

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK THURSDAY, JULY 13, 1843.

Nos. 20 & 21.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,

9 SPRUCE-ST., NEW-YORK.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.

\$5 for Six Copies—\$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

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

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams st., (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

CAMP-MEETING AT PATCHOGUE.

The truth took effect among the fishermen and others of the "common people." Many acknowledged their belief in the doctrine, and testified to its blessed effects on their souls. When we left the ground, on Friday evening, (the second day of the meeting,) there was one middle-aged man, weeping and begging for mercy. It was manifest that he had suffered from strong drink. On returning to the ground, the next Wednesday, we found him rejoicing in hope. He signed the temperance pledge on the 4th of July. We trust he will continue steadfast in the Apostolic doctrine and practice, as expressed by Paul, "I keep my body under." "The grace of God that bringeth salvation hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

Wednesday afternoon, we were much interested in the testimony of a fisherman, whom we had seen that morning in his boat, in his working dress. He said he had been a professor of religion for many years, and had once enjoyed the blessing of holiness; but had lost it by neglect. When the doctrine of the advent near arrested his attention, he was slow to embrace it. His reputation was an idol, which he found it hard to give up. At length, he gave up all for Christ, and received the doctrine. He said he had now been blessed, a hundred fold, and he recommended every one to sell all for Christ, who will make his promise good. We could not help feeling, as he spoke, that Christ's first disciples were chosen from among fishermen like him.

Said another: "I have been a professor of religion eight years, but it seems to me I never knew what religion was till yesterday. You may have all the world, only give me Jesus."

Said another: "I have been a professor seventeen or eighteen years, but I never felt such peace and joy, as I have since I embraced this doctrine. I first heard it last fall, and prayed that I might understand it. I soon saw it clearly."

After hearing a lecture on Daniel, a plain, sensible man,—a lawyer,—who is called one of the shrewdest men in that region, arose and said: "To me this subject appears as plain as day." He said he was glad to see that the believers in this doctrine carry their side-arms with them, [pocket Bibles,] and they are so expert in the use of them, that no one can get an advantage over them.

An Indian testified to the excellency of the gospel, and said he considered his brethren the rightful heirs of the soil, but it had been taken from them. He rejoiced in the hope that a kingdom is soon to be set up, in which all will be brethren, and none will try to drive others out. Near the close of the meeting, the same man said: "I feel for my neighbors right about my house. One of them has told me that he took no comfort since the meetings begun. Victuals don't taste good to him, and he can't sleep."

Many females gave precious testimonies to the blessings they received. Said one, "I never knew what the fullness of Christ meant, till I embraced this doctrine. I did not confess it till last Monday, and then I received another great blessing."

They expressed great gratitude to the speakers and brethren who came from New York, and after the close of the last meeting, several stopped at Bro. Matthias' house, where they prayed fervently that we might have a quick and safe passage to New York. When we went on board, at 5 o'clock the next morning, the Captain said the wind was "dead ahead," and he had very little hope of getting to New York for several days. We told him he must have faith, but he said: "Faith can't change this wind." We told him that we trusted that the Lord, who takes care of sparrows and lilies, would not forget us. We believed that he would answer the prayers which had been offered for us. In the smooth bay, we could easily "beat against the wind," and, at 10 o'clock we reached Fire Island Inlet, 20 miles from Patchogue. The tide and wind carried us out into the Atlantic. The wind had then veered so far south, that we could lay our course for New York, and we entered the Narrows soon after four, and glided smoothly up to the wharf before six, praising the Lord for his abundant mercies.

MEETINGS IN WILLIAMSBURG.

On the 4th, a large and deeply interesting audience was addressed by Brn. Whiting and Chandler. The truth took effect, and several came forward for prayers. A camp-meeting is now in progress on the same ground. Brn. Whiting, Storrs and Chandler are lecturing morning, afternoon and evening. Let us all go.

THE CELESTIAL RAILROAD.—We know not the motive with which this graphic picture of the times was written. It first appeared in the Democratic Review. We found it in the Morning Star,—the organ of the Freewill Baptist Denomination,—published at Dover, N. H., the editor of which remarks that it is worth the price of their paper for a year. No reader of the Cry will regret the space it occupies. We trust the deep interest of the narrative will not prevent our readers from gathering the rich stores of instruction it contains. We have slightly abridged it.

For the Midnight Cry.

JOHN WESLEY'S SERMON.

Dear Brother Southard,—The letters of Dr. T. E. Bond, which appeared not long since in the Christian Advocate and Journal, I have read with interest. They are written in fine epistolary style, and contain lively and instructive descriptions of such objects and incidents as engaged the attention of the writer as a traveller, and in his official capacity as a minister of Jesus Christ. I must, however, qualify the above expression of approbation by a painful exception. There is in one of the letters a passage so exceedingly unkind and indecorous, that I cannot but think that it would have been better for the Dr. himself, as well as others, had it never been written. The passage referred to is as follows: "During the session some cases of difficulty occurred in relation to Millerism, but none on the subject of radicalism. The Conference took a firm but lenient course with the erring brethren, and we hope the plague is stayed. I heard of only two of the members who had been afflicted with this mental distemper, and these were thought to be convalescing. They had the admonitions of the president and the prayers of their brethren, so that a speedy recovery may be reasonably hoped for, and we hope, too, that Millerism, like radicalism, though it may leave its marks, is a disease which cannot be taken more than once, either by inoculation or in the natural way. The brethren dealt with, were universally esteemed by the members of the Conference, and, as we learned by the brethren every where, to whom they were known, as very pious men, and as having ability for much usefulness, if they are faithful to their calling, and satisfy themselves with simply preaching the gospel—repentance toward God, and faith toward our Lord Jesus Christ."

The plain inference, then, from the closing paragraph in the connexion in which it stands, is, that the preaching of the resurrection—a coming judgment—a new heaven and a new earth wherein dwelleth righteousness—the restitution of all things—and that he which testifieth these things saith, surely I come quickly—with the longing heartfelt response of his persecuted and suffering redeemed ones, Amen, even so, come, Lord Jesus; and other kindred subjects, is not preaching the gospel. But I will not dwell here by way of criticism, on the above extract. Although it has occasioned me much pain, I had no other intention than to simply leave it, without note or comment, with my other trials, at the throne of my heavenly Master, when a volume of Rev. John Wesley's Sermons was put into my hands. I have just read his sermon on "The New Creation," with the deepest interest and satisfaction; and, I may add, with no small degree of astonishment too, as viewed in its striking contrast with the extract and its kindred scurrilous strictures from other and similar sources.

That the public may judge with what sort of a grace the trifling in which Dr. B. indulges relative to the Second Advent, comes from a *Methodist* minister; and also on account of its own excellence and adaptation to the times in which we live, I here-

with transmit to you the sermon for insertion in the *Midnight Cry*. It is the Ser. 69, vol. 2. B. Waugh and T. Mason, Conference Office, 1835.

The name of Wesley is deservedly revered by the Methodist community, and indeed by the liberal-minded and pious of all denominations. His memory is blest. But were Wesley now living, let me ask, and should he rise up in some Methodist pulpit and deliver the discourse in question, would his brethren brand him a fanatical Millerite? would they shrink from him lest they might "take the mental distemper by inoculation or the natural way?" or threaten him with the rods of discipline unless he should abandon his Second Advent notions about the final restitution, and about the new earth being the future, eternal abode of the saints? An answer from Dr. B. would doubtless be edifying to such as may desire information in the premises.

At all events, the Dr. and those may have chuckled over his *witty* allusions, are especially invited to read this excellent discourse of their "venerated Founder." If they have read it, let them read it again, inasmuch as it is but too evident from the circumstances that now call it forth, that it has not heretofore exerted its legitimate benign influence upon them; and may it be rendered instrumental in turning their ill-timed levity into a seriousness becoming the stupendous scenes that are so soon to transpire; and in leading them to love more fervently and look with the greater earnestness for the glorious appearing of the great God and our Saviour Jesus Christ. C.

New York, July 7, 1843.

THE NEW CREATION.

BY JOHN WESLEY.

"Behold, I make all things new." Rev. 21: 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it; but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] "Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the uni-

verse: "Behold, I make all things new"—all which are included in that expression of the apostle; "A new heaven and a new earth." *A new heaven*: the original word in Genesis, chap. 1, is in the plural number; and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great Inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parched scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "fall from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the mean while the lower, or sub-lunary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3, &c.

8. One considerable difference there will undoubtedly be in the starry heaven when it is created anew.—There will be no blazing stars—no comets there.—Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation; but they are above our apprehension. We must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

"There like a trumpet loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of thy host."

No; all will then be light, fair, serene—a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it is now in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential, component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. 2: 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful looks of yon fair trees;"
but only pleasing, healthful breezes,

"Fanning the earth with odoriferous wings."

12. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. 21: 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. 1: 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis feret omnia tellus;

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be (*αγγελοι*) equal to angels: on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But, it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in Revelation, chap. 4: 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather, it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

"Bid his angels turn askance
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

"The rage of Arotos and eternal frost."

15. And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveler.— There will, doubtless, be inequalities on the surface of the earth; which are not blemishes but beauties. And though I will not affirm, that

"Earth hath this variety from heaven,
Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament of the new made earth. And doubtless we shall then likewise have occasion to say:

"Lo, there his wondrous skill arrays
The fields in cheerful green!
A thousand herbs his hand displays,
A thousand flowers between!"

