 : 12. "Work out your own salvation with fear and trembling." 2 Cor. 5 : 14. "For the love of Christ constraineth us." 2 Pet. 3 : 11, 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

Here we perceive that our heavenly father calls into exercise our *hopes*, our *fears*, and our *affections*. He incites us by motives of the deepest interest. Here we see the great distinguishing features of Christian benevolence and Christian heroism of all ages. L. D. F.

IS THE TIME REVEALED ?

There are many devoted hearts who stand aloof from the advent cause, because they do not understand that there is any thing definite respecting time revealed, in the scriptures. They would shudder at the thought of rejecting any part of the word of God, and yet, from the influence of early teachings, they assume the position, without sufficient investigation, that our heavenly Father has left us in darkness, as to the time of the second advent of Christ. Let us reason together, and appeal to "the law and testimony," for we shall be all ready to admit that the Bible is a **REVELATION** to man, of the will of God, and that no part of it can be neglected with impunity. If, then, we can prove that the time of the end is shown in prophecy, we must also admit that, as a **REVELATION**, it was intended for us to **UNDERSTAND**, and that it is our duty to "search the scriptures," and our Saviour adds, "for they are they that testify of me." Surely they testified before hand, most particularly of his first coming, which was all literally fulfilled, and also more fully, and definitely of his second coming, which now we expect as certainly to be accomplished. He also says, speaking of Daniel's prophecy, let him that readeth **UNDERSTAND**, and we are assured in another place that we are not left in darkness, that that day should overtake us as a thief, but we are commanded, when we see certain signs come to pass, to know that Christ is near, even at the door. The scriptures also affirm,

that "the secret of the Lord is with those who fear him," and that "he will do nothing, but he revealeth his secret unto his servants the prophets," to whom Peter referring, says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day star arise, &c." And again, "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Let us next consider what has been the dealings of God with man, in this respect. Before the flood, the time was revealed to Noah, a preacher of righteousness, who, moved through fear, prepared an ark, to the saving of his house. Before the overthrow of Sodom, Lot was warned, and time sufficient given for his escape. Time was revealed to Abraham, as to the sojourn of his descendants in Egypt; and Joseph, understanding it, gave commandment concerning his bones; and we read afterward, that the children of Israel were brought out on the self-same day. Time was given to Moses, for as the spies searched out the land forty days, and brought back an evil report, so they wandered forty years in the wilderness, according to the word of the Lord. Jeremiah foretold the seventy years captivity, and near its fulfilment, Daniel **UNDERSTOOD BY BOOKS**, that the time was accomplished, which was doubtless recorded for our example. Gabriel afterwards revealed to Daniel, that seventy prophetic weeks were determined upon his people, when the Messiah should be cut off, but not for himself: and in the exact fulfilment of this period, commentators generally agree.

If the Lord has revealed so minutely the time of minor events, is it reasonable to suppose that the time of the final consummation, the judgment of the world, the reward of his servants, and the establishment of his Son in his everlasting kingdom, should be withheld? If so, what mean such texts as the following? "He hath **APPOINTED A DAY** in the which he will judge the world." Here we read that the day is **APPOINTED**, or made known to those concerned. Again, "I will make thee **KNOWN** what shall be, in the last end of the indignation, for at **THE TIME** appointed, the end shall be." and "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, but go thy way till the **END** be, for thou shalt rest, and stand in thy lot at the end of the days." Peter says, "He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until **THE TIMES** of restitution of all thing, which God has spoken by the mouth of all his holy prophets, since the world began." Here we perceive that all the prophets have spoken of these times. Our blessed Saviour, warning us of his approach, says, speaking of the days when "*the times* of the gentiles shall be fulfilled, and there shall be 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, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory."

Solomon declares that "a wise man's heart discerneth both **TIME** and judgment, because, to every purpose, there is both **TIME** and judgment:" and the angel speaking to Daniel of the time of the end, says, "the wise shall understand." After all, some one will turn away and say: "yes, there is something rather definite said in the scripture; about the time of the end, but it is not for me to understand; and I doubt whether any one can know much about it." Stop, my brother—my sister, do you suppose our indulgent Parent has given us a *revelation* to mock us, and one that is entirely beyond the given reach of our capacity, and then commanded us to '*search*,' to '*UNDERSTAND*,' and to '*KNOW*,'

also to lift up our heads and rejoice, and exhort one another, and so much the more, as we see the day approaching? Certainly not. He has given us line upon line, and precept upon precept, and we may not turn lightly away from the premonitions of his love, but "KNOWING the TIME, that now it is high time to awake out of sleep," for "the night is far spent, and the day is at hand," for he that shall come, will come, and will not tarry.

Philadelphia,

C. S. M.

A TEMPORAL MILLENNIUM.

The theory of a temporal millennium, as now held by many in the Christian community, is of modern origin. Less than two centuries have elapsed, since the doctrine, in its present form, was first promulgated

Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay his coming for many years. To this favorite idea is to be attributed, in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millenist's bosom.

But be not deceived; all the New Testament writers declare the judgment as near at hand. The apostles and their coadjutors preached, "Behold he cometh quickly." The church has, throughout all subsequent time, been anxiously watching for the consummation of her hope, waiting the return of her first love. The present age is, however, an exception, they heed not the admonition of their Christian fathers, to expect that eventful period as soon to dawn upon them. They place the coming of Christ far in the future, far beyond the limits of their earthly career?

May the Zion of God be no longer misled, but may every mind be disabused, and correct apprehensions of things to come, govern and influence them.

