

THE MIDNIGHT CRY!

VOL. VI.—No. 12.

NEW-YORK, THURSDAY, APRIL 4, 1844

WHOLE No. 117.

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. SQUITHARD, Editor.

THE MIDNIGHT CRY,

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

“What I say unto you I say unto all, Watch.”

LECTURES

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

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

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

MEETINGS at BROOKLYN, in the “House of Prayer,” in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

Bro. Litch was in the city on Friday last, and lectured at St. Luke's Building. He left the following morning for Philadelphia.

Brethren I. E. Jones, H. V. Teall, H. Jones, H. Heyes, and B. T. Young, lectured in this city on Sunday last, Bro. Whiting was prevented by indisposition.

Bro. Teall left on Monday morning for Philadelphia, and is to succeed Bro. Storrs at Julianna street church.

Bro. Israel E. Jones remains in the city, lecturing to great acceptance. Bro. S. S. Snow is expected at Franklin Hall next Sabbath.

Bro. Storrs has returned from Philadelphia, and will leave in a few days for Portsmouth, N. H.

Bro. Matthias returned to Albany on Friday last.

BOSTON.—Things are prosperous at the Tabernacle. Meetings are full, and as interesting as at any former time. Brethren and Sisters are unshaken in faith, believing that the Saviour is at the door.

LOWELL.—The cause in this city is in a happy and prosperous state. The recent conference was well attended, and the interest on the advent among saints and sinners, is unabated. Bro. Cole is laboring there with all faithfulness, and good success.

THE VOICE OF ELLIJAH, Montreal, last number, contains several letters from friends in England, giving an interesting account of the progress of the cause in that country.

We learn from a letter received from Cincinnati, O., that Bro. Cook has left for St. Louis, Mo., and that Bro. Chittenden designs returning east.

ST. LOUIS, MO.—Bro. J. G. Smith writes, March 27: “There are many here who believe the Lord is near. Meetings are held three times a week.”

PROSPECT RIDGE, ALA.—We have received an interesting letter from Bro. Murfee, dated March 18. Are glad to hear that second advent publications have been such a blessing to himself and family.

THE VERNAL EQUINOX.

This was the latest time of which Mr. Miller has written, as the time unto which the prophetic periods might continue. In his dates, for the events, from which he has reckoned the various prophetic periods, he has followed the most approved and standard chronologers. Those chronologers have never yet been shown to be in error respecting those dates; and reckoning from thence the prophetic periods as we understand them, cannot be shown to extend beyond about A. D. 1843, the Jewish year. Mr. Miller always gave it as his opinion, in the early part of his labors, and in his printed lectures, that the advent would be about A. D. 1843. As time progressed, and those who endeavored to invalidate the evidences of the Advent, failed in their efforts, he spoke more positively of the year 1843; and after its commencement, he gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. Mr. Miller has no other time for the termination of those periods than about the Jewish year A. D. 1843; nor can he have until those dates from which he has reckoned are shown to be erroneous. He therefore still rests on the same calculations, unless some error shall be shown, to wait and watch, while the Bridegroom shall tarry; which will be so long as the computation of time may have varied from an exact reckoning, which we have no evidence will delay it any length of time.

Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by. To this we have no objection; for we have no desire to extend the time, as others have predicted we should do. We have no desire to avoid or defer the crisis; and we freely say to all men that we expected our Saviour, before the present time would have been revealed. Our faith in the present nearness of the consummation was never greater than now: and we still look for the Saviour this Jewish year.

J. V. H.

BRO. DAVID YOUNG, writing from Hartford, Ill., March 16th, says, “I have been preaching the Second Advent doctrine for the last four years. If I am a ‘Milerite,’ the Bible made me one, for I embraced many particulars in the theory before I knew Mr. Miller was in being. I commence a course of lectures in this place next week.”

BRO. I. R. GATES.—We have received a letter from this devoted brother. He says, “As time advances, I grow happier and stronger in the faith of the Lord's soon coming.” He has been laboring in Ithica, N. Y., for two weeks. The brethren there have recently fitted up a place of worship, which is known as “The House of Prayer.” On the last evening he lectured, about fifty came forward for prayers, and a number found peace in believing.

BRO. J. B. MITCHELL, who has been travelling with him for the last eight months, delivered a course of lectures at Mecklenburg, with good success. Bro. G. left on the 20th of March for Newfield, in company with Bro. Mitchell, and commenced lecturing at the Baptist House, in that place to large congregations. Elder Sears, the pastor, is quite impressed with the truth of the Lord's soon coming.

ELDER ELON GALUSHA'S ADDRESS.

“TO ALL WHO LOVE OUR LORD JESUS CHRIST
IN SINCERITY.”

Beloved Brethren,—Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing with a rail-road speed, on the track of time, to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort. Hence, in years gone by, I have frequently expressed, in my public discourses, a conviction that at no distant period the world's history would be completed. Although I had previously read some of Bro. Miller's lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects and other duties so engrossed my attention that I did not very seriously consider the subject of “the Saviour's Advent near,” till something more than a year ago, when a beloved son who had embraced that faith, called my attention to the subject, by letters, papers, and publications, containing arguments and Scripture quotations in favor of the speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby, and more modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.

About a year since I received a kindly letter from Bro. N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he sifted the arguments pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained a knowledge of the Divine testimony on the subject. As I deemed this as reasonable a request as it was friendly, I resolved to comply therewith; having already adopted the rule of biblical interpretation observed by Bro. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of all the inspired witnesses. By ap-

plying this rule to the writings of Moses, David, the prophets, apostles, and the revelator, I became satisfied.

1st. That there will never be a restoration of the carnal Jews as a nation, either to the favor of God or the land of Canaan, since they, as a people, are as utterly rejected as Hagar or Ishmael. See the Apostle's allegory, Gal. 4, from the 24th verse to the close. Seeing also that all national distinctions are by the gospel entirely abolished; see Eph. 2: 14 to the close; also, Rom. 9: 8, and 2: 28. Whatever is contained in the prophets respecting this people must be made to harmonize with those and various other *positive* and *unequivocal* passages. The 36, 37, 38, and 39th chapters of Ezek., and the 12th chapter of Zach., so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's kingdom being universal. See Dan. 2: 38. Hence, what was to be *literally* fulfilled in their return may have been accomplished at the end of that seventy years' captivity; and some portions of those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves, and Christ shall reign over them even "forever," as God promised to David. See Ezek. 37: 12, 24, 27, compared with Rev. 21: 3, and Luke 1: 32, 33. The 11th chapter of Romans, the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of *individuals* by faith in Christ, and "life from the dead." So that "all (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith.) See Rom. 11: 1, 5, 14, 15, 23, 26, compared with Rom. 9: 6, and Gal. 3: 7, 16, 28, 29.

2nd. That there is to be no millennium till the Son of Man shall come in the clouds of heaven, became evident to me, from an examination of Dan. 7: 13, 22, 27; also, Matt. 13: 35—43, showing the prevalence of sin to the end of the world; also, Luke 13: 23, which declares the way narrow, and that *few* find it; also, 2 Tim. 3: 12, which assures us that "all who live godly, &c., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "all will be righteous," and none be persecuted. I saw that the millennium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch at Christ's coming, and be ashes under the soles of the saint's feet during the thousand years. For the first resurrection, see Rev. 20: 4—7; also, 1 Thess. 4: 14 to the close; also, Phil. 3: 11, where the apostle labors to attain unto the resurrection (*exanastasis*) out of, or from among the dead, leaving a portion of the dead (the wicked,) still under the dominion of death, or in their graves; also 1 Cor. 15: 23, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen in 1 Thess. 4: 17,) see Mal. 4: 1, 3. At the end of the 1000 years, the wicked rise where their ashes were deposited by the fires of the conflagration, are deceived by Satan, (then loosed for a little season,) come up on the breadth of the new earth, encompass the beloved city, (that descended from heaven when the earth was removed; see Rev. 21: 1—3, compared with Isa. 65: 17, and 2 Pet. 3: 13,) and are destroyed by the vengeance of God, see Rev. 20: 9, which is the second death. For

the saints' reign, as joint heirs with Christ on earth for a thousand years, see Rev. 5: 10, and 20: 4.