16. And what will the general produce of the earth be! Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:

"Then shall this mount
Of paradise by might of waves, be moved
Out his place, push'd by the horned flood,
With all its verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probable not only two-thirds of the animal creation, but ninety-nine parts of a hundred, are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction, seen on the face of the earth. "The wolf shall dwell with the

lamb," (the words may be literally as well as figuratively understood.) "and the leopard shall lie down with the kid: they shall not hurt or destroy," from the rising up of the sun, to the going down of the same.

18. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of creation. But they shall hear a great voice out of heaven, saying, Behold the tabernacle of God is with men: and he will dwell with them; and they shall be his people; and God himself shall be their God," Rev. 21: 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

The following was written by the Rev. John Wesley, of London, in 1774; and a copy of it was sent to the King of England, which has ever since put a stop to the play called "The Day of Judgment," which was about that time performed in the London Theatres.

BY COMMAND OF THE KING OF KINGS,^a

And at the desire of all those who love his appearing. ^b

At the Theatre of the Universe, on the Eve of Time,
will be performed,

THE GREAT ASSIZE,

OR,

DAY OF JUDGMENT. ^c

THE SCENERY,

Which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception. ^f— There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered. ^g "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

This Theatre will be laid out after a new plan, and will consist of a Pit and Gallery only; and contrary to all others, the Gallery is fitted up for the reception of people of high [or heavenly] birth, ^h and the Pit for those of low [or earthly] rank. ⁱ N. B.—The Gallery is very spacious, ^k and the Pit without bottom. ^l

To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the Gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. ^m But the door that gives entrance into the Pit, is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded. ⁿ N. B. The straight door leads towards the right hand, and the broad one to the left. ^o

SEARCH THE SCRIPTURES. John v. 39.

^a Rev. xix. 16. 1 Tim. vi. 15.
^b 2 Tim. iv. 3. Tit. ii. 13.
^c Heb. ix. 27. Ps. ix. 7, 8. Rev. vi. 17. 2 Cor. v. 10. Zeph. i. 14 to 17.
^d 1 Cor. ii. 9. Isa. lxiv. 4. Ps. xxxi. 13.
^e Matt. xii. 36. 1 Cor. iv. 5. Rom. ii. 15, 16.
^f John iii. 3, 5. 1 Pet. i. 23. Rom. viii. 14.
^g James iii. 14, 15. Rom. viii. 6, 7, 8. Gal. v. 10 to 21.
^h Luke xiv. 22. John xiv. 2.
ⁱ Rev. ix. 12; xix. 20.
^j Matt. vii. 14.
^k " " 13.
^l " " 13.
^m " " 23.
ⁿ " " 23.
^o " " 23.

It will be in vain for one with a tinselled coat, and borrowed language, to personate one of High Birth, in order to get admittance into the Upper Places, ^p as there is One of wonderful and deep penetration, who will search and examine every individual; ^q and all who cannot pronounce *Shibboleth*, ^r in the language of Canaan, ^s or has not received a White Stone and a New Name, ^t or cannot prove a clear title to a certain portion of the Land of Promise, ^u must be turned in at the left hand door. ^w

THE PRINCIPAL PERFORMERS.

Are described in 1 Thes. 4: 16. 2 Thes. 1: 7, 8, 9. Matt. 24: 30, 31.—25: 31, 32. Dan. 7: 10. Judg. 14: 4. Rev. 20: 12 to 15, &c. But as there are some people much better acquainted with the contents of a *Play Bill* than the *Word of God*, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus will be revealed from Heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: The Judgment was set, and the Books were opened, and whosoever was not found written in the Book of Life, was cast into the Lake of Fire."

Act First of this Grand and Solemn Piece

Will be opened by an Arch-Angel with the Trump of God. ^x "For the trumpet shall sound and the dead shall be raised." 1 Cor. 15: 52.

Act 2^b.—Will be a procession of saints, in white, ^y with Golden Harps, accompanied with shouts of joy and songs of praise. ^z

Act 3^d.—Will be an assemblage of the unregenerated. ^a

The music will consist chiefly of Cries, ^b accompanied with Weeping, Wailing, Lamentation and Woe. ^c

To conclude with an Oration by the Son of God.

It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall he say unto them on his left hand, 'Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels.'"

AFTER WHICH THE CURTAIN WILL DROP!

—Then! O to tell!

John 5: 28, 29. Some raised on high, and others doomed to hell!

Rev. 5: 8, 9. These praise the Lamb, and sing redeeming love,

Luke 16: 22, 23. Lodg'd in his bosom, all his goodness prove:

Luke 9: 14, 27. While those who trampled under foot his grace,

Matt. 25: 30. Are banished now for ever from his face.

Luke 16: 29. Divided thus, a gulph is fixed between,

Matt. 25: 46. And (everlasting) closes up the scene!

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God." Amos 4: 12.

Tickets for the Pit at the easy purchase of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh: ^d to be had at every flesh-pleasing assembly. "If ye shall live after the flesh, ye shall die." Rom. 8, 13.

Tickets for the Gallery, at no less rate than being converted, ^e forsaking all, ^f denying self, taking up the cross, ^g and following Christ in the regeneration; ^h

^p "vii. 21 to 25.
^q Ps. xlv. 20, 21. Jer. xvii. 10. Zeph. i. 12. 2 Tim. ii. 19. John x. 14.

^r Judges xii. 6.
^s Isa. xix. 11. Zeph. iii. 9.

^t Rev. ii. 17.
^u Heb. xi. 1, 8, 9. Gal. iii. 9, 29. 2 Cor. xi. 22.

^w Ps. ix. 17. Heb. iii. 17 to 19.
^x 1 Thess. iv. 16. Matt. xxiv. 31.

^y Rev. vii. 14; xix. 14.
^z Rev. xiv. 2, 3; xv. 2, 3, 4.

^a 1 Cor. vi. 9, 10. Matt. xiii. 41.
^b Luke xxiii. 3. Rev. vi. 16.

^c "xiii. 28. Matt. xxiv. 31. Rev. i. 7. Ezek. ii. 10.
^d James iv. 2; i. 15, 16, 17. Cor. iii. 5, 6. 1 Tim. v. 6. Eph. v. 3 to 7.
^e Matt. xviii. 3. Acts iii. 19.
^f Luke xiv. 33; xviii. 29, 30.
^g "ix. 23 to 26; xiv. 27.
^h Matt. xix. 28, 29. Gal. v. 24 to 25. Eph. v. 1, 2.

To be had no where but in the *Word of God*, and where that word appoints. "He that hath ears to hear, let him hear, for God is not mocked; for whatsoever a man soweth, that shall he also reap." *Matth. 11: 15. Gal. 6: 7.*

N. B.—No money will be taken at the door, *i* nor will any tickets give admittance into the Gallery, but those sealed by the Holy Ghost, *k* with Emmanuel's signet: *l* "Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of Man cometh." *Matth. 24: 42, 44.*

i Acts viii. 20 to 23. Zeph. i. 18.
k 2 Cor. i. 22; iv. 30. Eph. i. 13.
l Rev. vii. 2; xiv. 1. Ezek. ix. 4.

A LABORER AT THE WEST.

The writer of the following is ready to labor in the Lord's work wherever the way is open. In a postscript, he says: "I am a servant of God, and endeavoring by his grace to labor with all my powers and faculties to win precious souls for his kingdom. Like Christ's disciples, without money, staff or scrip, I enter into the vineyard." He asks for some papers, and says: "Please send me as many copies as you can, free from postage. I think I could do a great amount of good with them, if you feel willing to take an order on our Master of the vineyard, until we shall meet to settle all accounts."

We gladly supply such orders, but our brother must look for some steward of the Lord's money in his own neighborhood, to pay the postage on papers. We cannot send them free.

"GALESBURG, KNOX Co., Ill., June 23d, 1843.

"Dear Brother Himes.—Some ten or twelve years ago, I embraced the views of brother Miller, and have been a constant observer of the signs of the times from that to the present day. I was an eye-witness of some of the most singular and striking appearances that I have ever heard any description of;—one of an appearance of two bright and fiery red lines, about six or eight feet apart, dividing the horizon in the center from east to West, and within these lines were the appearance of men marching from the east and from the west, centering at the meridian in perfect order, which had an appearance of an assembling there to their head; and also the northern hemisphere seemed to be in a constant commotion from east to west, like that of a mighty city being on fire, which continued from twelve at night till three in the morning, alarming many of our neighbors, who came and called our family out of bed; for, said they, 'Behold, the Day of Judgment has come!' and immediately they began to confess their sins one to another, and before God. One old lady, an old professor, declared that she never would pick her neighbor's geese any more, which shows that what is done in the dark shall be made manifest in light.

"I am also a witness of those stars that disappeared by conflagration; also those meteoric showers of 1831, '32 and '33, that so much astonished the world; also the moon turned to blood in '37. The moon, and the whole heavens and earth, and all that the eye could rest upon, had the appearance of blood.

"I am conversant also with those who were eye-witnesses of that astonishing scene of the dark day of 1780, which began the signs of the last days, and many others which I do not mention in this. And by most diligent and constant searching the word of God by the mouth of his holy prophets, and the prediction of our Saviour, and the declaration of all his holy apostles, which is to confirm and establish the truth of all the others, I am led to a decided conclusion, that 'He that is to come, will soon come, and will not tarry,' for the Judge is even now standing at the door.