Those passages which are usually cited to support a temporal millennium, can only be fulfilled in the "new heavens, and the new earth," where "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

On examining the prophecy of Daniel, we find presented a series of events, which are to extend into the eternal state. The character of the several kingdoms which were to exist, are there delineated. These kingdoms were to be earthly, sensual and estranged from God, and are to remain for a given period, when they are to be destroyed, and the Kingdom of God, which is to stand forever, even forever and ever, will be established.

These kingdoms are prefigured several times, by different representations, and extend to the end of time, "the last end of the indignation." The judgment, the resurrection from the dead is immediately to succeed the present condition of human government.

The little horn, mentioned in the 7th chapter, was to wear out the saints for a certain period, time, times and dividing of time—when his *dominion* was to be taken away—still he was to continue and prevail, though gradually consumed, and finally destroyed at the judgment day. The Spirit of Anti-Christ, was to prevail, "until the ancient of days came,"—its blighting influence will be felt while time endures. Anti-Christian powers, earthly kingdoms, are to bear rule until Christ comes to judgment—until the "God of heaven shall set up a kingdom, which shall never be destroyed."

The earth is to remain "cursed," until renovated by fire: "defiled and polluted by wicked abominations, un-

til the "twenty three hundred," and "thousand three hundred and five and thirty days" have closed. Then "the saints will possess the kingdom," and "shine as the brightness of the firmament, as the stars, forever and ever."

The fifth universal kingdom is not a temporal kingdom, but the eternal inheritance of the saints; when once the saints get possession, they occupy, not for a limited period, but "FOREVER, EVEN FOREVER AND EVER." An endless dominion, "when the kingdoms of this world become the kingdoms of our Lord and his Christ, he shall reign FOREVER AND EVER."

We would refer the reader to our Saviour's declarations when on earth, "My kingdom is not of this world," "Thy kingdom come," "In this world ye shall have tribulation," also to the parable of "the tares of the field."

St. Paul also declares, that *the Man of Sin,—Papacy, shall be revealed, whom the Lord shall destroy with the brightness of his coming.*

If we look at the Revelation of St. John, we find he has not revealed anything which indicates the world's conversion, to be followed by a state of glory, before Christ's coming, but otherwise. John *saw things which should be hereafter, and he heard an angel flying through the midst of heaven, saying with a loud voice, wo, wo, wo to the inhabitants of the earth.* Can any one really believe that the angel would have cried *Wo, Wo, Wo,* (and the last *Wo* comes when the seventh angel sounds,) when gladness, joy, and peace, were to fill the earth. Paradoxical indeed, would be such an inference.

The exact fulfilment of events, attendant on the sounding of the sixth trumpet, have already been realized: only one trumpet more to sound, and that ushers not the millennial glory many are expecting. When the seventh trumpet sounds, *the mystery of God is finished.* The church militant, is superceded by the church triumphant. The great day of retribution has arrived, for the wrath of God is come, and the *time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.* "THERE SHALL BE TIME NO LONGER."

We might refer to the opinions of the "Fathers."—The Council of Nice.—The creeds of the respective, evangelical Churches, and show that they all anticipated the personal appearing of the Lord from heaven—a millennium prior to that event, never received their sanction.

We could extend our remarks to great length, and adduce many additional arguments to strengthen our position, but we will close this article for the present. After stating our firm opinion, that the modern theory of a temporal millennium, is wholly untenable, unsupported by the word of God, and is a dangerous error, for many who should be watching for "the nobleman's return," are now blinded by the imaginary intervention of a thousand years, or more. This erroneous idea, presents to many minds, an insurmountable barrier, to the near approach of that blissful inheritance the children of God will soon possess, and does evidently preclude many from cherishing correct views of the nature of the kingdom of God, and the kingdom of glory.

WATCH for the appearing of the Son of Man: he "sitteth on the right hand of power," and cometh IN THE CLOUDS OF HEAVEN.

T.

☞ We learn, from Philadelphia, that brother Moses Chandler designs going south, and will devote himself to lecturing in South Carolina and Georgia. May the blessing of the Most High attend his labors.

CANADA WEST.

The following sentiments were expressed at a conference of Adventists lately held at Southwold, C. W.

SENTIMENTS.

The Scriptures of the Old and New Testaments are our only rule of faith in all religious matters.

The belief and promulgation of the doctrine of Christ's immediate coming to judgment, is that which will keep alive the piety of the Church, and promote union among all the children of God.

The Scriptures teach us that a *love* for the second appearance of Christ is a test of Christian character.

It is the duty of all believers in the immediate coming of Christ, to use their utmost endeavors to establish prayer meetings and Bible classes in the neighborhood where God has cast their lot.

It is the duty of each one of us to do all we can to support publications on Christ's Coming, without which the cause must suffer a great loss; and thus help to relieve those brethren who have borne the burden and heat of the day.

The professed church of God is divided into many discordant parts, holding opposing principles, and having interests at variance with each other, which, we are pained to see, is subversive of the great end had in view by Jesus Christ and the Apostles; therefore, it is the duty of all Christians to labor by every gospel means to unite the scattered fragments of the dear Redeemer's body.

Books of discipline, rules of faith, or canons of churches, which are not the Scripture, the whole Scripture and nothing but the Scripture, in Scripture language, cannot bind the people of God; and whoever would enforce such a rule upon others, violates the authority of the Scriptures, and the headship of Jesus Christ to the church; is a schismatic, and labors to establish the most dangerous anti-christian precedent, viz: that the Scriptures are not a perfect rule of faith.

The remarks on the conference conclude thus:

This, to our souls, has been a precious time. 'We were all of one accord in one place.' The most perfect love and harmony prevailed, while the Holy Spirit was present to cheer our hearts, and lift them above the scenes of time to that glory, to be revealed, which most of us expect in a few short months, at longest.