3d. By a comparison of Dan. 2: 44 and 7: 13—27, with Ps. 2: 6—8, and Rev. 11: 15, &c., I was convinced that the eternal kingdom of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the millennium is the commencement of that endless reign, and marks the consummation of the happiness of the righteous, and that of the misery of the wicked. That this kingdom is identical with the future inheritance of the saints, is evident from a comparison of Dan. 7: 22, 27, and Rev. 11: 15 with Ps. 37: 9, 18, 20, 22, 28, 29, 34, and Prov. 10: 30, Matt. 5: 5, (the meek shall inherit the earth, &c.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will accomplish the purpose for which he was manifested ("to destroy the works of the Devil,") (1 John 3: 8,) and, as the second Adam, reinstate man in the "kingdom prepared for him from the foundation of the world," which, by the first Adam, he lost, (Matt. 25: 34.) Finding that the prophets searched for the *time* of Christ's *sufferings*, and *glory*, as also the *sort* of time (Kendrick's translation) given for the computation, and that the angels desire to look into the same, see 1 Pet. 1: 11, 12, Dan. 8: 13, 14; also 12: 5—7, I deemed the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry. Observing that God had taught his servants to use a day as the representative of a year, see Num. 14: 34, Ezek. 4: 6, and that the 1260 days of Rev. 11: 3, the 42 months of Rev. 13: 5, the time, times and half of Dan. 7: 25, were all fulfilled in the same manner, (a day for a year,) a literal time, (according to Josephus, see Dan. 4: 16,) being a year, and a prophetic time 360 years. I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfillment of those prophecies in literal days, have proved abortive. The 70 weeks of Dan. 9: 24, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in Ezra 7, to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian period, the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33; 490 years from their commencement—just as many years as there are days in the 70 weeks. These and other considerations are, to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of Dan. 8: 14, as well as the 1290 and 1335 days of Dan. 12: 11, 12, and the corresponding numbers of Dan. 7: 25, and Rev. 12: 14; also 6th verse, and Rev. 11: 2, 3, are so many years as there are days in each respective number. This is the only rule of interpretation by which they can be made to harmonize, and therefore *must* be the only true mode. Now if we apply this rule to Moses' SEVEN TIMES, which denote the duration of the punishment of rebellious Israel, from the time of *breaking the pride of their power*, and subjecting them to the power of their enemies, see Lev. 26: 18, 19, and Deut. 28: 37, notice at what time this punishment was predicted, Isa. 7: 8; 742 years B. C., and was to be inflicted 65 years after, which brings us 677 B. C.,

when Ephraim (i. e. the ten tribes) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time, (677 B. C.,) see 2 Chron. 33: 11, we see that the *pride* of "both Israel and Judah's" *power was broken*, and their *punishment* commenced 677 B. C. Then observing that one prophetic time being 360 years, and 7 prophetic times being 2520 years, taking 677 B. C. from 2520, leaves 1843 after Christ. Consequently their punishment must end with the fulfilment of the prediction, in the Jewish year 1843; upon which we have already entered.

The next prophetic number we notice as relating to the "end" of God's "indignation" which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of Dan. 8: 14. This embraces the vision of the "daily" *abominable*, (as Hebrew scholars tell us the original signifies,) or the pagan abomination which was to be taken away, and the transgression of desolation, or papal abomination, see Dan. 12: 11, 12, and 2 Thess. 2: 1—10, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the treading down of the host or people of God—to the cleansing of the *sanctuary*, meaning the perfection of the church of Christ in holiness, or the purification of the earth, which was once the holy place of God's worship, and will be again, when purified and filled with righteousness; it also extends to the "last end of the indignation," see verses 11, 13, 19. The 2300 days (years) then reach to the end of time.

It is evident this *number* was all that Daniel sought to understand; as the rest of the vision, as well as the preceding one, had been explained to him. See 27th verse. He searched books to obtain a knowledge of the time. See Dan. 9: 2, where he seems to have supposed it referred to the end of the Babylonish captivity, and that it was the literal sanctuary in Jerusalem, that was to be cleansed; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only 70 weeks of the time related to *his* people and the holy city. The remainder of the 2300 years related to God's people after the Jewish nation should be rejected; and that instead of the sanctuary at Jerusalem being cleansed at the *end* of the *time*, it would long before that be destroyed by the people of the prince, (Titus,) and *that* soon after the crucifixion of Messiah. See Dan. 9: 24—26. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are *cut off*," (as the best Hebrew critics tell us the original word should have been rendered.) Cut off from what? Why, surely, from the 2300 days, the only period given in the vision. He then informs him what is to be accomplished in that 70 weeks, (verse 24,) which finishes the work of Messiah up to the time of his crucifixion. Then he gives Daniel the beginning of the 2300 days, from the first end of which the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each; and touches upon the subsequent destruction of Jerusalem and the over-spreading of the two abominations (Pagan and Papal) which were to reach to the consummation—the end of the 2300 days—the end of time: last 3 verses. Now taking the starting point, the going forth of the commandment, verse 25, which we have seen in the decree of Artaxerxes Longimanus, Ezra 7th chapter, as noted by Ferguson, (457 B. C.,) and the 70 weeks, (490 years,) as he demonstrates, brings us down to the crucifixion, A. D. 33. Then deducting the 490 from 2300, leaves 1810, to

which must be added the 33 years of Christ's life, (the 490 years reaching to his death,) and we arrive at the Jewish year 1843. Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ, from 2300, and we have 1843 left; the end of the vision and the end of time.

In the 12th chapter of Daniel, 11th and 12th verses, the Pagan and Papal abominations are again introduced, as is evident from the apostle's showing, 2 Thess. 2d chapter, where a most graphic description of the latter is given, and the former is alluded to, as hindering its development, which was to be preceded by a falling away, (an apostacy.) That apostacy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of Papacy, the mystery of iniquity which began to work in the Apostle's day, (see 7th verse of the above chapter.) By the best historical evidence, it appears that Papacy gained the ascendancy over Paganism about 508, which is the taking away of the daily and setting up of the abomination that maketh desolate. The point at which the 1290 and 1335 days begin and reach, the former to 1798 (*the time of the end*, see Dan. 11: 40, and 12: 4, 9,) the latter to 1843, (*the end*), when Daniel is to stand in his lot, or inheritance, on the renewed earth, see Job. 19: 25—27, which, with various other passages, shows that it is at the resurrection of the saints. Thus it is clearly seen that we have three different lines of prophetic chronology, commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period.—The great year of RELEASE which is to set all the servants of God free, at the end of seven prophetic years, 2520 literal years, from the time they lost their liberty, which, as we have seen, was 677 B. C., must come 1843, as appears by adding the 677 B. C. to 1843 after Christ, which makes the 2520; see Jer. 34: 14. The great JUBILEE, also, in which the people of God are to receive their inheritance, reckoning from the time when they lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450, *the time of the 50th jubilee*, and the adding 607 B. C. to 1843 after Christ: see Lev. 25: 8, 13. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that as the skillful surveyor in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God, by his prophets, has not only given us the chronological measurement which reaches to the termination of the present state, but has also marked several neighboring periods by events of prophecy, which point to the end, and show us when it is near. Of this class is the reign of the papal beast, (see Rev. 13: 5, compared with Dan. 7: 8: 11, 25,) commencing 538, when Justinian gave him the three kingdoms, "plucked up," and executed the decree which constituted him "true and effectual corrector of heretics," and ending 1798, when Berthier took him from his throne and abolished his civil power. This is the time of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the end, when Daniel is to stand in his lot, or inheritance, (Dan. 12: 11—13.) Not to mention several others already

and exactly fulfilled, I will only refer to the sounding of the wo trumpets, (Rev. 9: 1—19, and 10: 1—7, compared with 11: 15.) Here we have two periods given: 1st, five months (150 years) chap. 9: 5, commencing according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27, 1299, and terminating 1449, with the end of the independence of the Greeks, and that of the first wo; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, Rev. 9: 15,) which terminated Aug. 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as Bro. Litch, (see his Dissertation on the Fall of the Ottoman Empire,) by a critical investigation of the prophecy, and history relating thereto, was enabled to ascertain the precise character of the closing events, as well as the preceding ones, and the very day of its accomplishment, and published the same to the world two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second wo is past, and the third comes quickly, Rev. 11: 14, which is identical with the seventh trumpet, see Rev. 10: 7 and 11: 15, the kingdom of our Lord and his Christ, in which he is to "reign forever," is about to be set up. The signs of Christ's coming are also fulfilled. The church's tribulation (Matt. 24: 29) ended in the last century, after which (1780) the sun was darkened, and the moon withheld her light, the stars of heaven fell, (1833—1835.) The sign of blood appeared 1837—that of pestilence was seen in the terrific cholera, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and fearful, and in many places where they were before unknown. Then what shall we say of these things? Is not the Son of Man nigh, even at the door?