"Dear brother in Christ, the dealings of God with me are mysterious and past finding out, and that which astonishes all who are acquainted with me. For nearly five years past my Christian course of life has been made up of a constants scene of trials, disappointments, conflicts, and afflictions, which by the grace of God, have been sanctified to my soul's eternal good; I feel perfect resignation to God's holy will and pleasure, whatsoever it may be. I have had my faith tried like Job, somewhat. Four times I had my hopes and earthly prospects for this world's goods blighted and laid low; but in all this I had learned submission, and my soul was ready to exclaim, *It is the Lord's, and all things are done well.* Four years ago last January the Lord manifested himself to me the second time, and converted my soul to the doctrine of holiness and entire sanctification in this life, and a constant preparation for eternity, which rendered my soul exultingly happy, and from that time to the present I have not had a doubt or a cloud pass my mind. My joy is full, it is unspeakable and full of glory, and peace like a flowing river, and some of the time I hardly know

whether I am in the body or out of the body. I then commenced labor in the Lord's vineyard, and ceased not night or day to warn with tears and prayers from house to house, precious immortal souls; pleading with sinners, to flee from the wrath to come and make an entire consecration to the service of God, and exhorting professors to holiness of heart and entire sanctification, for which I was taunted with the following: 'You are too zealous; you will not always feel as you do now; you feel so now because you have had the manifestations of the love of Christ, but it will soon wear away.' 'You are deluded, crazy, enthusiastic, monomaniac,' &c. &c. which seemed to heighten my joy; as I am accounted worthy of persecution for Christ's sake; and this, dear brother, from those who profess to love the Lord and his cause.

"Oh, dear reader, are you a professor of the religion of Jesus Christ? if so, I entreat you, in the name of my blessed Master, not to bring a reproach upon his blessed cause, but always abound in the good work of the Lord. Do not be afraid or weary of well doing, but put on Christ that ye may not fulfill the lusts of the flesh, and pray God that you may be preserved blameless and sanctified both soul, spirit and body, until the coming of our Lord and Saviour Jesus Christ. LEWIS HURD."

CAPITAL OF THE CHRISTIAN WORLD.

The London correspondent of the New York Evangelist, in giving an account of the annual meeting of the Christian Instruction Society, calls attention to the following array of heart-sickening facts, collected by Rev. Baptist Noel, Mr. Blackburn, and Mr. Bickersteth:

"There are 30,000 persons living in London by theft and fraud; 10,000 children training for crime; 3,000 houses continually open for the reception of stolen goods; 4,000 persons annually committed for criminal offences; 10,000 addicted to gambling; 23,000 annually taken up by the police helplessly drunk in the streets; 150,000 habitual gin drinkers; and an equal number living abandoned to systematic debauchery and profligacy; and £3,000,000 are annually spent for gin. Now if we add to these the number of gin and beer shops, of hells and brothels, and all the other apparatus which the utmost ingenuity can supply, we have an apparatus for evil the most perfect conceivable. Think then of London with one million of inhabitants given up to all the influences of vice."

When such is the state of this great centre of influence, can we hope for the reign of holiness and peace till after the cleansing which attends Christ's coming? Who will not pray as did the beloved disciple, "Even so, come quickly?"

THE CELESTIAL RAILROAD.

BY NATHANIEL HAWTHORNE.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts, passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any con-

siderable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose from time immemorial."

"Very probably—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station house. This very neat and spacious edifice is erected on the site of the little Wicket Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach.

A large number of passengers were already at the Station house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth toward the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to under-

stand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door.— This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I.— "Beyond a doubt the Directors have engaged that famous old champion to be chief conductor on the railroad?"

"Why, no;" said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brakeman; but to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows or ill language with some of the Prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—(not to startle the reader)—appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this? A living creature? If so, he is his own brother to the engine that he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo—bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if any thing can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe

two dusty foot-travellers in the old pilgrim guise, with cackle snell and staff, their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentleman from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and

the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them. I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very well dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley.— Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe, it is whispered, by no means unprecedented,) the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This,

however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon darted huge tongues of dusky flame, and had seen the strange, half shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-naured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what was his business there.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes.—"But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free."

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"

"Oh," said the loafer with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you."

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark, of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, certainly—mere delusions, which I ought to be heartily ashamed

of; but all through the dark Valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the towns-people and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as

those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags.—There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser, in the long run. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birth-rights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demand-

ed peace of mind, they recommended opium or a brandy-bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants.—The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple,—but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business,

as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and wo, and

bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms for ever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachinnation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably, that his heart was all of a red blaze. The impudent fiend! to deny the existence of To-phet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank Heaven, it was a Dream!

THE MIDNIGHT CRY.

THURSDAY, JULY 13, 1843.

A GROVE MEETING, IN N. J. NEAR N. Y.

Commences (Providence permitting) at Port Washington, [formerly called Rumson,] on THURSDAY, July 20th, at 3, P. M., to continue 4 or 5 days. The steamer Orus, from Fulton Market, lands passengers, daily, near the ground, touching at the lower wharf, near the Quarantine, for Staten Island passengers. The liberal owner of the Boat furnishes tickets at 25 cents—half the usual price. For sale at this office. Several lecturers are engaged, and we trust there will be a large attendance. Board and Tent Room on moderate terms.

MEETINGS AT ROCHESTER.

Brother N. Hervey, having just returned from the west, [see his letter,] informs us that he preached in Rochester, Wednesday afternoon of last week. Brother Fitch arrived there in good health, in season to lecture Wednesday evening. The Glad Tidings of July 6, says:

"Our meetings have been kept up as much as possible thus far in the Tent, and a strong influence has gone out among the people, although the boisterous weather has greatly interrupted. Those who give a candid hearing confess that what is called *Millerism* is in fact Bible-ism, and the people, the common people, hear it gladly, and hundreds are rejoicing in hope of a speedy deliverance.

"Arrangements have been made for commencing meetings at Talman's Hall to-morrow, at half-past two, P. M., where brother Fitch will continue a consecutive course of lectures each day and evening for a number of days to come. Arrangements are also made for brethren Fitch, Barry, and one or two others, to continue their labors in this vicinity for the present."

In reference to the Tent, it is added:

"A request has been made to have the Tent pitched in Chataque Co. Our judgment is, that it will be found much less practicable to prosecute the tent enterprise in the vicinity of the lakes than in New England. The high winds to which this region is subject renders it very difficult to keep up a consecutive course of lectures in the Tent. If any of our friends can procure secure spots in good groves, where the Tent will be screened from the winds, and are anxious for meetings of the kind, they will give us immediate notice, and we will consider their request. Direct J. V. Himes, Rochester, N. Y."

The following, from the same paper, is one illustration of the effect of preaching a "judgment to come."

THE TRUTH MAKETH MANIFEST.—During our meetings in this city, the following, among other strange incidents, has occurred: A lady, a native of England, after hearing the subject of *Christ's speedy advent* proclaimed, has confessed, under the writhings of a guilty conscience, that she committed a murder in England fourteen years ago! She expresses a strong desire to return to England, and there pay the penalty due to human laws."

COOK'S APPEAL.—This is one of our standard pamphlets. We put it in the paper because it deserves the widest possible circulation. It admirably supplies the place of editorial, which we could not prepare, while constantly engaged at Camp-meeting.

BRO. HENRY JONES, we are happy to learn, exhibits more favorable symptoms, and the physician hopes he will recover.

SECOND ADVENT BOOKS IN NEWARK can be obtained of T. F. Peeney, the sexton at the meeting house in Market st., or at his residence, 3 Greene st.

There is to be a grove meeting at Newfoundland, N. J., commencing Sabbath, July 23, as we learn by letter from Bro. S. Young.

Hear what our Lord saith, Mark viii. 38, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

LETTER FROM A CONVERTED UNIVERSALIST.

CHESHIRE, CT., July 3d, 1843.

Dear Brother Himes,—Conscience, and duty to my God and fellow-men, call on me to make a full renunciation of my former belief in universal salvation. I know, by sad experience, it is a doctrine not fit to live by, and I think it is not fit to die by. Some say I never believed it, but I say I did in sincerity believe, until about fourteen months ago, that all the human family, when they left this world, received happiness in the next. One year ago, last April, I was under serious conviction. I felt that I was wrong, and that something soon was to happen; that I was soon to leave this world. I went to the throne of grace, and called on the Lord for his assistance. As I was in great pain of body, I begged that he would relieve me from the sufferings of this life, thinking all would be well hereafter. I got but little relief in body, and much less in mind, until I gave up so much of my selfish notion as to believe there was some punishment hereafter.

At that time, I never, to my knowledge, had heard of the theory or calculations of Mr. Miller. I supposed that what I read about the end of the world all alluded to the destruction of Jerusalem and the dispersion of the Jews; but the voice still said I was wrong. Convictions followed, but, to my shame, I was a man of intemperate habits, and would drown my convictions with the accursed evil spirit alcohol. So I went on, until last fall, when I heard some conversation about the Millerites, as they were termed. I made sport of it, called the believers in the doctrine fools, and many more abusive things I said, which I am sorry for now, and humbly ask forgiveness of all I ever injured, by word or deed. Finally, some advent tracts found their way to my dwelling. My mind was disturbed more, and I tried to shake it off, until some time in December last, when busy at work, the Spirit of the Lord and his power came mightily upon me. I could not withstand it, and, blessed be God, I was disarmed of all my former weapons. I said, Lord, what shall I do? The answer was, Quit your accursed cup, read my sacred word without partiality or selfishness, pray to me, the living and true God, in faith, and I will make you to understand what shall shortly come to pass.