Sinners were pricked in their hearts, and several testified of the power of grace to save. Our faith has been much strengthened on the immediate coming of Christ to set up his Kingdom, "which shall never pass away." We now go forth to labor in his vineyard, with all that love our Lord Jesus Christ, believing the time not far distant "when we all shall meet again."

"Cheer up, my companions, the time's drawing nigh, When we all, with Jesus, shall meet in the skies; With angels, and friends, and relations so dear: Both preachers and people, we'll meet them all there."

We are happy to see such strong indications of a desire to return to the pure word of God, to leave man-made creeds and systems of faith, which have been of human origin, and have served only to engender strife, while they have darkened council by words without knowledge. Creed-making, and measuring the faith, or rather the opinions, of men, have been among the great curses that have fallen upon the church. Just in proportion as the vision of the church is made clear, the enormity of every such human appendage will be discovered, and of course committed "to the moles and to the bats." The time that comes (and is at hand too) will try every man's work, of what sort it is, whether it be of hay, wood or stubble, precious stone, silver or gold, for the day cometh that shall try it so as by fire; "Therefore, let him that thinketh he standeth take heed lest he fall."

L. D. F.

NEW WORKS.

ORIGIN, NATURE, AND INFLUENCE OF NEOLOGY. By N. N. WHITING. This work, so timely, and so much needed, and which many are anxiously waiting to see, is just published, and is now ready and for sale at this office. Price, ten cents.

WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION—BAPTISM OF THE HOLY GHOST. By N. HERVEY. Second edition, enlarged. With a letter from F. G. Brown. This excellent little work, of ninety-six pages, is also for sale at this office. Price, ten cents.

LETTER TO DR. PHILLIPS,
PASTOR OF THE WALL STREET CHURCH.

Dr. Phillips, Dear Sir,—It was truly painful to me (whilst listening to your lecture on the Conversion of the Jews, at the Broadway Tabernacle, Feb. 18,) to hear a learned Doctor of Divinity labor so hard to explain away and pervert plain passages of God's word. Persons who do not possess sufficient independence of mind to read and understand the Bible for themselves, but who trust their ministers to think for them, would of course swallow the whole as truth, merely because Dr. Phillips said so. But there is another class, who do read and think for themselves, and do not believe all that is said by the clergy, unless proved by the harmonious testimony of the Bible. Many of our learned Divines are so entirely enveloped in their own conceited wisdom, that the Bible must be made to bend to their views; and the people must take it for granted, that all that the "Doctors" say, is truth, although they "disagree" so much among themselves. In building up their theories, they take isolated passages out from their connection, and spiritualize or explain away all those which contradict their own opinions: in this manner you attempted to prove the "Conversion of the Jews."

In the same way the Universalist proves, as he thinks, that all men will be saved. Dr. Phillips says that the Jews are all to be converted; and to prove it, quotes, "And so all Israel shall be saved." Now is it strange that their should be so much infidelity in the world, when our religious teaches so pervert the word of God, merely for the sake of sustaining a favorite theory? If Dr. Phillips is justified in thus applying Scripture, so also is the Universalist: for each theory is sustained by the same principles of interpretations.

I think I can show that you perverted every passage of Scripture which you quoted. We will begin with your text: "And so all Israel shall be saved." This you applied to the Conversion of the Jews. Now "all Israel," must mean a whole class of persons. If the Jews; then Judas Iscariot must be included, together with the murderers of our Saviour, and all their descendants, to the end of time. But Paul says that he is not a Jew, who is one outwardly—and that they are not all Israel that are of Israel; and the children of the flesh are not the children of God—but the children of the promise are counted for the seed; and if ye be Christs, then are you Abraham's seed and heirs, according to the promise.

Another perversion, is the "Vision of Dry Bones," in the 37th chap. of Eze. which you also applied to the Conversion of the Jews. Now I am at a loss to conceive, how an honest man dare so trifle with the word of God, as to make such an application of that glorious promise of the resurrection from the dead, of the "whole house of Israel." What is this but the "hope of Israel," which Paul so eloquently contended for, in the presence of Agrippa, Acts 26. This vision is given with its explanation, and I ask what right man has to spiritualize what God has himself made plain.

Another perversion. You quoted the promise of the new heaven and the new earth, Isaiah 65: and said, "I USE THIS IN A SPIRITUAL SENSE, BY WAY OF ACCOMMODATION." The Apostle Peter, dare not take such liberty with that blessed promise, but applied it to the creation of a literal heavens and earth, after the present are dissolved by fire, 2 Peter, 3 chap. This modern practice of spiritualizing Scripture, "by way of accommodation," is the foundation of the popular, but erroneous doctrines of the "Temporal Millennium," "Universalism," and the "Conversion of the Jews."

Another perversion. You misquoted a passage found in Isaiah 66: 8. You said that "a nation of the Jews would be born or converted in a day," the passage reads thus: "Shall the EARTH be made to bring forth in one day, or shall a nation be born at once." This has no reference to the Conversion of the Jews, as the context shows, but is a prophecy of the resurrection.

Another perversion, and a most palpable one too, was your explanation of the 25 v. of the 11 Romans: "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Now this passage as it reads, stands directly in the way of your theory, therefore it was necessary for your "accommodation," that it be explained away. You said it did not mean that the blindness would continue until all the Gentiles were "come in," but that the Jews would be converted at the BEGINNING of the time called "the fulness of the Gentiles," and that they, the Jews, would be the principle instruments in bringing about the "latter day glory of the church."