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject most prayerfully; laying aside entirely, all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the simplicity and docility of a little child; remembering your Saviour's words, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10: 15, and not forgetting the words of the Psalmist, "The meek will he guide in judgment: and the meek will he teach his way," Ps. 25: 9. Do not rely on popular commentators or preachers. If the Jewish Doctors, whose it was to expound the law of God, and explain the prophecies, could be so far blinded by their preconceived opinions as to fulfill those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see Acts 13: 27,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Gamaliels of our day? Especially when we consider the fact, that not a few of them have shrunk from the public vindication of great moral principles in their practical bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of "blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially

where public opinion favors it, force the gospel of our blessed Saviour into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandize of the image of God? Do you not see evidence of blindness, also, in the melancholy proof, that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the prevailing sins of his own age, his own country, and especially his own church? Have we not fallen upon "the last days," the "perilous times" predicted by Paul, when men shall be lovers of themselves? (2 Tim. 1: 2.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often, to wicked men, for the sake of their support, and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles of distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest difference of opinion; the artifice resorted to to raise monies for religious purposes—the neglect to discipline opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling, and denominational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, &c. so prevalent, I would, were it in my power, utter in thunder tones, the Saviour's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares!" Luke 21: 34. See also, Matt. 24: 48 to 51. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Saviour, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Be careful, my brethren, that ye be not "false accusers." It is of little consequence to me what use you make of my name, or what letters from "venerable correspondents" are published and republished, if in "the day of the Lord," I may be "free from the blood of all men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach, are the most disinterested and self-denying of my life. To those who believe the end is nigh:—Dear brethren, be watchful—be prayerful—be humble—be holy;—believe all that God has spoken; do all that he has commanded: breathe a spirit of kindness to all; avoid the spirit of controversy; pray and labor for the salvation of sinners; fix not your faith on March or April, but on the Jewish year 1843; which, should it prove to be the civil instead of the sacred year, may extend to September. But be instantly and constantly ready, as we have no assurance of another day. We have evidently entered upon the last year of prophetic time—and can see nothing beyond, but the eternal state. The prophetic periods, the signs of the Saviour's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end,

Dear impenitent reader,—receive a friendly warning; it may be the last—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies! And should the time seem to have passed away, and, Belshazzar-like, you should spread the bacchanalian feast, deride our hope, and insult our God, your triumph will be short:—The song of revelry soon will cease; the voice of mirth be heard no more forever: the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you; the falling mountains will not hide you; the fiery stream will not spare you; the wail of anguish will not relieve you—Nor gushing tears; nor Mercy's name; nor bleeding Lamb: will then avail you! “Now is the accepted time; now is the day of salvation.” Now, while the last tide may be ebbing; while the last sand may be falling; fly to Jesus; *swiftly fly*; your sins confess; for mercy plead; while He is on the mercy seat.

Your unworthy servant for Jesus' sake,
ELON GALUSHA.

PROPHECY AND THE AGE.

How deplorable the fact that the great and wonderful display of the meaning and import of prophecy which has of late been thrown by the mercy and munificence of God on to the breast and into the bosom of the church, should first have been ridiculed and afterwards rejected by the church, and finally thrown back again into the face of her great Lord with disdain branded and burnt in its offensive forehead with the name “*Millerism*.”

No matter how sincere a man be; no matter what his acquaintance with prophecy be; no matter what his competence to make up an independent judgment on the subject be; he may have sifted with the nicest skill of scholar and critic all commentators; he may have winnowed with the fire of the finest mind every pile of chaff from his conclusions, and derived his convictions from the most sacred and authoritative sources; yea, his bosom may glow with as warm a beam of benevolence as ever shot from the face of the Sun of righteousness into the heart of humanity, yet if he now, in these pure and pious times, mouth the word prophecy, except for the purpose of shaping out and showing off in all its fancied richness that gay, and gaudy, and frilled, and fimbriated robe, the Millennium, with which the church hopes to deck herself during the latter days, then immediately all his words and doings are supposed to wear no longer the face of scripture, but the face of a man—he is a “*Millerite*.”

Yet has not history almost entirely exhausted the prophecy of the metallic Image, *Daniel 2nd*? Habershon the Episcopalian, than whom there was perhaps not on earth a man more entitled to an independent judgment in the case, vouches that the chronology and consequently the history of that image expires this present Jewish year.

Can the leaders of this age furnish from the demonstrations of scripture any other great event that must occur anterior to the appearing and Kingdom of Christ? If they know of any, O that they would point us to it.—*Carthage Evan.*

“WHAT WILL YOU DO IF IT DON'T COME!—To this oft-repeated query, manifesting such great concern lest God should falsify his word, and disappoint his people, we answer that we have no right to even suppose a failure possible. *Doubting is not believing.* We shall stand in a very few weeks, where we can return an emphatic answer to two questions, that will cover the whole ground of our position. We shall then have walked by faith over the entire length of the great prophetic highway. We shall have walked upon the great prophetic lines which were stretched across the continent of time, and have reached the place where the last and longest line of all has faded from our vision. Casting our eye backward over this line, the question comes—What is behind you? *A complete fulfillment of Prophecy, and the aggregate of probationary time!* What is before you!—*The Coming of Christ, and the boundless ocean of Eternity!*—*Voice of Warning.*

☞ The Great day of the Lord is near. It is near and hasteth greatly. Reader, live by the moment. There is no safety out of Christ, one hour now.

EVIL AND GOOD.—To do evil for evil, is human corruption; to do good for good, is civil retribution; but to do good for evil, is Christian perfection.

THE MIDNIGHT CRY.

THURSDAY, APRIL 4, 1844.

LIFE FROM THE DEAD, NO. 2.

In speaking of the first great principles of second advent reform, in a former article, we endeavored to show that this work is of God, and consists in a return to the simplicity and power of the Scriptures. It also includes a casting aside the weights of prejudice, the trammels of false interpretation, and a restoration of his living truth.

Not only from the sackcloth shades of dead languages, and Papal traditions, but from the fearful sophistry of modern ecclesiastical infidelity, the leaven of whose teachings has produced the Laodicean sleep, which now enchains our professing world. We appeal to the Bible, and insist that the Lord shall speak to us, and not man. We acknowledge no authority but his revealed will, and feel bound to search it diligently for ourselves, knowing that shortly before our Master, we shall individually stand or fall, as we have improved this priceless trust. We dare no longer rely on assumed positions, or human creeds, but we would return to the simple energy of the primitive gospel.

The gospel of the kingdom, as it was preached by Christ and his disciples, who said, “repent, for the kingdom of heaven is at hand.” We urge the same motive power, as did Peter, when he said, “seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God,” for “the end of all things is at hand, be ye therefore sober, and watch unto prayer.”