I then had some of that body-and-soul-destroying liquid, ardent (or rather evil) spirit in the house, in a bottle. I told my daughter to pour it into some vessel and bring it to me. She did so, and said, Father are you going to drink all that at once? I took it and committed it to the flames, bidding it a final farewell. Blessed be God, he has helped me hitherto to keep my promise. Then I sought the Lord in earnest, and he hath heard and answered me. I believe he has taught me there is no truth in universal salvation, and no thousand years millennium before Christ comes the second time, that the end of the world did not come at the destruction of Jerusalem, and that my blessed Saviour is soon coming to take all the true Israel home to the happy land of Canaan, and I am in full belief of this being the last year that this present earth shall be inhabited; and I truly mean to be one of that happy number, by the grace of God, that shall have a possession in that happy land. And oh! how thankful I ought to be to my heavenly Father for opening the blind eyes of my understanding! My soul doth praise the Lord for calling me out of universal darkness, into the glorious belief of soon leaving this world of sorrow, and going home to Christ. It is a feast to my soul, and would to God that all Universalists, drunkards, yes, and all that know not God, might forsake the error of their ways, and turn to God and live. May God have mercy on all sinners for Christ's sake. In my neighborhood there are some that seem to be going headlong to the pit of woe, and others that say, Peace and safety, and seem to be at ease, saying, My Lord delayeth his coming, but I read in the book of the prophet Amos, "Wo to you that are at ease in Zion;" but, thanks be to God, there are some in my neighborhood that seem to be determined to be Christ's, by the grace of God, let what will come.

We have meetings once a week, and have had twice, at my dwelling, and the Lord is with us, and does bless our souls. Great comfort do I take in reading the Midnight Cry; it is a feast to my soul; it seems to me a key to the sacred word of God. Yours in Christian love, with a hope of soon meeting you in a better world than this.

STANLEY G. HILL.

If I understood all things in the world, and had not charity, what would that help me in the sight of God, who will judge me according to my deeds.

MEETINGS AT HARTFORD, CT.

A CAMP-MEETING PROPOSED.

Bro. Aaron Clapp writes:

"We continue to hold second advent meetings every evening, and have since last winter, and they are generally very interesting. We have now stated preaching on the Sabbath by our good brother L. C. Collins, who labored in western New York, last winter. We intend, if time continues, to hold a second advent camp meeting, within five or six miles of Hartford, commencing the second week in August.

"We hope we shall see many of our friends from abroad, and especially, some of the lecturers."

We hope the brethren at Hartford will not appoint their meeting till they know who can attend, and have assurance from one or more, that they will be present, (Providence permitting,) at the day they may designate.

EDITORIAL CANDOR.

The Hempstead Inquirer of June 24, says:

"MILLERISM.—Many of our editorial brethren are disposed to ridicule this doctrine and its propagators, although not one of them has endeavored to prove that it is not true. To us such a course appears wrong, and to evince an unchristian-like spirit. If ridiculing a doctrine proves its falsity, then none are true. Even the word of God itself has not been exempt from the shafts of ridicule.

"We are no advocate for this extraordinary belief, for we do not believe the end of the world is to come this year—yet we feel no disposition to bring opprobrium upon those who do.

"We admit that it is the most easy way, when the readers of a paper are supposed to desire to hear something upon a subject so exciting as Millerism, for one to merely say, 'it's all a delusion,' 'it's nothing but a humbug,' 'they are a set of fanatics,' and the ease with which this may be done, is the only apparent reason, in many cases, of its being done.

"That those who recently held a Camp Meeting near this village, were true and sincere Christians, we have good reason to believe. We do not doubt that an ardent desire to spread the truth was the object of their visit. They appeared to be well acquainted with the Scriptures, and urged their hearers to search for themselves, to see whether their doctrine was true or not. If then these men were Christians, and in the discharge of what they conceive to be their duty, are they the proper subjects for sarcasm and ridicule? Let those who indulge in such a spirit, remember that the great Author of the Christian Religion has said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

"We should be pleased to publish Mr. Miller's views, and the proofs which he thinks can be found in the Bible that the destruction of the world is to take place by the 21st of March next year. Those who desire to examine them, may find them in 'The Midnight Cry' of the 15th inst; many copies of which were gratuitously distributed at the conclusion of their meeting on Sunday last."

WE SEND BILLS

To our Subscribers, this week, for the first time. We wish each person to understand how the account stands with him on our books. As the volumes have successively expired, we have continued to send to many hundreds beyond the time for which they had paid, till necessity required us to make a general sweep of such names from the books. Each one, who receives a bill for a part of a volume, if he is unable or unwilling to pay, will please return the paper which contains it, with his name, and Post office, marked on it, and the account shall be cancelled.

But if such person chooses to renew his subscription, and will send a dollar, the whole of it shall be credited for future numbers, and the old account balanced.

If any prefer to receive the numbers which have been printed since their papers were stopped, we can supply them, at the usual rates.

Present subscribers are requested to remit for whatever time they may choose, and send definite orders whether the paper is to continue beyond the present volume. Postmasters will frank all such letters, whether containing money or not, if signed by themselves.

The reports which follow are made by business men,

who possess as they deserve, the full confidence of the community.

REPORTS OF THE COMMITTEE

APPOINTED ANNIVERSARY WEEK, TO EXAMINE THE FINANCIAL AFFAIRS OF THE ADVENT CAUSE.

The Committee appointed at the Second Advent Conference held in Boston anniversary week, commencing May 29th, to investigate and report concerning the financial affairs of the publication department of the advent cause, and the disposition made of the contributions for, and the avails of the same, present the following report.

We have attended to the duty assigned us, as far and fully as practicable under the circumstances, and we find that those connected with this department, have faithfully applied the donations made to the cause, and also a very large proportion of the profits of the works sold, for the advancement of the same, by sustaining our well known general operations.

We are fully satisfied that brother Himes considers the cause the Lord's and he only a steward, who must soon give an account of his stewardship, and that his determination is to be found faithful unto the end.

We find that the reports respecting this department, as a "speculation," which are so industriously circulated, are entirely without foundation. On the contrary, it appears he has devoted his earnings as freely as his energies, to the giving of the Midnight Cry, we feel that we can give the strongest assurance to those who may wish to aid the cause, that their wishes will be fully carried out in any assistance they can render it, and which is now greatly needed in continuing its operation. Why should the work cease? Ought we not to double our diligence as we see the end drawing near?

The following statement of the accounts as exhibited by the books, will suffice we think to justify the above.

Amount paid for general expenses since January, 1843, including balance paid to Committee on general expenses 1842.	\$781,50
Excess of expenses of the Great Tent, over and above the receipts 1842—3.	200,85
Excess of "Gratuitous Distribution," account kept by clerk over and above donations received.	\$1508,97
	2491,32

We find the concern in debt to the amount of only about \$800, to meet which, we find sufficient stock of books on hand, and a considerable amount trusted out, having been begun and carried on upon the principle of doing just as much and fast as the means would permit without resorting to credit.

THOMAS W. HASKINS,
EZEKIEL HALE, JR., } Com.
B. IRISH,

In pursuance of a vote passed at the Second Advent Conference, held in Boston anniversary week, commencing May 29th, 1843,

I have investigated the affairs of J. V. Himes, as connected with the office of the Midnight Cry, published in the city of New York, and would respectfully submit the following report.

I find that the books have been correctly kept, being in double entry, they readily exhibit the state and condition of the office. I am pleased to say that the affairs appear to have been judiciously managed, both in the editorial and business departments, the former, under the charge of brother N. Southard, the latter, under brother T. L. Tullock, and much good has been accomplished with the means had to operate on.

The office was established on the individual responsibility of brother J. V. Himes of Boston, on the 17th of November last past, and designed at that time, as only temporary, for the express purpose of expending only a few hundred dollars in the publication of a daily paper for a limited period, for the purpose of presenting the great truths of the scriptures on the doctrine of Christ's Second Coming, and disabusing the public mind in relation to the sentiments, the Adventists cherish, and arousing them if possible to a consideration of the momentous crisis which we believe so near. It has exceeded the most sanguine expectations of its friends, having been more extensive, and continued longer than was at first anticipated.

It appears from letters now numbered, and on file, that 2000 letters have been received from every section of the country, also from bills on file, that upwards of one million of second advent papers have been published and scattered far and wide.

To every Post Office in this country, publications have been gratuitously mailed, and to many, a considerable quantity. England, the Canadas and other countries have not been neglected. Clergymen have been liberally supplied, and great quantities have been furnished to individuals in different sections of the Union, for gratuitous circulation.

The office has received in cash \$8627,83, and business has been done to a much larger amount, the monies have been faithfully expended, and judiciously appropriated. The amount received and credited to donations is \$1863,41.

The amount of books, &c. gratuitously distributed, \$1005,48, and the Midnight Cry upwards of \$4000.

This has been accomplished by receipts as donations, profit or subscription, and sale of the papers and on books. The concern is, however, largely indebted to brother Himes for the use of stereotype plates furnished from Boston, and paid for there, (of which no account is made) which has enabled the concern to distribute thus profusely. I would further state that the office is unencumbered by debt, excepting an amount due J. V. Himes, Boston, on account, he having furnished from the depository there, most of the books received and sold. The amount of cash on hand is about \$100, which amount will be inadequate to meet the expenses weekly incurred, without an increase of receipts.