I would ask Dr. Phillips where the Bible teaches that the Jews will become missionaries, to convert the Gentiles, and also, where is to be found the promise of the "latter day glory of the church." St. Paul takes a different view of this subject, he says, "In the last days perilous times shall come, men shall be covetous, boasters, proud, blasphemous, traitors, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." Peter also says, that in the last days scoffers shall come walking after their own lusts. The Apostles were unacquainted with the modern practice of "spiritualizing by way of accommodation;" and therefore gave us no information about the "latter day glory," so much preached about in these last days. The passages which you quoted to prove the conversion and restoration of the Jews, can only have their fulfillment in the "new earth," wherein dwelleth righteousness. Then why continue to deceive the unbelieving Jews, by telling them that they are still a chosen people, and that God has peculiar blessings in store for them, that they are to be restored to Palestine, and that Jerusalem is to be rebuilt, when God has said that Jerusalem shall be a perpetual desolation.

Why not preach to the Jews as St. Paul did; he preached "Jesus and the resurrection," and that the Jew and Gentile were all one in Christ Jesus. D.

New York, Feb. 24, 1844

X "COME OUT OF HER, MY PEOPLE."

CLEVELAND, O., Feb. 24, 1844.

Dear Brethren of the Midnight Cry,—

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing.

Yours, in the blessed hope,

CHARLES FITCH.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson River to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked, that it was impossible for things to progress for thirty years to come, in the ratio they had done; for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12: 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Daniel's prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.—Advent Herald.

LETTER FROM BRO. CHARLES FITCH.

CLEVELAND, O., Feb. 24, 1844.

Dear Brother,—With regard to the cause of truth in this region, it is progressing against great opposition. I have just returned from Painesville, where I have had a delightful season. Congregations large and attentive. I was cheered by being taken by the hand, time after time, and told, "You was the means of leading me to Christ when you was here a year ago." The Lord be praised. On the last evening I was with them, we celebrated the Lord's Supper. A large number, Congregational, Presbyterian, Methodist, and Disciples, together, remembered the Lord in that blessed ordinance, in obedience to His command. My wife and myself have recently been "buried with Christ by baptism;" having received that precious ordinance at the hands of brother Cook. I have since baptized about thirty in Cleveland, and eight at Painesville. The most of them have been members of Churches. Brother Pickands and wife, and a large number of his church, have also been baptized. The state of things among his people is truly delightful. They are a happy band, looking without wavering for the coming of the Lord. We have much more opposition to contend with than we had a year ago, but we do not forget that he which endureth unto the end shall be saved, and that opposition is the very thing which we are called upon to endure.

Brother Himes wrote me, some time since, to spend a week at Buffalo, and the brethren at Rochester wish me to attend a conference with them. I intend to do so, as soon as navigation opens on the lake. Till then, the great necessity of making constant efforts here, the urgent calls for labor in the region, and the great difficulty of making a journey of two hundred miles by land just at the breaking up of the roads, will confine me to this state.

In this place I have found the same necessity for constant effort that our brethren have found in the eastern cities. Multitudes stand ready to devour, and wait, eager to find some pretext for saying that the lovers of the Lord's appearing are giving up their faith, and that the cause of the adventists is going down. It has therefore been necessary that I labor steadily at Cleveland, and go abroad when practicable. This I have been endeavoring to do in the midst of sickness and death in my family, and other afflictions, and the determined opposition, contempt, and scorn of those who hate the truth of the Lord's immediate appearing.

My whole being cries out, "Come, Lord Jesus." Take thy great power and reign. I tremble in myself, when I think of meeting Him that trieth the reins of the heart. Still I know that I love His appearing, and feel a confidence in His mercy, that He will not cast me out.

Yours, in the blessed and glorious hope,

C. FITCH.

LETTER FROM BRO. I. R. GATES.

TRUMANSBURG, N. Y., Feb. 28, 1844.

Dear Bro. Southard,—I have just closed a course of lectures in the Baptist Meeting house, in this large village, to good effect. The interest on the coming of the Lord is very great: the virgins are waking up and preparing their lamps for the Bridegroom's approach. Many are seeking the Lord. I have examined very closely the evidence for '47, but as yet I must subscribe myself an undoubted believer in the Lord's coming this Jewish year '43.

Bro. C. Morley has been with me about 3 months in the state of Pennsylvania, and has done much good; he has now returned to Albany. Bro. J. B. Mitchell is still with me, and is doing much good.

Yours in the blessed hope,

I. R. GATES.

LETTER FROM BRO. GEO. GARNER.

UNION TOWN, Md., March 1, 1844.

Dear Bro. Southard,—As the time for the return of the dear Saviour approaches, careless professors and the wicked are scoffing. Nearly all the sectarian churches, and those even who profess to believe in Holy Ghost, religion, and who seem to love the Saviour so much that they can scarcely express it, when you tell them that he will come again in a few days to set up his peaceable kingdom, and put his children in possession of it, where they shall be forever happy with him, they immediately resent it, and try to hunt up all the weak arguments against it they can, and thus plainly show that they do not wish him to come and reign over them; but, through God, we are not discouraged. Our faith and hope rest upon the immutable rock of ages, which all the powers of earth and hell combined can never overthrow. We have

here a church of happy believers (upwards of a hundred) who have long since thrown off the yoke of sectarianism (party names, creeds, &c.) and have adopted the rule laid down by Christ and his apostles. We take the word of God alone for our rule of faith and practice, and are daily looking for the return of the long promised King of Zion, to redeem us from the persecution of a scoffing world.

Our beloved Bro. McFadden is still sounding the cry, both loud and long, "Come out of her my people, that ye be not partakers of her plagues;" and is fearlessly proclaiming that there is an awful storm gathering, and will soon burst with awful weight upon the heads of those who are careless and indifferent. We very much desire that Bro. Miller, Litch, or some other efficient lecturer should come this way. They shall be hospitably entertained, and their expenses defrayed.