The apostles plead the peculiar diligence necessary to those “upon whom the ends of the world are come.” How much more then should we incite each other to love and good works, now that we “see the day approaching.” The zealous rivalry of sects, was not the incentive of early Christians, neither the shortness of life, and the fear of death, but “the coming of the Lord draweth nigh.” They were not allured by the dream of a temporal millennium, and a reign of peace and safety, to be enjoyed in a world, where the Master had assured them they should have tribulation. They were not rich, and increased in goods, and in need, or desiring nothing, not even the return of the Bridegroom, but they had “need of patience unto the coming of the Lord.” When we compare the example of New Testament Christians, with that of those who now profess to be followers of Jesus, our hearts sicken at the contrast, and we are led despairingly to inquire, “when the Son of Man cometh, shall he find faith upon the earth?” Many, who make great professions of godliness, have no faith in his promises, and deny the evidence of his coming, or openly maintain that their Lord delays, and “begin to eat and drink with the drunken,” and to despitefully entreat those who are waiting for him. These fearful symptoms of a professed church, demonstrate the last lukewarm stage of nominal christianity. The expectation of the world's conversion, the return of the carnal Jews, and other modern traditions, like fatal opiates, effectually seal the vision to the threatening omens of the coming crisis. We feel increasing confidence in our calculations of the prophetic periods, and firmly believe that the world will soon be convinced of the truth of our position, by their fulfillment. Yet aside from these, we are assured daily by the threatening aspect of human affairs, “that now it is high time to awake out of sleep,” “the night is far spent, the day is at hand,” and we would “therefore cast off the works of darkness,” and put on the “armor of light.” Though we feel that our time is short, in a most thrilling sense, and that we are liable at any moment, to see the Son of Man coming in the

clouds of heaven, yet we dare not relax one effort, if so be we may persuade some who are immersed in the love and care of this world, to awake, and secure a preparation for the coming day. As our message is an appeal of love to every heart, and affects the entire destiny of man, we might expect that we should enlist the sympathies of every true philanthropist, in this cause, but is it so? As the civilized world profess the Christian name, and adopt the Bible as their rule of faith, when we appeal to its teachings, without note or comment, as the reason of our entreaty, we might expect attention and regard to its authority, but it is far otherwise. Surely then, while our message is rejected and despised by the world, and its would-be philanthropists, we may still hope to find co-operation and fellowship among the professed churches, of the coming Bridegroom, who have promised to love him with all the heart, and pray daily for his kingdom to come. The captive bride will rejoice at the news of the coming of her Lord, and each faithful watchman will echo back the alarm, until the whole world shall be aroused to prepare to meet their God. How far this expectation has been realized, the recording angel of the churches will soon reveal. We bring no railing accusation against our brethren, but the course that they have taken, shows the necessity that is laid upon us, to go out quickly into the streets and lanes, that we may bring in the poor and maimed, and the halt and the blind, that our Master's table may be full. And now, although we stand upon the threshold of probation, we seem to hear an encouraging voice, from the pillar of fire, saying, speak unto the advent children, “that they go forward.”

C. S. M.

Philadelphia, March 1844.

TO CORRESPONDENTS.

Bro. “D. P.” of Utica will see at once the propriety of omitting the publication of his article, headed “J. S.—His Test of Saving Faith.” The work bearing that title, was not published by us, but on the author's own responsibility, and was advertised in our columns at his *particular request*. As the question on which Bro. P. is at issue with the author of the work referred to, is one which we have never admitted to have any vital connection with the grand subject of our mission, and as it would probably lead to a controversy on a foreign subject, we must grant the article “*leave to withdraw*.”

The subject of the other letter of Bro. P. is also of the same relative character.

The “P. M.” of Greenville, N. Y., will find the best answer to his question, that we have now at hand, in the *Advent Herald*, which we forward.

We have read the article of “W. D. C.” with considerable interest, and should be pleased to have the entire argument of the writer. We cannot of course speak positively of its insertion, till the remainder shall be received. The letter of which he speaks, sent “some months since,” we cannot account for.

Bro. “G. W. M.” is referred to Bro. Litch's “*Exposition*,” for light on Ezek. 38, and 39. On Ezek. 40; see “*Signs of the Times*,” Vol. 6, No. 24, which we forward.

An article from Bro. Litch, entitled “*Where are we*,” will appear next week.

☞ The first number of a small sheet called the “*Voice of Warning*,” and published by Bro. O. Squires, Utica, N. Y. has been received.

☞ We have received several copies of a paper entitled “*The sure word of Prophecy*,” published by Br. H. H. Gross, Albany, N. Y., “as often as duty may require,” containing a luminous exhibition of prophetic truths, proving conclusively, that *the time* will be fulfilled about the end of this Jewish year.

REASONS FOR WITHDRAWING FROM THE CHURCH.

1. Simultaneous with my conversion to the Advent faith, I was overwhelmed with astonishment to find in what perfect confusion the religious world was, so that I involuntarily cried out, "O what a Babylon, what a Babylon we are all in!" For a long time my soul was like a fountain of waters, which every view of the backslidings, captiousness and infidelity of the professed church and ministry seemed to open afresh. Since that time, almost every day has furnished me with some new proof that the dear brethren with whom I have heretofore been associated, have erred from the faith, and departed from the simplicity of the gospel. The most prominent among them have, in my humble opinion, adopted rules of interpreting the scriptures in common with Unitarians, Universalists, Papists, Skeptics, and Infidels: of course I solemnly believe that they have, as a general thing, and to a greater or less extent, gone over to Unitarianism, Universalism, Papacy, Scepticism and Infidelity. I say this, not in the way of reproach, but with the deepest pain, and because I conscientiously and before God believe it to be true. I feel therefore that as an Evangelical Christian, and as a teacher of religion, whose duty it is to "contend earnestly for the faith which was once delivered unto the saints," (Jude 3,) to publish my unqualified dissent from all such expositions of God's word; and lest I should be thought to wink at such gross perversions of the plainest scripture, I do hereby dissolve my connection with such, heeding what I believe to be applicable to the present case,—2 Cor. 6: 14, 15. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

2. Both among the ministry and the laity, I have been grieved to find many who deny the doctrine of the resurrection of the body, (Phillipians 3: 21,) the second personal, glorious appearing of Christ: (John 14: 3) and who question at least, the doctrine of the final destruction of this earth, (2 Peter 3: 1,) with other kindred truths. These individuals are in the fellowship of the church, and are suffered to remain there unmolested, while those who are guilty of believing in the pre-millennial advent of our Lord, under the slightest pretext, are arraigned, tried and thrust out. Knowing therefore the contagious influence of being associated with those who wrest the Scriptures unto their own destruction, I must deem the following holy advise addressed to me, 2 Pet. 3: 17. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

3. I verily believe that they have "a form of godliness," but deny the power thereof. "They profess the power of God, but in works they deny him." This is evident everywhere and in every thing. They have publicly ridiculed the idea of arriving at the doctrine of the Lord's coming by means of prayer, and the teachings of the Holy Ghost, so as in some few instances at least, to shock every sentiment of the soul. "From such" Heaven calls upon me to "turn away." (2 Tim. 3: 5.)

4. I cannot think otherwise than that very many of them are the scoffers, and the false teachers who were to arise in the last days, and impiously to demand, "Where is the promise of his coming?" (2 Pet. 3: 4) and to say "Peace and safety." (2 Thess. 5: 3.) In this general cry I dare not join, lest "sudden destruction" overtake me, and the blood of souls be found on the skirts of my garments. My duty is made clear therefore from 2 Cor. 6: 17, 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you: and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. They are eating and drinking with the drunken, and thereby furnishing alarming evidence of their character and doom. The counsel of the apostle is now applicable to me, Eph. 5: 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. They have beaten and smitten their fellow-servants, who have been watching for their Lord's return, and proclaiming his coming. They have opened their pulpits for the discussion of almost every other subject, and thrown open their houses of worship for feasts, and a variety of public entertainments, but have prohibited God's ministers from proclaiming in the same "The hour of his judgment is come." They have thereby taken away our license to preach, and cast con-

tempt upon us. Our affections are therefore alienated from them, and I can no longer regard them as the body of Christ. My duty is therefore pointed out in 2 Thess. 3: 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

7. They have excommunicated members for worshipping God apart by themselves, when they were neither allowed to pray, sing or speak in relation to Christ's coming, or to hear the doctrine preached in their respective houses of worship. Therefore, recognizing the gospel principle, Matt. 25: 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—I feel agonized and desire to go with my persecuted brethren, and to be a companion with them in tribulation, and in the kingdom and patience of Jesus Christ. (Rev. 1: 9.)

8. In addition to the wide disparity in our religious views, they have virtually divorced us from communion in cases where they could find no plausible ground for openly cutting us off. Why, therefore, should we seek any longer to preserve a union, which after all is only nominal? "How can two walk together, except they be agreed?" Amos 3: 3.

9. If, as they represent, we are fanatics, crazy, deceivers, lying vagrants, why should they desire longer to retain us? "A little leaven leaveneth the whole lump." (1 Cor. 5: 6.) Their good, therefore, on their own assumption, demands of us to do for them, what as yet they have failed to do for themselves, viz. 1 Cor. 5: 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

10. They are known to have evil designs in store for all who remain incorrigible in regard to the Lord's appearing, should the present Jewish year expire, and as it is my purpose to look for the Lord until he come, and as I wish to save them from incurring more of Jehovah's wrath by any future acts of rebellion, I do hereby proclaim myself no longer subject to their supervision. Prov. 22: 3. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." The principle apparent in Prov. 23: 6, must govern my conduct—"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats."