Also the concern has due it on account \$1000, a very small portion of which can be estimated as of any value.

The stock on hand is inconsiderable, and only valuable as sales can be made.

The Midnight Cry has now reached the sixteenth number of Vol. 4. When 26 are issued, the volume is completed, (if time continue.)

The question now presents itself, shall the paper (which has been such a valuable auxiliary in the cause of truth) be sustained, or shall it cease to be published.

If it is deemed practicable to continue the paper till the Lord comes, it will be incumbent on the dear brethren scattered abroad, to renew their subscription, increase its circulation, and also by voluntary contributions to sustain the enterprise.

The work is prosecuted on this principle, to do all that can be done with the means on hand, without involving the concern in debt. If little is received its circulation will of course be limited, if generously supported, its influence will be increased accordingly.

JOSEPH J. SANGER, Com.

New York City, June 27, 1843.

A SOLEMN APPEAL TO MINISTERS AND CHURCHES, ESPECIALLY TO THOSE OF THE BAPTIST DENOMINATION, RELATIVE TO THE SPEEDY COMING OF CHRIST.

BY J. B. COOK.

Acts 13: 40, 41. "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you."

This dreadful language was pressed from the heart of the apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inmost soul: consequently, he knew that however plausible their objections might be, however complaisant they might be to himself or the truth, they were, in heart, rebelling against heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. "Can any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet!" "Is not this the carpenter's son!" "Have any of the rulers or Pharisees believed on him!!" Surely we say that they were carnal—were destitute of living faith. They assumed that those who opposed them, must be wrong. Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the rulers of the synagogue,—"men of Israel, and those who feared God,"—the highest in reputation for piety and zeal. This is a point generally overlooked. Vs. 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation which gratified the carnal mind must be true. The Messiah must come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not yield, either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, "we would see a sign." They professed to desire sufficient light to see clearly, without questioning their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged willingness to believe the truth when seen: but Jesus penetrating their hearts, said, "Ye are they who justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men, is abomination in the sight of God." Luke 26: 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: "Beware therefore, lest that

come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed, and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they *could not* reject him when he should come; this would be, they thought, *impossible*. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David forever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with a Holy Spirit, will receive with child-like confidence, just what God has revealed, and just as it is revealed: but we are by nature so constituted, so depraved, that we never reject a glorified one, who comes in harmony with our views,—never receive a "*crucified one*," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse them for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that there are degrees of malignity in rebellion against heaven. Some stripes in the pictures of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not *seem* so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the apostle. It is in view of the judgment you are addressed. Under his eye who searches all hearts is this solemn appeal made, to all in the *ministry* or *communion* of the *Baptist church*—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of "all things spoken by the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus

was the Messiah. As to the apostle, the truth was stamped by the eternal Spirit on his soul. He believed, therefore he spoke.—"The love of Christ *constrained*" him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfilment and its harmony with God's wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus is the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him "to cry aloud and spare not." "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you." The great truth that lies on the surface of the Bible relating to Christ's second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the apostle's experience; in Luther's experience of the doctrine of justification by faith; in Roger Williams' experience of believers' baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for unto me, "who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear. During the care and distraction attending the sale of my furniture, I was disposed to omit writing you—but last night and this morning, the Holy Ghost (if I am not a stranger to his heavenly agency) has sweetly, yet with awful solemnity, chided me, till everything of a secular nature is left, as far as possible, in order to obey what seems to be the divine will. I dare not resist the plain word of God when set home by that Spirit which is to guide unto all truth. My message is the second appearing of Jesus. I expect this overwhelming event more than anything else. I look and long for it more than everything else. I make no calculation to labor or live but a short time. Yet I was never more resigned to God's blessed will to live or not. O, the glorious expectation of the "glorious appearing" of the great God and our Savior Jesus Christ!—how dare you disregard this fact, revealed with more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed

with all readiness of mind, more time would have been enjoyed to mature my views and prepare others, instrumentally, for that day. No period of my life has been reviewed with less complacency than the last autumn and winter. My progress was too slow—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. "Litch's Address to the Clergy" appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. "He that is first in his cause seemeth just, but his neighbor cometh and searcheth him." Beside personal conversation with one of the most learned in the ministry, Mr. Morris' work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain, that I am sure I might have understood it had I given it just that place among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned *first*. "Father forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course, this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was, that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "*the word*" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard for those for whom personal respect has ever been, and ever will be cherished. The fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one funeral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother Stoddard was to

come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting house for that purpose. His first lecture seemed severe. Many were offended; my best friend much so. I could not gainsay the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; *that was it*. Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict; all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire progress of conviction in my mind, there were antagonist principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The first step towards peace of mind consisted in the dissipation of my remaining scepticism,—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, *as it reads*. I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end" was allegorical, and how much literal.*

From this state of uncertainty, my mind was relieved gradually, by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophecies, which we are commanded to understand, Matt. 24: 15—and pronounced "blessed" in reading, Rev. 1: 3, are too obscure and enigmatical to be understood, then we need an *authorized* interpreter. The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will. To escape this alternative, I saw that God's word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the

* That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I don't know about Christ's personal appearing!" "What do you mean by his personal appearing?" On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, "I know nothing more of these portions of Scripture than your child;" yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

promised Spirit's aid, to read and understand the Bible according to the known laws of language, such as obtain in other books. When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2dly. As to our Lord's personal appearing. He solemnly averred to the high priest, "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. 26: 64. "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50. "He was taken up, and a cloud received him out of their sight." Acts 1: 11. Two shining intelligences affirmed that this *same* Jesus which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven. Here we have a threefold assurance that Jesus shall come *personally*. The assurance is made doubly sure, by being connected with his personal, visible ascension. "The Lord *himself* shall descend from heaven." "When he shall appear we shall be like him, for we shall *see* him as he is." "Behold, he cometh with clouds, and every *eye shall see him*." Here we have the most explicit, most solemn declarations that "the appearing" shall be personal and visible. This harmonizes with the ancient prophets. One exclaims exultingly, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall *see* for myself, and *mine eyes shall behold*, and not another." Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that "the coming of the Son of man," spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall "appear the second time, without sin unto salvation." The circumstances which are described as attending this dread event, can never occur except at the resurrection and the judgment. Job cannot see him "with his eyes" till he comes up in the resurrection. The beloved disciple cannot "*see him as he is, and be like him*," till he comes up in the resurrection. All the kindreds of the earth will not "*wail* because of him," till the opening scenes of "the day of God." It is, then, settled beyond all cavil, (but that of the infidel,) that Christ's next appearing will be "the second time," to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the "coming" that is the subject of the leading prophecies on this subject—they are not "the appearing" on which the eye of faith rested with such heavenly rapture. Rom. 8: 23. 2 Tim. 4: 8. Heb. 9: 28. If the Redeemer's coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a *second* coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in *one* coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. "*Even so, amen*."

3. The next step was to ascertain what events are, in the Scriptures, identified with "the coming of the Son of man." 1 Cor. 15. "In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ's *at his coming*." 1 Thess. 4: 14. "For if we believe that Jesus

died and rose again, even so them also which sleep in Jesus will God *bring with him*. For the Lord *himself* shall descend. Then we which are alive and remain, shall be (changed, 1 Cor. 15: 51,) caught up together with them in the clouds, to meet the Lord in the air." The resurrection of the righteous dead, the changing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; 2 Thess. 2: 8; the body of the beast given to the burning flame; Dan. 7: 11; and the devil bound and shut up in the bottomless pit; Rev. 20: 2; the wicked will be slain; Jer. 25: 31—33; the world burned; 2 Pet. 3: 7, 10; the new heavens formed, and the righteous will begin their reign with their glorified Redeemer.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "*the day of the Lord*" is distant from us, as it was from the apostles, proves how destitute the Christian church is of faith. This truth was fastened in my soul "as a nail in a sure place," that the "*glorious appearing*" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "*faith*" overcame "*the world*," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. *The coming one*,—the coming judgment, echoed down the shores of time, till faith yielded to sense. When the abominations of earth were mingled with the purities of heaven,—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage or strength to declare that God was reserving "this world unto fire against the day of judgment and perdition of ungodly men."

It is not for want of evidence, but of a living faith, that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God *near*; surely the same faith in "*the last age*" will not put that day distant. This is so evident, that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the "Lord delayeth his coming," and have pleasure in them that do. It is a dreadful token that the words of Jesus will be soon fulfilled, "When the Son of man cometh shall he find faith on the earth?" My brethren, how dare you aid in producing this unbelief? How can you create the tokens of your own perdition? You surely have read, "He that believeth not shall be *damned*." You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near. Beware, lest, in your unbelief, *you only behold to perish*.

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years,—how much longer, I did not know, because no one seemed to know when it was to begin. When this was taken from me,

it brought "the mountain of the Lord's house," as it were, a thousand miles nearer—*right at hand!* I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church, and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfilment, was to me overwhelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask "the heathen" for his "inheritance,"—but what will he do with them? "He will dash them in pieces like a potter's vessel."—Just so my poor earthly millennium was shivered. It may be in Isa. 2: 20,—they shall cast their "idols—to the moles and to the bats"—for what purpose? Surely, to come like the blessed Mary to Jesus' feet; but let us read the next verse: "To go into the clefts of the rocks,—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth." Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: "*Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?*" Yet the temporal millennium has some countenance. Does not the prophet say that "they shall not hurt or destroy in all my holy mountain, saith the Lord?" Yes, but this cannot be true of any state where death and the devil are. Where *they* are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth: Isa. 65: 17, 25. This we learn from an inspired apostle, is after the burning of this world: 2 Pet. 3: 12, 13. Now do, dying reader, "*search the Scriptures*" sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord's prayer, Matt. 6: 9—14. Temptation is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples' inquiry relating to the end of the world, and the signs of Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation, and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible.) but as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inqui-

ry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become prosperous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that they are "*not of the world,*" and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, John 17, he told his disciples that "in the world" they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John 14: 3, 27.