Yours in Christian love, G. GARNER.

LETTER FROM BRO. E. JACOBS.

CINCINNATI, March 1, 1844.

Dear Bro. Southard,—If I have ever felt the risings of pure gratitude to God for any one blessing above another, it is that I have been led to see clearly that my Lord and Master will soon appear

"With clouds on Zion's hill,
His work and mystery to fulfil."

My faith is settled down into an absolute certainty upon this subject. If I have erred in being too sanguine relative to the particular periods within which my Lord would come, I think I have humility enough to confess my error, when *time* shall have proved what opposers have failed to do. I am told by the editor of the "Methodist Protestant," that the "April sun will scorch" my poor head as it did that of Jonah, when his gourd had failed him. But *if* it does, how happy am I in having the God of Jonah for my protector. I am told if the Lord does not come at the time expected, I shall be brought into great straits. I expect nothing more. In what age of the world have not God's people been brought into great straits? If I have been seemingly presumptuous with the rest of my brethren, so was Moses, in saying to the people of Israel, "Go forward," when the mountains were on either hand, an enemy behind them, and the Red Sea before them. So was Elijah, in subjecting his faith to so severe a test as to say, "The God that consumeth by fire, let him be God." So were the Hebrew children, in saying, "The God in whom we trust will deliver us." So was Daniel, in praying towards Jerusalem with his window open. So have been the noble army of martyrs, in cherishing their principles as dearer than life itself—while the sword by which they have fallen has been wielded in the name of Jesus.—God has never forsaken his people when brought into great straits, and never will: and while the arm of God has always been stretched out for their deliverance, his truth has been preserved inviolate.

I have felt it a duty to say a few things to my brethren in the city of New York. Can I be blamed for feeling an anxiety for them *above* what I feel for others? Oft have we knelt together at the Throne of Grace, and as oft experienced heaven's choice blessings. But since my weak voice will be heard no more by you in this "stranger land," let this feeble right hand record a brief message, prompted by a heart around which the fondest recollections cling. "STAND STILL AND SEE THE SALVATION OF GOD." He has not left you a solitary reason to groan after the flesh pots of Egypt. The signs are so fulfilled that if I never before believed that the Lord would speedily appear, I should believe it *now* with all my heart. Then heed the command of Jesus to his disciples, "WATCH."

If any lecturer can be sent this way, let them come *immediately*, as thousands are perishing for lack of knowledge.

Our conference is expected to commence on Thursday of next week. We shall probably occupy either a Theatre or the Universalist Church. The present prospects are that there will be a large gathering.—The interest has never been so great as at the present time.

Brn. Chittenden and Kent arrived in town yesterday—both worn down with labor—but they bring glad tidings of success.

Yours in the hope of immortality *soon* to be put on at the first resurrection, E. JACOBS.

Few by sickness grow better, and they who travel much are seldom sanctified. KEMPIS.

LETTER FROM BRO. L. CALDWELL.

TORONTO, C. W., March 1, 1844.

Dear Bro.—The cause is still prospering in Canada. In Toronto our meetings have been very interesting.—For two weeks past there have been from thirty to forty at the mourner's bench every night, and sometimes nearly seventy. Souls are being converted by the preaching of the midnight cry. Next week I am to hold a discussion on these things with Rev. Mr. Lawson, of the Primitive Methodists. The points I am to sustain, are the third, fourth and fifth numbers of our "Fundamental Principles." We occupy three evenings on the three propositions, one night for each. Our house is finished, and we have had meetings there for two weeks, and the Lord truly is with us. The house will hold a thousand persons, and is crowded every night. We hold a conference, commencing the 20th of this month. We shall publish the first number of a paper called the "Bridegroom's Herald" next week; and Bro. Sawin will also move his paper to this place and unite with us.

Yours in hope, LUTHER CALDWELL.

LETTER FROM BRO. D. PLUMB.

UTICA, N. Y., MARCH 6, 1844.

Dear Brother.—I have lately spent a week in Otsego County, in extending the watchman's warning in that region. The truth is progressing; true and honest God-fearing men are embracing it, leaving their corrupt church, and gathering together as "one in Christ Jesus." Especially is this so in Cooperstown and vicinity. Bro. Ingmaire, Pastor of the church at Fly Creek, has embraced the doctrine, and is preaching it to his people; and will, no doubt, soon take a wider field. I go into that country again in a short time.

Our lectures in this city are very well attended at the chapel of the church of Christ to which I yet hold the pastoral relation. The truth has taken strong hold of a goodly number of hearts who are "lifting up their hands and rejoicing that their redemption draweth nigh." Last Sabbath evening, I discoursed on the judgment scenes, to a full and deeply attentive and serious audience. Light is still increasing on this awful subject, and the wise, more and more, are coming to understand.

Yours in glorious hope, D. PLUMB.

We give below an extract from a letter received by a brother in this city from Bro. F. G. BROWN:

LETTER FROM BRO. F. G. BROWN.

NEW IPSWICH, N. H., MARCH 4, 1844.

My Dear Bro. * * * *—I still imagine you rejoicing in the Lord, having attained unto that blessed goal for which, when we parted last, you were so anxiously striving. O what heights and depths there are in the blessed gospel, and in the love of Christ! My brother, I wonder not that the majority of Christian professors have no faith in the advent, when they have so little faith in the smallest truths of the Bible,—so little practical, every day faith in God,—so little love for heaven, and so much for earth. They are *in no respect* qualified either to investigate or to receive this *tremendous* doctrine. Step by step they have imperceptibly gone away from God, and departed from the simplicity of the gospel. Have you read Prof. Chase on Daniel? Again I have perused it with profound astonishment! What an exposition of Scripture for a Protestant, an Evangelical minister, and a teacher of divinity! Be assured, when I take that ground, from which may heaven save me, I shall feel myself in all honesty *bound* to avow myself a Universalist or a Papist: although the latter might perhaps feel as though my interpretations were hardly rigid enough for his church. And then passing a commendation upon "the author of the *time* of, and *valuable* Hints on, Prophecy." Did you ever see the like? I am not afraid of its effects, however, on any mind that will compare it carefully and prayerfully with the text.