11. I honestly and solemnly believe the nominal church to be in its Laodicean state, as set forth in Rev. 3: 14—18. That Christ has already spued it out of his mouth, and that he will not own it as his bride when he shall appear. I desire therefore for one, to be "zealous and repent," and to urge on all, the necessity of *watching*, of trimming their lamps, and of going forth to meet the Bridegroom.

12. My views of truth, of the awful state of the church, and of the world, together with what I believe to be my duty as an ambassador of Christ, require me to speak and write as is not consistent for one to do, who still retains his connection with the church. I therefore withdraw from it, that I may more freely execute my responsible duties. 2 Tim. 4: 2—5.—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

13. If Christ is "at the door," as I confidently believe, then there is no good reason why my name or influence should any longer be with those who have cast Jesus and his humble followers out of their midst. I can no longer benefit them nor they me. Any further union with them would only disqualify me for meeting my Lord, "for whom I have suffered the loss of all things." (Phil. 3: 8.)

14. Whether Rev. 18: 4, refers to the present organized religious sects, and furnishes instructions for our present guidance, there is Bible enough independent of that to direct to the course I now undertake, and render it as clear and as imperious that I should withdraw from the church, as that I should profess my faith in the Lord's immediate coming.

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in

unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them.

Feb. 13, 1844.

F. G. BROWN.

SIFTED OUT.

Amos 9: 9. "I will sift the house of Israel among all nations, like as corn is sifted in a sieve. Yet shall not the least grain fall upon the earth." Luke 22, 31. "Simon, satan has desired to—sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shoves them off. We see many who have perceived the revealed hope of the Christian,—the name of Jesus, as the *Coming one*, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance, who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's speedy coming, and who, notwithstanding, shrink back from the consequences of being decided, and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great sieve. They have fallen with the chaff and the tares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth, because of the word, they are *offended*." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the sieve. All 'the tares,' and 'the chaff,' he will sift out 'to be burned.' None but those who will "forsake all," who "seek first the kingdom of God," who "lose their lives" for Christ's sake, can expect, on scriptural principles, to be gathered "into the garner" of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I come not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who "endure to the end shall be saved."—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, "ye have need of patience that after ye have done the will of God, ye might receive the promise; for yet a little while, and the Coming One will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Those who draw, i. e. shrink back from truth, because of any mere worldly considerations, may know that they are already sifted out, and their impending doom is "perdition," Heb. 18: 36, 39.

"To serve the living and true God, and to wait for his Son from heaven," is to maintain the Christian's calling. To renounce the world and live, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour," is to cherish the Christian's hope,—to proclaim, "Behold he cometh with clouds, and every eye shall see him; all the kindreds of the earth shall wail because of him: even so, Amen!" is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do "draw back"—down they fall among the chaff, to be speedily damned.

To "know" that "the coming of the Son of Man is nigh, even at the doors," because his own words have been verified in "the signs," to "look up and lift up our heads," assured that our "redemption draweth nigh"—to "understand" when we read the prophecy of Daniel, is to obey Jesus, our approaching judge; therefore those who are too "fearful and unbelieving" to "understand," "look up," or "know," ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the Devil, in place of our blessed Saviour's return to judgment: to make death the source of motive to repent, confess Jesus and be faithful as Christians, (Acts 3: 19, 21 and 17: 30; Matt. 10: 32; Heb. 10: 25, 27:) to set aside the Christian's hope, or the Redeemer's name, by any human theory relative to the conversion of the world, is both to make and "love a lie." Rev. 22: 15. Surely those make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape "the reproach of Christ," do certainly love the "lie" which the other made. Their doom is written with "whoremongers" and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return, should beware lest they be "removed away from the hope of the gospel." Should any become weary of waiting; if when the vision seems to tarry they do not wait as required, they also shall be sifted out. "Blessed is

he that waiteth and cometh to the 1335 days." Salvation and a crown awaits those who "look for" and "love" his appearing. Heb. 9:28; 2 Tim. 4:8. We should as soon be turned from the atonement as the coming of Christ.

God sifted mankind before the deluge—he found only a "few, that is eight souls," who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat (and those not pure) were left in the sieve. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation: "Caleb and Joshua who followed the Lord fully."

During the personal ministry of Jesus, who had his fan in his hand for years, "thoroughly" purging his floor, there were but few not fanned away; the largest number named is "above five hundred brethren at once."—Those who were first detected and sifted out were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will burn up with fire unquenchable. O thou searcher of hearts, who shall be saved? The wheat he will gather into his garner.—Those who will lose their lives for his sake shall find them. Those who do not flinch from truth or duty, will be counted worthy of the kingdom of God.

The Jewish nation has generally been regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out: as it is written, "when the Son of Man cometh shall he find faith on the earth?" All who have not faith, which "giveth us the victory" over the world, will be sifted out. We know from the highest authority that "as it was in the days of Noah, so shall the coming of the Son of Man be." Here we see the character of the saved. "By faith Noah, moved with fear, prepared an ark." Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation, those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first advent. "He that believeth not," is to be sifted out to be damned.

These remarks have been suggested by the searching inquiry, "Who may abide the day of his coming? who shall stand when he appeareth?" The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith: so they were sifted out as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from Scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered: they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the Christian's hope and calling, nay, of one of our Saviour's names, yet they will not believe. They could believe, were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or Scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from Scripture to alter his mind: therefore the conclusion is irresistible that he is "not enduring to the end:" he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who "look for" the Saviour "the second time," has, it seems, less power over him, than the church and the world.

The "Christian Secretary" should bear in mind who it was that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that "some great event is coming." Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing as if no such ideas were ever suggested to their minds—God holds them accountable for letting their light shine. If they do not, conscience and Scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, "if the vision tarry," would in obedience to God "WAIT FOR IT." If we are honest, they say, we shall confess after the 21st inst. If they have had such con-

victions as they have expressed in private, are they honest before God in suppressing them? They should honestly tell the church that the world is not to be converted—the prophetic period ends and "something is coming." If not, it is clear that something besides Scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel and the speedy coming of Christ is concerned.

Take an example from the ministry—one of a great many. He has professedly studied his Bible for forty years: yet he does not (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, "then you do not want your Lord to come!" "NO, NOT A BIT!" was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, "Amen! even so; come Lord Jesus."

Many Bibles have been scattered over the world, and much light shed on this generation; therefore the guilt of rejecting its contents is greater now than ever before. "Where much is given, much will be required."

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the doctrine of the Advent, stated in Scriptural language, is truly wonderful. O how is hell moved to meet them at their coming! Isa. 14:9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name: therefore we know that God has detected them, as he did the papists by the reformation: as he did the Jews by the language of their Scriptures. Their sympathies are seemingly with this world, "which is nigh unto cursing, whose end is to BE BURNED"—"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." The devil will get none but the chaff: not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.—[Western Midnight Cry.]

J. B. COOK.

The following address, from Friend Barton, will be read with interest by many. We are happy to know, that some among that body or sect called Quakers, are looking for that blessed hope and the glorious appearing.