The apostle Paul was doubtless misunderstood, in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. 2: 1—8. Please read with care what precedes this great event. The taking away of that which hindered the rise of Antichrist—the revelation of that "man of sin," and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet, Dan. 7: 21, 22. This power "made war with the saints and prevailed against them, till the Ancient of days came—and the time came that the saints possessed the kingdom." If the Papacy and the Prince of evil "*prevail*" till the Judgment—the coming of Christ, then it follows, of course, that the church cannot "*prevail*" a thousand years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest." It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to "know the Lord." Let no one therefore dream of a fulfilment of this prediction, till a new and heavenly state shall dawn; then alone shall all "know the Lord" without being taught. Teaching the knowledge of the Lord will not be necessary then, because all who are "counted worthy to obtain that world and the resurrection from the dead" shall know him without being taught.

There is a millennium revealed. It will be after the Lord shall have come, raised the righteous, destroyed the man of sin, bound the devil, burned the earth, and made it new. "They shall live and reign with Christ a thousand years." Rev. 5: 10. 20: 4—6. They shall all be "blessed and holy"—having part in "*the first resurrection.*" Then they shall all "know the Lord,"—God's people will be "all righteous." Amen! There will be nothing to hurt or destroy in all God's holy mountain. Amen! and Amen! Still a doubt may linger in some humble inquirer, as to Satan's being loosed—Gog and Magog, who come up on "the breadth of the earth." To avoid confusion, read this with care, and you may see that neither Satan nor Gog and Magog, are said to "hurt or destroy," or even enter, "the beloved city—the camp of the saints." No one that has part in "the first resurrection" is either tempted or touched. This Gog and Magog are the enemies of God "without." Rev. 22: 14, 15. They are proclaimed blessed who enter in through the gates into the city; "for *without* are dogs,

and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." These dupes of the devil are again duped to make an attempt on the "blessed and holy" within the eternal city—the heavenly Jerusalem. The attempt fails, because God makes this the occasion to engulf them forever in hell. This is the second death. If we follow the plain word of God, we may know that Gog and Magog are not from among "the blessed and holy." They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." At the close of "the day of God," at the resurrection of the "unjust," when these "children of the wicked one" shall come up, it may be from the dross which has been purged away from the earth by the conflagration, they will be victims of his devices once more. But all they do is to develop their enmity to God and his redeemed, which will furnish a righteous occasion for their eternal damnation. I can easily conceive, that, as the dross is purged away by fire from precious metals, leaving the centre and substance of it pure, so the dross of this world may, in the final fires, fall off by the rapid revolution of the earth on its axis, and form something like "the breadth," the "without," whence "the unjust" may have their resurrection,—be marshalled by Satan, and finally doomed to the second death. Why may not the dross, the lighter portions of this world, with the dust of the wicked, be thrown off. (O, my God, how my poor soul bleeds for sinners, when I see their doom!) Why may there not be formed, from well-known natural causes, something like the ring of Saturn? One thing is certain, from the plain, unambiguous language of Scripture,—on this alone do I positively rely,—the wicked are "without." "Gog and Magog come up on the breadth." Then let us never again imagine that these foes are apostates from religion towards the close of the millennium. *None live*, so far as we are informed by the Bible, during that blissful period, but the "blessed and holy," none but those who have part in "the first resurrection." It is written, "*the rest of the dead lived not again*" till the thousand years were finished. They have no resurrection for a thousand years after the righteous. No proposition need be stated more plainly. It is then proved positively that Gog and Magog are nothing but the wicked raised from the dead, who, with the devil, come up by God's permission to final execution.

6. After the millennium was seen to be subsequent to the Saviour's coming, the *restoration of the Jews*, in my mind, stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed "all nations" should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who "the seed" is Gal. 3: 16. Had the promise been understood, as it is plainly stated, Rom. 4: 13, 17, I need not have been in doubt, for "the promise that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith; for if they which are of the *law be heirs, faith is made void, and the promise of none effect.*" You see the plain teaching of God was overlooked. The term "seed" was applied to the carnal Jews, instead of Christ. The carnal Jews restored, were to be made a blessing to the world; "they which are of the law" were

by me esteemed "heirs," on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, "faith is made void, and the promise of none effect."

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except they come within its provisions,—except they believe. The middle wall of partition between Jew and Gentile is broken down, so that the gospel knows no man "after the flesh." To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. 4: 21—31, the apostle names but "the two covenants," the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out,—the other was by promise free and heir to the Jerusalem above. Now we may take "the curse" from those who are "under the law," and transfer it to the "children of promise," with the same propriety that we may take the promise from believers, and transfer it to those who are under the law; but we cannot do either. We must not mar "His work" which is perfect. We dare not "lay anything to the charge of God's elect," seeing it is he who justifieth them on the principle of the new covenant,— "by grace through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than to a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead! Rom. 11: 15. This I had supposed to be in harmony with the promise to Abraham, that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles, and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the Bible. Read it with care,— "What shall the receiving of them be but life from the dead?"—*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing "but life from the dead," nothing but a resurrection.

This is confirmed by what is said, (5: 25,) "that blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in." Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent expectation; but, instead of this, it is said that blindness is happened to Israel *till* the fulness of the Gentiles be come in,—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then "all Israel shall be saved,"—all God's Israel,—all believers will have final, eternal salvation. They shall come out of their graves, Ezek. 37: 12, or be changed at the last trump. 1 Cor. 15: 51. This is the simple language of the apostle; their reception is "*life from the dead*," or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to *destruction*, as a means for converting the world. Deut. 28: 61; Isa. 65: 9, 15.

The apostle defines the Jew, Rom. 2: 27, 29. "He is a Jew who is one inwardly, and circumcision is of the heart." "They are not all Israel who are descended from Israel; the

children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. 9: 6, 8. Ye are all the children of God by faith in Christ; Christ is "*the seed*" to whom the promise is made. Gal. 3. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written,— "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29. Believers constitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "*his at his coming*." Them "God will bring with him." 1 Thess. 4: 14. Now as these are the children of promise, who are counted for the seed,—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently under its *curse*, not under the promise of the new covenant. "Wrath came upon them to the uttermost;" not the promise to national restoration. Deut. 28: 44; Rom. 11: 9, 10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction,—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "*yea*;" so that every honest inquirer, who will follow the word and Spirit of God, may come directly out into light. No one need be in doubt as to who the *real* Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware.

When this Judaistic notion of a national restoration was dissipated, there was nothing in prophecy, which, to my mind, would delay the Saviour's coming. The next step was to ascertain,

7. The time. After having read, reflected, and prayed for weeks to know what God has revealed on this point, my mind was relieved, as is often the case with an anxious inquirer. The different positions of prophecy that seemed isolated and somewhat confused, were arranged in my mind in the most perfect order, and sweetly impressed on my heart. As thousands of young converts have felt, when emerging from darkness into the light, so I felt when I leaped up and said, the second advent is as

plainly revealed as was the first. It is revealed in connection with the first, in the very place where we might most naturally expect to find it. The more frequently my mind reviews the ground it then traversed, the more clear and satisfactory does the conclusion seem that the second appearing of Jesus is just at hand—this very year. Acts 3: 21, 22. All the prophets have foretold it. Then the prophet Daniel has. If he has foretold it, it must be in chapter 8: 13, 14, for in this place we have the longest period named in his scheme of prophecy. It must be foretold here, because this prophecy reaches "to the end." It is the time appointed when shall be "*the end*," vs. 17—19. The inquiry was, "How long shall be the vision?" &c. In reply it was said, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." The cleansing of the sanctuary was explained by Jesus, Matt. 13: 40, 41, "In the end of this world he will gather out of *his kingdom* all things that offend," &c.

In 2 Thess. 1—8, we have the prophecy of the Man of Sin, who has his origin in a "falling away" from the purity of the gospel. He has his seat in "the temple" or sanctuary of God, which of course cannot be cleansed till he be destroyed by Christ, "at his coming." Here we have the sanctuary cleansed. Paul's prophecy is the perfect counterpart of Daniel's, chap. 7: 21, 22. The little horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints, and the time came that the saints possessed the kingdom. The coming of the Ancient of Days to judge this wicked power, answers to the destruction of the Man of Sin by the brightness of Christ's coming. The treading down of "the sanctuary and the host" during two thousand three hundred days, looks just like the prevailing of the little horn, "till the Ancient of Days came." Here there is no need for imagination,—nothing but a plain comparison of plain prophecy. Jesus says that he will purify his *kingdom* "in the end of the world." Paul says of the Man of Sin, sitting in the temple of God, whom the Lord will "destroy with the brightness of his coming." Does not this harmonize with the prophet, who gives the length of the vision, and "the time appointed" when (shall be) "*the end*?"