Now a little about *self*. I have enjoyed much since I last saw you. The proofs of the Lord's coming thicken and strengthen every day. My faith is strong. Still I think the vision will tarry a *little* for the trial of our faith, and for the purpose of giving hypocrites, false professors, and the rest of the wicked an opportunity more perfect than they have as yet had for scoffing, for smiting the faithful servants, and for saying "the days are prolonged"—"every vision faileth." I have lately felt called on by the Lord to separate myself from the nominal church. I have no confidence in it as Christ's body. The brethren, ministers and lecturers, all through this region, have done the same. I hope the good work will go on, until the sanctuary is cleansed. My "Reasons" will probably appear in the Advent Herald. I am now free to speak as God bids me. My enjoyment has greatly increased since I have laid all on the altar. I am cut loose from earth, and feel ready for glory. I have torn

down the bridge and burnt the ship, so that there is no retreat. Brother John Couch, of this State,—a brother in whose piety and zeal in his Master's cause I have the fullest confidence,—has recently left these parts for the purpose of visiting Western New York, and of laying before the brethren the importance of separating themselves from the nominal church. He feels his message is, "Come out of her, my people." I hope he will everywhere receive the regards and hospitalities of those who are watching the Lord's arrival. This cry tries the heart. The real adventists, after investigation, reflection and prayer, can find no fault with it. See the wisdom of God in keeping back this truth until an opportunity had been given for the professing church to reject the advent: besides, the two cries together would have prejudiced the mind against the first.

I have spent eight weeks of the present winter with the church at New Bedford, Mass., but having some unfulfilled engagements in N. H., I left to execute them. For this purpose, four weeks ago, I went to Washington, to attend a Conference. The house was crowded during the whole session. On the Sabbath, in particular, the Holy Ghost came down upon us. It was my lot to preach during the whole day. The Holy Spirit gave wings to my soul, and seemed quite to bear all the dear saints right up to the glorious coming One. Such a heavenly season as we enjoyed there I never anticipate again till Jesus shall come. But the labors of that occasion, together with exposure to the driving storm and severe cold, common to this mountainous region, prostrated me completely; and for three weeks I have been shut up with a fever, somewhat similar to that with which I was afflicted in Philadelphia, last summer. Still I bless the Lord that I went to Washington; and now I am like a restless doer when the clarion blows for the battle. My heart is every where: I want to go here, and there, and every where; but my miserable health, on which I cannot rely, contracts my labors greatly. Well, so let it be. As soon as I am able, which I trust will be within about one week, I hope to go to Ashfield, Mass., at the request of the Baptist Church there, to deliver a course of lectures,

Yours in hope of glory, F. G. BROWN.

LETTER FROM BRO. JOS. BATES.

CHESTERTOWN, Md. March 5th, 1844.

Dear Brother Southard,—Since Bro. Gurney and myself were at your office (Feb. 10) we have been devoting all our time in diffusing light on the glorious appearing of our blessed Saviour, in Philadelphia, Baltimore, Washington, and Annapolis. Our first destination, however, was Kent Island, in the Chesapeake Bay; we there commenced a course of lectures, from thence to Queenstown, (eastern shore of Md.) Centreville, and this place. In all of the above named places as we passed on the way, we distributed gratuitously, the winged messengers (Words of Warning) some of which were furnished us by Bro. Himes in Philadelphia. These, with our protracted meetings day and evening, has produced a deep impression on the minds of the people on this peninsula; they come in from the country for sixteen miles. Some of them tell us that they had a great desire to see us (having heard of our appointments, which had preceded us on the stage route to Wilmington) and hear the doctrine, which they willingly receive, but the *time*. Well, bless God, some believe that, and are making speedy preparation, but there is one class in this country that drink the doctrine, and swallow the *time* "as the ox drinks in water." "Yes massa, I believe dat is true, dat is de Bible; bless God, I be getting ready." Oh, it would do your soul good to see how eagerly they seek for the papers and books. Although they cannot read, they say they can get some one to read to them; they generally constitute about one third of our congregation. I must say, I never saw more eager listeners, and some of them decide the first day; but when we sing the hymns, then their mouths and heads begin to move, and they catch the air. They can make words as they go singing about the country: "Gabriel going to blow," and "I will be in the band," &c., &c. In this town there are three meeting-houses; we are lecturing in the Court House, which is crowded with serious attentive listeners. We close here to-night, and commence in Georgetown cross-roads to-morrow night, about twenty miles north of this, the Lord willing. We lectured on the 12th chapter of Daniel last night. This morning we hear they are troubled: the *time*, the *time*, that is it, and they are not ready. But we do not pass without opposition. We are told that we are abolitionists in disguise, hired agents, &c.,* and they have threatened to ride us on a rail, &c., (see the Baltimore Patriot, of Feb. 27.) Our greatest difficulty is with ministers, although they, with the judge, lawyer, and doctors come to hear. The Methodist Episcopal

* This statement is without foundation. Our southern friends may rest assured that Advent lecturers who visit them from the north, have no object but to proclaim the speedy coming of the King of kings, to destroy the governments of the earth, and set up his everlasting kingdom, (see Dan. 2: 44) and warn the people to prepare for the event.

ministers, we find, are our most deadly opponents. I have just now been told that the minister of this order here has been round threatening, this morning, to have us put in jail; whether he will accomplish his object, remains to be seen. We have no fears on that score, for while we feel the approbation of God, men nor devils can't move us, therefore we will praise him, and preach, and pray and look for "the blessed hope and glorious appearing" now. We have a great many calls to branch off to other towns; we leave them for others to fill if time continues.