"AN ADDRESS TO THE CHILDREN OF GOD scattered over the earth. To all who know God, and wish to obey the Gospel of his Son. Brethren, O come, let us worship and bow down: let us kneel before Jehovah, our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your hearts, as in the strife and as in the day of temptation in the desert. O sing to Jehovah a new song, publish his salvation, declare his glory among the heathen, his wonders among all people. For Jehovah is great, and greatly to be praised: he is terrible above all God's. Honor and majesty are before him, strength and beauty are in his sanctuary. Give to Jehovah the glory due to his name: bring an offering and come into his courts. O worship the Lord in the beauty of holiness: fear before him all the earth. For the great day of his wrath is come, and who shall be able to stand. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

"Why do the heathen rage and the people imagine a vain thing," in supposing that the King of kings and Lord of lords will much longer permit them to trample his sanctuary and host under foot! The kings of the earth array themselves, and the princes take counsel together against Jehovah and against his anointed, saying "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh." Jehovah will deride them then. He will speak to them in his wrath, and trouble them in his fury. For he hath set his King upon his holy mount Zion, and declared "Thou art my Son, this day have I begotten thee. I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise, now therefore, O ye kings: be admonished ye judges of the earth. Serve the Lord with reverence, and rejoice with trembling. Kiss the Son by bowing to his sceptre, and dashing your own to pieces, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Eighteen hundred years since, this King of Zion came to his inheritance, and proclaimed his law through all his possessions, through the agency of his servants. But instead of obeying this Prince of peace, both Jew and Gentile rebelled against him, and they crucified him on Mount Calvary, and continue till this day to trample his

law and authority under their feet. Not one town or city, or state, upon his whole possession, (the earth) can now be found, but what is in a state of rebellion against their rightful King. "Be astonished, O heaven, and give ear, O earth," saith the King, "for my people hath committed two evils; they have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that will hold no water." Yes, all the nations and sects of the whole earth, hath forsaken the government of Jesus Christ, and hewn out, or established governments of their own. He came and established his law and government at Jerusalem. But in a short time his real subjects formed an alliance with other kings and governments, and thereby were brought into captivity by those governments. And one anti-Christ then stood up among the subjects of Christ, and declared himself the true Christ; and made war with the saints and prevailed against them, by good words and fair speeches, he deceived many, and others that he could not deceive, he put to death, till the possessions of the King were all stained with blood. Yea, more than 50,000,000 were thus slain by the hand of anti-Christ. But although those wicked rebels on the possessions of King Jesus, have thus triumphed for a season, by spilling the blood of the King and his faithful subjects, yet their triumph is but short. For the King, who was dead, is now alive, and liveth for evermore; and he is about to rally his forces again on the earth. A message from the court of his glory is now being proclaimed by his heralds, saying, "Behold, he cometh with clouds, and with his mighty angels, to take vengeance on them that know not God," but serve the devil, who has usurped his throne on earth, and on them who obey not the law of Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Behold he cometh; go ye forth to meet him, all ye his loyal subjects, for every eye shall see him, and they that have pierced him, and all kindreds of the earth shall wail because of him. Yes, he cometh to judge the world, his work is before him, and his reward is with him. The voices of millions that have been slain by the wicked anti-Christ, is now heard echoing through all the palace of the King, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." And another voice is heard from the throne, saying, "In righteousness, I will both judge and make war, for behold all things are ready," and mine armies in heaven are now ready to follow me upon white horses; conquering and to conquer. And I am clothed with a vesture dipped in blood—and out of my mouth goeth a sharp two edged sword, and with it I will smite the nations and rule them with a rod of iron, and I will tread the wine press of the fierceness and wrath of Almighty God, for I am King of kings and Lord of lords. And no longer shall the subjects of satan possess my earth. Come then, and added to thy many crowns, receive yet one the crown of all the earth. Thou who alone art worthy! It was thine. Thy saints proclaim thee King, and thy delay gives courage to their foes, who could they see the dawn of thy last advent, long desired, would flee for safety to the falling rocks." MICHAEL H. BARTON.

Seneca Falls, N. Y. 3d mo. 7, 1844.

BRO. M. BATCHELDOR, writes from Pownall, Vt. March 26, that he has not time to write to his many friends in Connecticut, and therefore communicates for the Cry, a short account of his labors for the benefit of all. He arrived at Bennington on the 16th March, and delivered four lectures there.

The brethren in Pownall kindly offered their new Baptist Meeting House, which was dedicated one week before he arrived. He says, "No lectures have been given in this place, only Prof. Opkana, of Williams' College, in preaching here, said he expected if he lived to the age of man, that he thought he should see the coming of the Lord." I have preached ten sermons, and never felt the evidence more clear and overwhelming that the Lord was at the door, than now. The congregation are full, and solemn as the judgment; prejudices are overcome, and many are willing to receive the truth. There is a waking up among professors, and the scattered church are coming together, and souls are crying for mercy, and some have found peace in Jesus. There is every appearance of a general revival in this place. Brethren from other denominations come in to help, and as soon as this truth is received they drink into one spirit and talk the same thing. I cannot tell when my work will be done here, and I dare not leave until it is done. I have endeavored to preach every sermon so that I could meet the Lord at the close, and truly I can see no time before me only the present, for I am as fully persuaded that all the prophecies point to about this time as I am that Jesus is the Christ. The canon's mouths nor all the artillery of the scribes and pharisees can silence me on this subject, unless greater light shall break forth from the plain reading of God's word. Here I must stand, sink or swim, the Lord is at the door. Brethren, the Lord will leave us in the dark. No! lift up your heads for your redemption draweth nigh. Amen. My love to all that are looking for the consolation of Israel.

M. B.

LETTER FROM CANADA WEST.

HAMILTON, C. W., March 25th, 1844.

Dear Brother,—Some nine weeks since, I came to Hamilton for the purpose of sounding the cry, Behold the Bridegroom cometh; but could not gain admittance into any of the houses of worship, or school houses. I found some friends who were looking for the Lord, and lectured in private houses a few times only. I then went west, hoping that on my return, if time should continue, a way might be opened for the spread of the glad news in Hamilton. At Southhold, about thirty miles west of London, I received a cordial reception, where I remained about twenty days. Souls were converted, and my labors were abundantly blessed. On my return to Hamilton, I found three brethren who were trying to make some impression upon the people of that place; and we sounded the cry in the streets, and on all sides, four to seven miles around, till finally we obtained a house for the daytime only, (Sundays excepted,) and procured another house to hold prayer-meetings in the evening. These doors were soon closed against us, but the work advanced, and friends to the cause increased daily, and were determined to hear on the subject of the second advent. Therefore they have unanimously agreed to erect a temporary building of their own; and it is now nearly finished. We have the colored people's chapel at present.

We have experienced a considerable opposition, and mostly by young men, members of the different churches. There is also a magistrate here who has been very much interested against us, but, praise the Lord, he has increased the favor of the public towards us, so that we fear now no more molestation. This man, no doubt, has prevented much good in arraying himself against us. He told Bro. Poor, who lectured near his place, that he was a false prophet, and the doctrine was the doctrine of the Devil, from hell. In consequence of the abuse Bro. P. received from him, he refused to answer his questions and objections. Below you have a copy of a letter addressed to me.

FRIDAY, 8th March, 1844.

SIR,—This is to give you notice, that one of your preachers refused to answer objections on Tuesday last, at the school-house on the township line, between Glanford and Burton, * * but said if a day was appointed, you would attend to prove your doctrine. I have accordingly appointed Thursday night, the 14th inst., at 6 o'clock in the evening, precisely; and I have affixed a written notice against the school-house door, stating that on that evening, at the hour appointed I will, by the blessing of God, prove that there is no truth in you; that you are false prophets; that you have Christ our Saviour on your lips, but you deny his words. And if you sincerely believe the doctrine, I sincerely hope the discussion of that evening may show you the sin that you commit, and that it may bring with it a true repentance for the many injuries and miseries you have occasioned to many in this country, and that you will depart in peace out of this country. I remain, Sir, your obedient servant,

JAMES S. WETENHALL.

For the satisfaction of the people I met the gentleman on the evening named, and answered his objections, which were, 1st. The sanctuary to be cleansed at the end of the 2300 days, (which he admitted to be years,) is the Jews sanctuary. (Which he did not attempt to prove.) 2nd. No man knoweth the day nor the hour, and therefore no one has any business with the time. (Which he brought no proof to sustain.) 3rd. The Jews must return to Palestine, and rebuild Jerusalem. For proof of which, beside mere assertion, he quoted Deut. 30: 1-7, without noticing its order, or the chronology of the prophecy, and Heb. 8: 7-13, which, of course, is an overthrow of Judaism, being an abolishing of the temporal covenant made with the fathers, by the eternal covenant of the gospel, and appertaining to the New Jerusalem state. I answered his first objection by the following texts, after showing the different senses of the term sanctuary, and what sanctuary is to be cleansed, or justified, which is the world. (My text being Prov. 22: 20-21.) Rom. 8: 22. Acts 3: 21. Dan. 8: 14, 19. Isa. 26: 19-21. John 5: 28. 1 Thess. 4: 16. 2 Thess. 1: 7, 8. 2 Pet. 3: 7, 13. Rev. 11: 15-18. Isa. 65: 17. Rev. 21: 1. I answered the 2nd by showing that a literal day and hour is only intended. Mark 13: 35. Matt. 24: 36, 44; and that we may search for the time. Matt. 24: 32, 33. (See margin.) Rom. 15: 4. 2 Pet. 1: 19. 2 Tim. 3: 16. The gentleman advised his neighbors not to have any thing to do with the prophecies, as it was contrary to the teaching of the Saviour, who has commanded us to "search the

Scriptures. His 3rd objection was answered as follows: 1st. God is no respecter of persons. Acts 10: 34, 35. Rom. 2: 7-11, 28, 29. Rom. 10: 12, 13. Rom. 1: 16-18. Rom. 3: 9. Rom. 11: 25. Luke 21: 24.