Though the vision extends to the cleansing of the sanctuary, to the end, (8: 17,) to the coming of the Ancient of Days, and the judgment, (7: 22,) yet there is no date; and without a date, the two thousand three hundred days is no revelation of the time. The prophet avers that "none understood it." 8: 27. No one could understand without a date. After this beloved prophet had prayed with special reference to the subject of the eighth chapter,—the sanctuary,—the holy mountain of God, Gabriel was again commissioned, in answer to his entreaty, to explain "*the vision*." Gabriel, who was "seen in the vision," was he who was named, chapter 8: 16. He is not named in chapter ninth, nor is there any vision here recorded. The necessary conclusion is, (if we confine our minds to the prophecy,) that Gabriel explains further "the vision" of the eighth,—the vision of two thousand three hundred days, which, being without a date, could not be understood. Therefore, he says, "*Understand* the matter and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." ver. 24. Then he gives it a date. "Know, therefore, and understand,

that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times" ver. 25. From this date there were seventy times seven years, till Christ's crucifixion; therefore, we learn the nature of the days as well as the period whence to reckon them. The two thousand three hundred days are unquestionably periods of the same length with the seventy times seven. Had they been days of twenty-four hours each, the sanctuary would have been cleansed long since. Whereas, it is not yet cleansed, nor will it be, as we learn from the New Testament, till the end of the world. The seventy weeks are "cut off," or, as Dr. Gill has it, "cut out." They must be cut off or cut out from something, and they cannot be cut off without leaving a remainder. The vision including the two thousand three hundred days is the subject of explanation. Gabriel said, "understand the vision;" therefore, the seventy weeks, unless we travel out of the record, must be cut off from the two thousand three hundred days. There is nothing else from which to cut them. If so, the conclusion is irresistible that as the seventy weeks ended near the crucifixion or ascension, the remainder will end this year. Thus $70 \times 7 = 490 - 2300 = 1810$. 1810 added to A. D. 33, makes 1843. The date is from God—the lengths of the periods are of God—their number is of God. The God of truth teaches us by Gabriel that they reach to "the end,"—"the last end of the indignation;" therefore I believe with all my heart. The obscurity is probably no greater than in any other portion of prophecy. The second advent is as plainly noted in "the scriptures of truth," as was the first. We know that the Jews, however plausible might have been their objections to believing in Jesus as their Messiah, sinned grievously in rejecting him. We learn the degree of their sin by the dreadfulness of their doom. But they had not a tenth part of the light which we enjoy to enkindle faith. How sinful, then, must we be, who reject "the coming One,"—put off the cleansing of the sanctuary,—perpetuate the prevalence of "that wicked one," and delay the church's triumph in the Redeemer's glory for a thousand years. Beware! O beware, lest in your unbelief you only behold and wonder and perish. You, my brethren, who disbelieve, do not think more of yourselves, nor are you more esteemed by your fellow-men than were the rulers of the synagogue, whom Paul addressed. Paul was as lightly esteemed by them as any second advent brother is by you. My appeal is to the Searcher of hearts, that I do not in heart despise or denounce my brethren. No, no; I have been in the dark too long. But I am bound with you to meet "the coming One," and I dare not forbear to speak plainly, though at the hazard of your displeasure. We shall all find, very soon, that the displeasure of our fellow-creatures is naught to be dreaded. We can all afford to lose the approbation of man; but who can, in view of the opening judgment, hazard the approbation of his conscience or his God!

When the passages above quoted, were brought into order in my mind, what could I do but believe that the event here predicted, would in all probability occur this year.* It is true, that the stupendous nature of the event overwhelmed me,—well nigh crushed me; but there is no more difficulty in believing that this

* I see nothing on which to predicate a doubt, except it be that the interpretation is human; but this occasion for doubt, applies with as much force to every other interpretation.

is the year, than any one future, except that it crosses our natural feelings, breaks in upon our projects, or excites the opposing spirit of evil. As for me, I have not for years wanted to form any projects or cherish any feelings, but such as please God. Therefore, if we believe in any time, it is clear that it should be the time he has fixed. We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, every thing relating to this world seemed at stake. To admit the truth, was probably to forfeit the friendship of those whom I had most highly esteemed. Every thing of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth was never admitted with a more complete survey of consequences. I did not see any thing with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition, my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. God, our Saviour, had my whole heart; so sweetly, and yet so powerfully, did he draw my soul after him, that it sensibly affected and exhausted my body. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an *hundred fold more*." My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seems as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire: their doom is seen to be so dreadful and so near, that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable: but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God—how you can be safe, when the announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves—how can our common Judge forgive you, when you fulfil the character of the

unfaithful servant, and turn to smite your fellow servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers have more at stake than other men—their salary, reputation, comfort, and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes, as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

It would have gratified my own feelings to have stated what appears plainly revealed concerning the 1335 days. Dan. 12: 12. These begin from the event named ver. 11; also 2 Thess. 2: 7. Pagan Rome, that hindered the development of Antichrist, yielded to the influence of Christianity, so that their daily worship was taken away A. D. 508; add to 508+1335, and you have 1843. Paganism gave way and Papacy came up thirty years after.

It was my desire to have referred to the time named in connection with the sounding of the trumpets. The time is not given for the first four, but it is given for the fifth and sixth, probably to indicate to us the approaching judgment. The events named under the sixth trumpet, ended 1840. It is said that the second wo is past; behold, the third wo cometh quickly.—Rev. 11: 14. This does not designate the year, but, taken in connection with the definite periods, it is, to my mind, most impressive. The third wo is the last; the seventh trumpet is the last; when it "begins to sound, the mystery of God shall be finished."—Rev. 10: 7. In view of this fact, who can be indifferent? O Lord, awake the watchmen!

The signs of the coming of the Son of man are by the wicked scoffed at. Judging from what I know, many ministers and professors join in these scoffs. The majority do not scoff, but still very many seem to "take pleasure in them that do." If my feeble testimony can be received, let me say that if the signs have not been

given, they need never be expected. The objections now made against the evidence from the signs, would be urged with more plausibility and more effect, if they should be repeated.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as brother Brown's, and she was brought by nothing but the word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard of; her whole soul was quickened, and she was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose, and perish. It is true that there were miraculous powers attending Paul; but observe that is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature—as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." All ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have: they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

If any desire, as one did, that there should be, beside these spiritual influences, miracles and signs, to convince them of the truth of the second

advent, let me assure you that the "miracles and signs" are furnished.—Where? Just where we might expect to find them; where they should be, in order to confirm the revelation of God on this subject. These proofs that the doctrine of "the glorious appearing" is of God, are not wanting. They are as abundant to prove this as to prove the Messiahship of Jesus, or any other truth; so that now we want nothing but the Spirit to aid our infirmities, and dispose us to believe that word, which is confirmed by both "signs and miracles," that Christ will come when the signs he himself has foretold have been witnessed, and the prophetic periods terminated. It was faith that was wanting in the rulers of the synagogue, not signs; so it is faith in the more sure word of prophecy that is now wanting. It is painful to see how many make this want of faith, which is itself a striking fulfilment of Scripture, an objection. Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world, co-operate to create that token. Surely, I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to be ready, to wait for, look for, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. 1: 8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The last clause, literally rendered, may read *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come, when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, Luke 19: 11—13—"He spake a parable to them, because they thought the kingdom should immediately appear." The disciples were expecting the kingdom, Acts 16. It shall be set up at his appearing, 2 Tim. 4: 1; and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. 15: 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware, how you omit to preach the coming of Jesus. By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of opening judgment, repent, be baptised and believe in Jesus, *The coming One*. Amen!

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust on any worldly thing.—*a Kempis*.

IMPORTANCE AND INFLUENCE OF THE SECOND ADVENT FAITH.

The writer of the following, is the Methodist Episcopal clergyman at Harrisburgh, Pa. It is addressed to a female member of the M. E. Church, in Paterson, N. J., where he had been stationed two years.

"My Dear Sister,—Your truly acceptable letter, afforded me a good degree of satisfaction, inasmuch as it clearly evinced that not only you, but four or five of your class leaders, and a number of our dear friends, and not a few who are ardently attached to me in Paterson, are occupied as they should be, in contemplating the near approach of our adorable Lord. You also informed me that your dear pastor is desirous to know my sentiments on this momentous subject.

"I have unhesitatingly, and boldly proclaimed the coming and kingdom of Christ, in all the charges I have supplied for several years past, when, for aught I knew, I was the only minister in the place that thus preached. As to the effect of conversing and preaching on this subject, I have been favored to see such an influence as evinced most clearly that Jehovah sanctioned the effort, honored the speaker, and blessed the hearer. Believe me, my dear sister, that the effect produced was not like the morning cloud, and early dew. No, truly, months afterward, the increased spirituality, improved devotion, advancing holiness, and corresponding happiness of those who were affected, proved indubitably that they grew in grace and the knowledge of our Lord Jesus Christ. When I have preached expressly on this subject,—which I have often—the congregations were unusually interested, and in every instance wished to hear more anon of the same matter. Indeed, I have seen a vast assembly convulsed—believers enraptured, and careless sinners pale, trembling, and astounded. One difficulty I will name: viz., when persons, religious or irreligious, become interested in this matter, they are exceedingly prone to endeavor to grasp the whole subject at once, and with undue haste, to seek to know in an hour, what will require months of serious inquiry. In this place, the capital of Pennsylvania, my most devoted members are those who attend the midnight cry: 'Behold, the bridegroom cometh.' Here, all my books on the millennium have been in constant requisition, and many feel that they could cheerfully spend the midnight hour in conversing or thinking on this theme. Many and many a night I have been poring over my Bible, with this absorbing inquiry, when and how will the Lord appear, and what will be the signs of his coming, the circumstances preceding, attending and succeeding? And now, my sister, allow me to say, respecting myself, that, looking for, and hasting to the coming of the Lord, has a most hallowing and exhilarating influence on my mind and heart, my sentiments and passions, my principles and conduct, and by a careful perusal of the New Testament, you will find that this especially sanctified, sustained, and comforted the Apostles, their successors, and all the apostolic Churches. How much more then, now that ages have passed away, should the expecting Church look for the coming of the Lord? You were right in informing our friends that in your opinion, I did not agree with Messrs Litch and Miller, yet in the leading truths their sentiments are scriptural."