Yours, in the blessed hope,
JOSEPH BATES.

PRACTICAL REFLECTIONS ON THE SECOND ADVENT. By the Rev. HUGH WHITE, A. M., Curate of St. Mary's Parish.

The above is the title of an Irish work that has lately fallen into our hands. It is the first American, from the sixth Dublin edition.

We shall, from time to time, make extracts from this work, by which our readers will perceive that the subject of the Second Advent of Messiah is not confined to America, nor to the American church. Although there are some minor points in the said work with which we should not altogether concur, yet the great burthen of the work is the COMING, the SPEEDY coming of the Lord Jesus Christ. We present to our readers, in to-day's paper, a few paragraphs which will show them the spirit and the nature of this seasonable work.

The discussion of this great question is far from being confined to this side of the Atlantic. England and Ireland, and some of their most devoted and pious ministers, have been quite in advance of us on some points of this glorious and thrilling subject. And certainly, those ministers who have written on the Second Advent years ago, on the other side of the Atlantic too, cannot be accused of being deluded by William Miller, an obscure farmer in the north-east part of the state of New-York.

But to our author. Speaking of the frequency with which the *personal* and *visible* coming of the Lord is alluded to in the Scriptures, he says:—

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the race set before him."

Again, speaking of the Scriptural motive to be holy and watchful, he says:—

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is, *not his own death but the second coming of the Son of God!* "Behold the Bridegroom cometh, go you forth to meet him!" The happiness he is led to anticipate is not so much derived from looking forward to the day when he shall depart, to be with Christ, as to the day when the *Heavenly Bridegroom* shall come, to celebrate His espousals with His beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how "Blessed are they which are called unto the marriage supper of the Lamb."

"Nor must one obvious, but not unimportant observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing, as He did, the vast interval of time that must elapse before he should revisit it, with what an immense accession of force must the suitability of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period *apparently* distinguished by so many of the spiritual signs which characterise the latter days of the history of the Church of Christ.

"Is not this pre-eminently a time of 'distress of nations, with perplexity.' Does not that word 'perplexity' designate with an accuracy most painfully correct, the aspect of affairs, in whatever direction we look—at home or abroad, to the Church or to the world? And if we were asked to describe the general tone of feeling that pervades all characters and classes in our day, could we find terms more strictly appropriate, than to describe the present as a period when "men's hearts were failing them for fear, and for looking for the things that are coming upon the earth?"

"Is there not a general expectation, whether derived from the convulsions of the political or the excitement of the religious world, from consulting the records of history or the page of prophecy, that we are on the eve of some mighty change, some tremendous catastrophe, in the history of our race?"

"Can we observe the fearful spread of infidelity, the increased energy of the conflict between the powers of light and the powers of darkness, or the restless movements of the spirit of revolutionary phrenzy, which, under the specious name of reform, is stalking, with gigantic

strides throughout the earth, uprooting things long established, overturning things that appeared secure of such immortality as earth can give, threatening to rend asunder the very frame-work of society, and to dissolve the entire fabric of civilized government throughout the world; can we observe all this, and not be conscious that the earth is trembling beneath our feet, as if it felt within its laboring womb the threatening throes of an approaching shock, that will convulse it to its centre?"

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice, that seems to break, more and more distinctly every day, on the attentive ear—"Behold, the Bridegroom is coming! Watch, therefore, for ye know neither the day nor the hour when He will come!"

Again, speaking of the "disrespect" of "neglecting, with unhallowed carelessness, the things which God has revealed for us and our children," which he calls a sinful contempt of the Divine condescension, he says, commencing with the words of our Savior:—

"Ye hypocrites! ye can discern the face of the sky, and can ye not discern the signs of the times?"

"To neglect the signs of the times is, then, in the Saviour's estimation, no proof of superior wisdom, but is branded with His strongly-marked displeasure, as a proof of stupidity in divine, which is but rendered more conspicuous and censurable by sagacity in earthly things.

"Their skill in prognosticating the character of the coming weather is made the ground of condemning the spiritual ignorance or carelessness of those who, from signs more clear in their prediction and more certain in their fulfilment, neglected to prognosticate the character of coming events: so that to anticipate what from scriptural signs it seems reasonable to expect, and to be prepared, accordingly, for approaching emergencies, which, to the experienced eye of faith, are seen to cast their shadows before them as they are drawing nigh—seems to be not only matter of permission, but of precept; not only allowed, but enjoined as, by the Lord."

BROTHER CALVIN BECKWITH, writing from McDonough, Chenango Co., N. Y., under date of February 27, says, that "Amid much opposition, the second advent cause is prospering somewhat, and souls are being converted. I was at a meeting lately, where the minister observed that, because the Lord blessed the 'Millerites' in the conversion of souls, it was no evidence that they were right. What an argument! Thank the Lord, he will sustain his own cause, justify his truth, and save his people. We have had but little advent lecturing. Brother Henry Rogers has preached for us a few times."

Men are soon changed and quickly fail, but Christ remaineth forever, and is with us even to the end.

The Faithless Watchman.

PARODY.

Watchman! tell us of the night,
What its signs of promise are.
Crazy traveller! there's no light;
Still the morning is afar.