2nd. The holy land does not belong to the literal descendants of Abraham as such; but to the true seed. Matt. 21: 33-41. Matt. 3: 9, 10. Eph. 2: 14, 16. Eph. 3: 14-16. John 8: 39-44. Rev. 2: 9. Rev. 3: 9.

3rd. Promises to Abraham not yet fulfilled. Gen. 13: 14, 15. Gen. 17: 7, 8. Acts 7: 1-5. Heb. 11: 8-18.

4th. The true heirs of the promises. Gal. 3: 6-9, 15-19, 27-29.

5th. Original promises to Isaac. Gen. 26: 3, 4. The heirs of the promise. Gal. 3: 1-16. Gal. 6: 9-18. Gal. 4: 22-31. Rom. 9: 6-8.

The gentleman, finding his threats were of no avail, accordingly came last Monday evening, and interrupted the meeting, after the conclusion of the discourse, before the meeting was dismissed, by ordering Brother Deverel, who preached that evening, to appear before him, as magistrate of this (Gore) district, at the court-house, the next day, at 11 o'clock, the charge being for preaching TERROR and alarm to Her Majesty's subjects. The magistrate finding his orders disobeyed, forthwith renewed them, by a summons. Accordingly, at one o'clock the next day, the court-house was pretty well crowded with spectators, to hear the trial. Bro. Deverel proposed opening by prayer, but the idea was rejected by a reply from the gentleman in authority, "No place here for prayer." And yet he professed to follow the precepts of the Bible! Two "Millerites," as they were called, were examined with regard to the effect the preaching of this doctrine had on their minds when they first heard it; and to the disappointment of the court, they found it had just the effect God designed it should have: that is, it caused them to awake and put on the wedding garment; to get oil in their vessels; to have their lamps trimmed and burning; and to do all they could to get their neighbors to be ready to meet the Bridegroom. Bro. Deverel was then permitted to answer for himself. He demanded proof of the charge made against him, that he might have ground to work upon. He being ordered to speak on, read the above letter, and asked the magistrate if it was his production. He answered in the affirmative, and stood up and demanded silence of the court, at the same time doubled up his papers, and made an apology for not coming prepared to prove his points. (Here he was hissed.) He demanded silence, and apologized for this hasty operation, and dismissed the court, then began "with shame to take the lowest room." This affair has been a benefit to the Adventists here, for since that time we have had no opposition, and the interest is increasing. We are now holding meetings in our own place of worship. God has blessed us much. The building is 60 feet by 28 and a half, and is very convenient. We have already held five meetings there, and it has been crowded with attentive hearers.

The Lord owns and blesses the efforts of his children in giving the cry, "Behold, He cometh!" There are, however, many "walking after their own lusts, and saying, where's the promise of his coming," "every vision faileth." But we know the vision has not, nor will not fail. "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. Behold, his soul which is lifted up is not upright in him: but the just shall live by faith."

D. W. RICE.

P. S. The harvest is great and the laborers are few. Brethren, "come over and help us." Besides putting up the building, the friends here have given \$45 to defray the expense of publishing about 4000 copies of a small paper.

LETTER FROM BRO. CHAS. GREENE.

PHILADELPHIA, MARCH 25, 1844.

Dear Bro. Tullock,—Several weeks since, I forwarded extracts from letters received from Bro. S. S. Brewer, and should have sent others from communications, subsequently received from him ere now.

From Lexington, Va., he writes: "I closed my labors in the town of Stanton, on Thursday. During our stay, the court house was crowded every night; I was invited to preach in the Methodist meeting house, a large building, and it was filled above and below; many stood out of doors, and listened with great attention. There was much opposition when we first came, but it soon gave way before the truth. I find

the Southerners to be the most open hearted men I ever met with, just show them the truth, and they will not oppose it. The place is shaken from centre to circumference, and for four miles around, I am informed hundreds have received the truths presented. I found the kindest of friends among all denominations, who were, as they say, sick of sectarianism. A gentleman, formerly a senator, sent his carriage, and took us to his plantation, and some of the magistrates called to see us, and were as kind as brothers, and O, what kindness the Lord has shown us, it makes me feel very humble, when I think of the manger and the cross."

At Fincastle he "enquired for a place to preach, and succeeded in procuring the Court House, and sent a man through the place with a quantity of bills. Many came to the tavern to enquire whether I was one of Miller's prophets, as his predictions had all failed, and now the time being past, and just as they thought to enjoy a time of peace of great composure; the whole place must be thrown into excitement by one of these false prophets coming among them! Many came to hear me prophecy, (as I understood afterwards,) when they were quite nonplussed in hearing a simple exposition of the 36, 37, 38 and 39 verses, of Matt. 24. In the afternoon the house was filled, and prejudice had given way. At night I was invited to preach in the Baptist Church, which I did to a large and attentive congregation. I would here say, that since entering this state, [Va.] my labors have been incessant day and night. When we arrived at Boutetout Springs, the people came, desiring me to preach to them; I did so, and to night I commence a course of lectures at the Baptist Institute, near here, under the superintendance of Rev. Joshua Bradley, and do so by his kind invitation. The poor slave rejoices to hear that deliverance is so nigh, and you would, my dear brother, rejoice to see the tears of joy fall in streams down the furrowed cheeks of the poor captive, when told that master Jesus is coming so soon to proclaim liberty. I find the king has many princes in exile in this Egypt. At this moment a slave is sitting at my elbow, rejoicing in the love of God. He says the doctrine pleases him, but "the other preachers tangle the gospel so, he can't understand it!" But this must suffice for the present."

Yours in the blessed hope,

C. GREENE.

BRO. WM. SHEPARD, an unstationed preacher in the N. J. M. P. Conference, writes from Lower Freehold, N. J., that he is preaching regularly, every Sabbath, and occasionally week evenings, on the coming of Christ, and proposes (the Lord willing) "to go on a mission of a few weeks, down through West Jersey," should time continue, and would be pleased to have Bro. D. Salter accompany him.* He says:—"I have, for the last seven years believed in the views generally held by the advent brethren, and although I have not separated myself to the special promulgation of the doctrine: yet during the above-mentioned time, I have, from Bergen's Point to Hackensack, in New Brunswick, and in the vicinity of Cranberry, Haightstown, and elsewhere, more or less proclaimed the midnight Cry, and it now rejoices me to see it so strongly advocated and sustained. My faith shall not be diminished at the end of your data. No, it has not been in that specific data (though that may be right) but in the bridegroom being nigh, even at the door."

* Bro. Salter cannot possibly be with you as early as you request.

BRO. GEORGE JAMES writing from Chittenango, Madison Co. N. Y. March 18, says: "Br. J. W. Brittan and myself have been laboring in the town of New Woodstock, six miles south of Cazenovia, and we have reason to believe much good has been accomplished in that vicinity. We have had several pressing calls to continue our lecturers in that region. We found the people willing to open their Meeting Houses, and also to hear on the subject. Had some little opposition from the Universalists and some discussion; but God's truth cut its way, and infidelity hid its face.

"There are several small towns in this section which have not been visited. Each of the three ministers in Woodstock are now searching deep into the doctrine, and one declared himself a Second Advent believer.—Praise God."

Sister Melissa H. Botsford, Berlin Ct., has written an interesting letter, giving an account of her conversion to the faith of the advent nigh. During the year past, the Lord has abundantly blessed her soul. May the Lord help us to live, that we may be found without spot and blameless at his coming.

THE GOD OF ABRAHAM.

J. C. STODDARD.

1. The God of Abraham praise, Who reigns enthroned a - bove; An - cient of ev - er - lasting days, And God of love; Je - hovah, Great I Am! By earth and heav'n con - fess'd;

2. The God of Abraham praise, At whose supreme command From earth I rise—and seek the joys At his right hand: I all on earth for - sake, Its wisdom, fame, and power,

3. The God of Abraham praise, Whose all - suf - ficient grace Shall guide me all my happy days, In all his ways: He calls a worm his friend, He calls himself my God!