WESTERN NEW YORK.

Dear Bro. Southard,—Allow me to acknowledge through your paper, the goodness of God during my labors in the Western part of this State. After spending one day and evening with our dear friends in Albany, at the "house of prayer," I hastened on to Jamestown, Chautauque Co. Here I met with my old friend and class-mate, Elder A. Chapin, pastor of the Baptist Church in that place—a brother dearly beloved, and highly esteemed. He is full in the faith of the advent night, and is warning the people to be hourly prepared for the event. Having spent a week there in lecturing, we started with horse and carriage for Westfield,—22 miles—to attend a ministerial conference. The day there was profitable to us all. Several of the brethren present, expressed their faith in the near approach of our Lord. Though all were not decided on the time, yet all seemed interested in the "blessed hope." I preached in the evening to a large and attentive audience. In the morning brethren Wilson, Chapin, and Swain proceeded with me to North East, Pa., to attend a Second Advent Conference; arrangements having been previously made by Elder Wilson, an old and faithful missionary in that region. The people flocked

to hear, and many are rejoicing in the hope of being so soon in the company of the patriarchs, apostles and the Lamb. I lectured once at North East Village, after the Conference closed—also at Quincy, and Salem—and on my return, at the tent meeting at Rochester. The Lord has been with me, and he has "promised to be with us to the end." The people in the country are anxious to hear on the subject of our Savior's approach. In the midst of opposition and unbelief, there are many who love the appearing of the Lord. They are looking for his approach. To all the friends who so kindly entertained me I would say, may grace, mercy, and peace abide.

Yours truly, N. HERVEY.

New York, July 8, 1843.

LETTER FROM MARYLAND.

PRINCESS ANNE, SOMERSET CO.,
July 6th, 1843.

Dear Bro. Himes,—I take the liberty of writing you a few lines, although I am a stranger to you. I was born in 1800, in Europe, in a Roman Catholic country, one of the ten horns of the beast (Portugal.) I emigrated to North America, and settled at Baltimore just before the last war. I continued a Catholic until about 1818, at which time I was converted to the doctrine of Methodism; but recently I have embraced Miller's false prophecy, (sneeringly so called,) but to me, it is and has proved to be a soul-reviving and heart-cheering doctrine. When I first heard of Millerism, I was full of prejudice, and was among the scoffers; until, accidentally, one of the daily Midnight Cries fell in my way. I took it up to read with the avowed purpose of ridiculing its contents. I had not read half of it before my prejudice began to shake, and I continued to read on until I read the whole. I formed a resolution that I would say no more against Millerism until I was satisfied in my own mind whether it was true or false.—This was about the last of December, 1842. The next day I tried to get more papers to read, but could find none; and as I had seen, in the paper that I read, proposals to print the Midnight Cry weekly, and as I was anxious to be satisfied in my own mind, I got my next neighbor to join me, and sent for the Cry. You may suppose I awaited the arrival of it with interest. I received five nos. at once. I commenced with the first, took my Bible, read slowly and carefully; and referred to holy writ. I was engaged in this way, day and night, for better than a week, without attending to any thing else. The result was, the more I read the more I wanted to read: my prejudice gave way; I began to believe, but was somewhat backward in coming out.—I began to advocate the doctrine on all proper occasions (as I thought,) openly and fearlessly. I thought that others would be brought to believe with me, by the same means. I began to lend my papers to one and another, but my expectations were not realized.—However, I have not been discouraged, although I have to contend with my own brethren, and sinners too. I have tried to get subscribers to the Cry, but from the number that came to this post office, (five,) you may judge my success.

The object of my writing to you at this time is, to see if you can contrive by some means to send some of the brethren this way to lecture on the fulfilment of the prophecies, and the second advent in 1843. If any will come, they may expect to find opposition: but I know of some in this village, and the next, a few miles off, that will gladly receive them and accommodate them.

I remain your friend and brother in the Lord,
JOHN V. PINTO.

CAMP MEETING NEAR MIDDLETOWN, PA.

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

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

farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

SECOND ADVENT GROVE MEETING.

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

LETTERS RECEIVED DURING THE WEEK ENDING JULY 11.

POSTMASTERS.—Brimmersville, N. Y., 37½ cts.; Ea. Greenwich, R. I.; St. Albans, Ill.; Bristol, Conn.; Copenhagen, N. Y.; New Castle, Ky.; Freetown Corner, N. Y.; Royalton, Vt.; Wales, Mass.; McLain's Mills, Me., each \$1. Hillsboro', O.; Bethel, O., each \$2. Pittsburgh, Pa., \$5. Middlebury, O.; Allenton, Ala.; Norfolk, Va.; Rensselaerville, N. Y.; Ea. Hamilton, N. Y.; Cutchogue, L. I.; Fort Decatur, Ala.; Kennebeck-Port, Me.; Hagerstown, Md., (distribute the numbers not taken;) Bennington, Vt.; Bath, N. H.; Fruit Hill, R. I.; Melvin Village, N. H., (A. Walker's paper has been sent;) Harrisburg, N. Y.

INDIVIDUALS.—Aaron Clapp, \$2. James Wise and James Marsh, each \$2. A subscriber, Cleveland, O.; R. E. Ladd; Homer Caswell, each \$5. Wm. Rogers, \$10. L. Caldwell, Wm. S. Taylor, C. Merchant, Lewis Hurd, Dyer Austin, John V. Pinto, L. D. Fleming, E. C. Galusha, and Stanley G. Hill.

For the Midnight Cry.

"BEHOLD HE COMETH WITH CLOUDS."

REV. 1: 7.

Behold—behold, he cometh
To set the captives free;
The morning light appeareth,
The dawn of jubilee,
When all God's chosen people
Shall each their tribute bring,
And hail him Prince of Zion,
Their everlasting King.

Behold—behold, he cometh,
But not as when to earth
He came to be a sufferer,
In mean and humble birth;
When nought but Beth'hem's manger
A birthplace could afford
To him who seemed a stranger,
But was our common Lord.

Oh, no; his second coming
Shall other thoughts inspire;
Our God shall come in grandeur
To set the world on fire,
And gather home his people
To reign with him above,
Forever in his presence,
The objects of his love.

Now, with the clouds of heaven,
Our God shall soon appear;
The day of our redemption,
We feel is drawing near—
The day of our rejoicing
When all thy saints get home;
Oh, hear us, Lord, we pray thee,
And let thy kingdom come.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cts.
3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent. 18 3-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John. 12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The present Crisis, by Rev. John Hooper of England. 10 cts.

9. Miller on the cleansing of the sanctuary. 6 cts.
10. Letter to every body, by an English author, "Behold I come quickly." 6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not yet." 10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch. 10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ. 18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts. " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. 12 1-2 cts.
24. Israel and the Holy Land.—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by 'S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12 1-2 cts.
27. Synopsis of Miller's Views. 6 1-4 cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18 3-4 cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12 1-2 cts.
31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12 1-2 cts.
33. Bible Examiner, by George Storrs. 18 3-4 cts.
34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches,—especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18 3-4. Review of Dr. Pond, by A. Hale. 12 1-2 cts.
- Review of Morris' 'Modern Chiliasm,' by S. Bliss. 20 cts.
- Bible Student's Manual. 31 1-4 cts.
- Review of Rev. O. E. Daggett's Sermon, by S. Bliss. 12 1-2 cts.
- A Letter to Rev. L. F. Dimmick, by J. S. W. 10 cts.
- Exposition of Zechariah 14, by S. Bliss. 4 cts.
- Review of Mr. Roberts' Sermon, by L. D. Fleming. 3 cts.
- Report of the General Conference held in Boston, Oct., 1840. 25 cts.
- Report of ditto, held in Lowell, June, 1841. 25 cts.
- Skinner's Synopsis. 15 cts.
- Scripture References, by H. Jones. 6 1-4 cts.
- Modern Phenomena of the Heavens, by H. Jones. 12 1-2 cts.
- Miller's Works bound, 3 vols. for \$1 50.
- Miller's Life and Views. 50 cts.
- Miller's Lectures. 50 cts.
- Spaulding's Lectures. 50 cts.
- Prophetic Expositions, by J. Litch, bound, 2 vols. 80 cts.
- Millennial Harp and Musings, bound. 37 1-2 cts.
- Millennial Messenger, bound, 20 cts.
- Second Advent Hymns, 6 1-4 cts.
- Prophecies Examined, by N. Hervey, bound, 37 1-2 cts.
- Second Advent Tracts, 12 numbers, 37 1-2 cts.
- Bibles, Charts, Tracts for distribution, &c. &c.

This Library will be enlarged from time to time, by the addition of new works.

DEPOTS OF SECOND ADVENT BOOKS.

- 9 Spruce-street, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany. G. S. Miles.