Watchman! canst thou see no ray,
Aught of hope or joy foretell?
Traveller! distant is the day,
Promised day of Israel.

Watchman! tell us of the night,
Faithful vigil thou shouldst keep.
Traveller! the clock is out of sight—
Morn is distant—thou may'st sleep.

Watchman! dost thou truly tell?
Sure the night is now far spent.
Trav'ler! rest thee, all is well,
On disturbance thou art bent.

Watchman! tell us of the night,
For the morning now is near.
Trav'ler! haste thee from my sight,
Morn is distant—nothing fear.

Watchman! what's the time of night,
'Dost thou mark the watches well?
Trav'ler! haste thee from my sight,
For no one the time can tell.

Faithless watchman! see the star!
See the morning star ascend!
Watchman! morn is not afar,
Signs prophetic thus portend.

Watchman! rouse thee from thy rest,
With the slothful 'tis not well,
Rouse from slumber, be thou blest
In the fold of Israel.

E. C. C.

Rochester, Feb. 16, 1844.

Extract from a poem entitled "THE NEW EARTH," which was published before hearing the doctrine of Mr. Miller.

ISAIAH 65: 17.—"For, Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." ISAIAH 66: 22.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." 2d PETER 3: 13.—"Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." REV. 21: 1.—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

This earth is beautiful, with many a scene
Of native grace, and loveliness serene,
With flower-embroidered plain, and towering mount,
And crystal lake, and stream, and sparkling fount,
With sun, and moon, and starlit, shadowy skies;
Sweet sounds, and colors of a thousand dyes:
And all the nameless charms of nature's face,
Which in the season's pantomime we trace,
But CHANGE, in meaning characters is seen,
Deep graven, even on its fairest sheen,
Which in its mournful lessons of decay
Tell silently, that all things pass away.
Even man, the spirit that enjoys the whole,
With angel energies, and deathless soul,
But acts his part, and then lies down to rest,
Beneath the shade of earth's maternal breast.
Then where shall the inquiring mind repose,
But in the light that revelation shows?
Or find beyond the shores of waning time,
A happy, changeless and enduring clime.
This earth is ripe, and swiftly verging near
The final closing of its long career:
And boding signs, in times and seasons tell,
A swifter speed its narrowing lines impel;
'Tis hourly hastening nearer to its doom,
Laden with guilt. A dark foreboding gloom
Of conscious wickedness, is settling now,
In deepest shades upon its withered brow;
While outrage, wrong, and dire oppression seem
To vie in filling up the closing scene.
Thus minds of thought and reason, see and own
The threat'ning shadows of the future thrown
Across our path, and seek in prayer to know
The viewless bourne to which our spirits go,
When this abode of ceaseless sin and shame
Is wrapt in its last winding sheet of flame,
And show the meaning of the simple text,
Which some have with mysterious doubts perplexed;
To turn our hearts to find the narrow road,
That leads to that unseen and pure abode. c. s. m.

Give me, instead of the comforts of the world, the unction of thy Spirit, and for carnal love, pour into my soul the love of thy name. KEMPIS.

Bless and sanctify my soul with thy heavenly blessing, that it may be made thy holy habitation, and the seat of thy eternal glory. Ibid.

LETTERS RECEIVED DURING THE WEEK ENDING MARCH 14.

POSTMASTERS.—So. Glastenbury, Ct.—Grafton, N. H.—Warner, N. H., each \$50 cts.
Crawfordsville, Ind.—Mount Pleasant, W. T.—Orland, Ind.—Canton, Ill.—No. Goshen, Ct.—Superior, Mich.—Marysville, O.—Royalton, Vt.—Sudbury, Vt.—Milton, Vt.—Bethel, O.—Uniontown, Md.—Middlesex, Vt.—Hudson, N. Y.—Middletown, Ct.—Amelia, N. Y.—Cobb's Corner, O.—Tioga, Pa.—New Bedford, Mass.—Meriden, Ct.—No. Scituate, R. I.—Five Corners, N. Y.—Hemlock Lake, N. Y.—Constantine, Mich.—Kingsville, O.—Vermont, N. Y.—Macomb, Mich., each \$1.
Jamestown, N. Y.—New Orleans, La.—Ithaca, N. Y.—New Philadelphia, O.—Cambridge, Vt., each \$2.
Jamestown, N. Y.—Door Village, Ind., each \$3.
Gainesville, Ala., \$4.
Fairhaven, Mass.—Low Hampton, N. Y.—Lockridge, I. T.—Gallatin, Tenn., (all right)—Burnt Corn, Ala.—Wales, Mass.—Webster, Mass.—Charlestown, Mass.—Burnt Hills, N. Y.—Great Bend, O.—Georgetown, Ky.—Lockport, N. Y.

INDIVIDUALS.—John C. Robinson, 50 cts.
John Taylor—E. G. Greenfield—James Fowles—Colcie Munro, each \$1.
Daniel A. Moon—Julia O. Sage, each \$2.
Geo. Garner—N. Hervey—John L. Strickland—A. H. Otis, each \$3.
R. Miller—Anthony Pearce—Luther Caldwell—Daniel Ashton—David Plumb, each \$5.
J. B. Cook, per E. L. H. Chamberlain, \$30.
S. Bliss—J. Williams—P. Phelps—Wm. O. Neff—W. Twetchell—John Slater—E. Jacobs—J. V. Himes—L. D. Fleming—H. Gibbs—J. Williams—S. S. Snow—L. Reightmyer—Joseph Bates—Geo. W. Peavey—A. P. Barringer—C. W. Baldwin—W. Gordon—Sally Brand—Dyer Austin—F. D. Owen—D. E. Stearns—A. Hale—John Burt.