I bow and bless the sa - cred name, For - ev - er bless'd.

And him my on - ly portion make, My shield and tower.

And he shall save me to the end, Thro' Je - sus' blood.

4
He by Himself hath sworn,
I on his oath depend,
I shall on eagles' wings upborne
To Heaven ascend:
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
(Forevermore.

SECOND PART.

Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And thro' the howling wilderness,
My way pursue.

6
The goodly land I see,
With peace and plenty bless'd!
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life forever grow,
With mercy crowned.

7
There dwells the Lord our King,
The Lord our righteousness,
Triumphant o'er the world and sin,
The Prince of Peace,
On Zion's sacred height
His kingdom still maintains;
And glorious, with his saints in light
Forever reigns

8
He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

9
Before the Holy One,
They all exulting stand,
And tell the wonders he hath done,
Through all their land.
The listening spheres attend,
And swell the growing fame,
And sing in songs which never end
The wondrous Name.

ZION AND THE NEW JERUSALEM.

While the children of God are represented as constituting a spiritual temple, built up of lively stones, on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; I am constrained from the harmony of scripture to regard "Zion" and the "New Jerusalem," brought to view in the Bible, in their literal sense.

The saints have the promise of a literal and endless kingdom, when all earthly kingdoms are destroyed; and the establishment of a kingdom implies, among other things, a metropolis, the residence of royalty. The Son of God, who is the "effulgence of his (Father's) glory, and the exact image of his substance," in his own appropriate person, as the Son of Man, immortalized and glorified, will come in the clouds of heaven, and receive an everlasting kingdom, and the saints will be associated with him in the possession of the kingdom, and dominion, and greatness of the kingdom under the whole heaven, or over the whole new earth. Dan. 7: 13, 18, 27; Rev. 11: 14, 18; Ps. 3: 8, 9; Matt. 13: 41-43; Rev. 5: 9, 10.

This giving the kingdom to the saints of the Most High, must be identical with the restoration of the kingdom to Israel. This point has been so often proved and is so well established, that space need not here be occupied in giving the proof. In the promised restoration of the kingdom with the throne of David, its capital—Jerusalem, must also be restored; and thus, instead of a spiritual polity, the new Jerusalem will be a literality. This will be apparent by reference to some scripture promises. Isa. 24: 23—"Then the moon shall be confounded and the sun ashamed, [by the overpowering brightness of the glory of God, which will enlighten the city,] when the Lord of Hosts shall REIGN IN MOUNT ZION, and in JERUSALEM, and before his ancients, gloriously." Those "ancients" must be the saints of all ages, raised up in the resurrection; and the glorious reign of the Son of David succeeds the utter overthrow of his enemies; the "regeneration," or "renovation," (Matt. 19: 28,) of the present earth, which "will fall and not rise again," old and under the curse as before, but a "new earth, wherein dwelleth righteousness;" "all things being made new," (Rev. 21: 5,) and the New Jerusalem having come down from God, out of heaven, (Rev. 21: 2,) "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Isa. 35, 10, "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. The entrance of the "King in his beauty," "the Lord, strong and mighty, the Lord, mighty in battle," having destroyed his enemies, is described in Ps. 24: 7—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." Then "the Lord shall reign over

them in MOUNT ZION, from henceforth, even for ever." Mic. 4: 7, 8. See also Ps. 132: 11-18; Isa. 33: 20-22.

Zion and the New Jerusalem are sometimes personified, and represented as the "bride" of Christ, "the Lamb's wife," and the mother of the redeemed saints. A failure to mark this personification, or representation of an insensible object as a living, sentient being, has led some to suppose they were not to be understood literally, but as signifying the "church glorified."

Christ addressed the city of Jerusalem, in old Canaan, built by human hands, as the mother of the Jews. Matt. 23: 37—"O, Jerusalem! Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together," &c. This "is Jerusalem which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren," &c. Gal. 4: 25-27. The Lord says, "thy maker is thy husband," and though yet desolate and in a state of widowhood, "as a woman forsaken and grieved in spirit," yet "with great mercies will I gather thee;" "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.—And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Is. 54. Also Is. 65: 18. "Behold, I create Jerusalem a rejoicing and her people a joy;" and, John in fulfillment of the promise of one of the seven angels, to show him "the bride the Lamb's wife," "saw that great city, the holy Jerusalem, descending out of heaven from God." This is the city having "foundations," (Rev. 21: 18-21,) to which Abraham looked by faith, "whose builder and maker is God;" the "mansions" of the saints, (John 14: 2:) "the inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven * * * ready to be revealed in the last time," (1 Pet. 1: 4, 5,) by "coming down," when a voice from heaven will say, "Behold the tabernacle of God is with men," &c. Rev. 21: 3.

This is "the beloved city," which "gog and magog," the rest of the dead [who] lived not again until the thousand years were finished"—the whole host of the wicked—of all "nations"—raised up "in the four quarters of the [new earth], "upon the breadth of the earth," at "the resurrection of damnation," encompass with malicious designs; are adjudged worthy of the second death, and quickly meet their doom. Rev. 20. See also Is. 54; already quoted, where her "Redeemer, the Holy One of Israel," says, 5: 15, "Behold they [gog and magog] shall surely gather together, but not by me; [viz. the agency of satan loosed out of his prison,] whosoever shall gather together against thee, shall fall for thy sake." A faithful comparison of all that is said in regard to

Jerusalem and Zion in Isaiah, Revelations, and elsewhere, clearly shows their literality. And while the church of Christ, as a body, glorified and immortal, is doubtless to be regarded as the true bride of Christ, (2 Cor. 11: 2) and the nuptials to be celebrated when the "marriage feast of the Lamb" takes place, (Rev. 19: 7-9,) still "that great city" is so spoken of by personification, and the resurrection saints as the children. This fact explains many statements, such as Zion travelling and bringing forth her children in the resurrection, when a nation will be born at once from the dead, (Is. 66: 7, 8,) as illustrated in an article already published.

The children of Zion or the New Jerusalem, will enter the gates of pearl "which shall not be shut at all by day, for there shall be no night there."—"But there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 21: 25, 27, and 22: 14. Clyde, N. Y., March 6th, 1844. E. CANFIELD.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 2.

POSTMASTERS.—Ea. Florence, N. Y.—Stafford Corner, N. H.—South Reading, Mass., each 50 cts.
Kensington, Ct.—Middletown, Pa.—Mishawanka, Ind.—Bridgeport, N. Y.—Litchfield, Ct.—Hillsboro, O.—Bristol, Ct.—West Granville, N. Y.—Whiting, Vt.—Middle Hope, N. Y.—Westfield, N. Y.—Hat Creek, Va.—Wheeling, Va.—Superior, Mich.—Salisbury, N. H.—Sempronius, N. Y.—Martinsville, Va.—Mount Sier, N. C.—Hoosick Falls, N. Y.—Hamilton, Geo.—Grafton, N. H.—So. Reading, Mass.—Washington, N. H., each \$1.
Waterbury, Ct.—Copenhagen, N. Y.—Fort Wayne, Ind.—Cambridge, Vt.—Lewiston, N. Y.—Norwalk, O.—Cooperstown, N. Y., each \$2.
Middletown, Pa., \$2.50.—Cooperstown, N. Y., \$4.—Greenville, N. Y., \$5.
Lowville, N. Y.—Tioga, Pa.—Bernardstown, Mass.—Hartford, Ct.—Elkhart, Ind.—Falmouth, Mass.—South Danvers, Mass.
INDIVIDUALS.—Geo. Phelps—C. A. Ludlow—J. R. Gates—J. G. Smith, jr.—M. Kitchey—C. S. Minor—B. Sweasey, each \$1.
N. Hervey—J. T. Sanger, \$2.—M. E. Murfee, \$5. (We know of no alteration in the franking privilege as yet.)
Wm. Morris—J. Starkweather—J. Kilton—Nathaniel—Chas. Green—Geo. Storrs—John Williams—D. Plumb—W. Rogers—Josiah Litch—L. Collins—W. Shepard—W. H. Guernsey—D. W. Rice—M. Bachelor—Wm. C. Neff—C. S. Minor—Mary Jane Tullock—J. B. Cook—James Eshelby—Dan Storrs—N. Whitehead—M. H. Botsford—J. V. Himes.