

THE MIDNIGHT CRY!

VOL. VI.—No. 7.

NEW-YORK, THURSDAY, MARCH 7, 1844

WHOLE No. 112.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

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

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

☞ THE EDITOR'S HEALTH.—Bro. Southard is still at Hempstead, L. I. and we are happy to learn that his health is gradually improving.

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.

BRO. HIMES, writing from the city of Washington, under date of March 3d, says:

Bro. Miller finished lecturing here to-day, and has gone to Baltimore with Bro. Litch. I remain and lecture till Monday. We purpose to spend the second Sabbath in March at Philadelphia; on Monday following, March 11th, at Newark, N. J., where Bro. Miller will lecture in the evening. Tuesday, Wednesday and Thursday in New York.

Our meetings have had a powerful influence here, and we trust much good will have been accomplished. The late terrible catastrophe has spread a melancholy gloom over society. It is a solemn time.

BRO. MILLER, Providence permitting, will deliver a lecture at Newark, N. J., on Monday evening next, 11th inst., at such place as the brethren may provide.

GEO. A. STERLING.—This brother, who is a minister of the Protestant Episcopal Church, expects by divine permission to visit this city and the city of Newark, N. J., in a few days, for the purpose of heralding the approach of the Bridegroom.

☞ A NEW PLACE OF WORSHIP.—Our brethren have made arrangements, that will secure to them the use of the spacious church corner of Christie and Delancey streets. See notice of meetings.

☞ It is expected that Brethren Miller and Himes will be in the city on Tuesday, 12 inst., and will lecture during the week, at the Church corner of Christie and Delancey streets.

Bro. Whiting, Storrs, Teall and H. Jones, have been lecturing in this city during the past week. Bro. Matthias left for Albany last Saturday. Bro. E. S. Fleming from Western New York, is now in the city.

DIED, at the city of Brooklyn, Feb. 24, 1844, ALONZO TEALL, in the 28th year of his age. He died in the prospect of a speedy resurrection. He was a son of BROTHER H. V. TEALL, and has been sick for many months past, in consequence of which Bro. Teall has been confined to this city and vicinity. Bro. Teall will now be more at liberty to comply with the calls for his labors in different places.

BABEL.

In the "Presbyterian" of January 27th, I find an article headed "New Discovery," and signed "SAYRS GARLAW." The article would not be worthy of notice if it did not exhibit the perfect Babelism of these last days. The writer is opposing the views of another, and says:

"Coming and appearing, are words of different import, and represent different things. Heb. ix. 26, 28, says nothing about comings; but of appearances, which I contend are only two: one at the commencement of the gospel dispensation, and the other at the end of it, and at the end of the world. But the comings of Christ are perhaps of no less than six different varieties; the first and the last only, being attended with His personal appearance. First, He came personally when he was born in Bethlehem, Rom. ix. 5. And of whom, as concerning the flesh, Christ came. This was His first coming, and His first appearance. Second, He came in another sense, according to Scripture, to convert men, or in every conversion of a sinner.

So, according to this writer, there never was a soul converted till after Christ came in the flesh—for he expressly says, that "was His first coming."

Rev. iii. 20. Behold, I stand at the door, and knock. If any man will hear my voice, and open the door, I will come in to him. In this coming there is no visible appearance. Third, He comes again to comfort and support his saints, John xiv. 18, 23. I will not leave you comfortless: I will come to you. If any man love me—the Father and I will come to him, and make our abode with him.

The same may be said as before: none were ever comforted till after Christ came in the flesh; for, I repeat it, this writer makes the coming 1800 years ago the "first."

Is there any personal appearance here? Fourth, He came to destroy Jerusalem with an awful overthrow that spread its lustre further than a meteor. Matt. xxiv. 27. For as the lightning, &c. Here was a coming in judgment; but without any personal appearance.

Did he "gather his elect" then?

Fifth, He comes to every man when He calls him away by death.

Then no one ever died before Christ came in the flesh, or else he came a great many million times before he came the "first" time!!

The Lord of that servant shall come in a day when he looketh not for him; Rev. xxii. 20. He that testifieth these things saith, surely I come quickly. Amen, even so, come, Lord Jesus. And Luke xiii. 7. Finally, the sixth and last coming of the Son of God will be at the end of the world, "probably more than eleven hundred years hereafter."

"My Lord delayeth his coming." Now, if such expositions of the Bible are not Babel—that is, "confusion," it would be difficult to tell what is confusion.

GEO. STORRS.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodists, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly, of watching, but expecting nothing.

☞ "HOW QUIET" says a writer "countless millions slumber in the arms of their mother earth. The voice of thunder shall not awake them—the loud cry of the elements—the winds—the waves—nor even the giant tread of the earthquake, shall be able to cause an inquietude in the chambers of death. They shall rest, and these things will pass away; but, then a silver voice at first just heard, shall rise to a tempest's tone and penetrate the voiceless grave. For the trumpet shall sound, and the dead shall hear its voice."

A FOCAL POINT.

We are evidently approaching a point of time, that has connected with it, associated interests, or at least, that is made interesting from the fact that it is the nucleus, around which has clustered the hopes and fears and expectations of Christians, Jews, Mahomedans, Theologians, Politicians, &c. &c. Among the intelligent and observing, all eyes have for sometime past, been turned toward this portion of the horizon of time, anxiously anticipating some important event. This expectation is far from being confined to adventists. The character of the event, is what is peculiar to them. Very many of various classes, pretty much agree with us in the termination of the prophetic dates, at which point they suppose, some very important event will certainly transpire; but the event they suppose, will be quite different from what we apprehend. A late English writer speaking on this subject, says:

"Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in others, that we are now living under the influence of the sixth vial, waiting daily for the pouring out of the seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician and statesman, and among others, the man* who attracts most eyes at present, continually declare that the next war which breaketh out, will convulse Europe to its centre, and prove like no other war that has been before it, a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetic, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Again, the following, which we extract from a late English paper, corroborates our position. Although the article is evidently of skeptical origin, it nevertheless shows the expectant state of feeling, that pervades the public mind.

[THE YEAR 1844.]

"Now that the new year has fairly commenced to run its appointed course, we may be excused for saying a little about it. Some people think that all years are alike; but we are of a different opinion. * * * *"

The coming of the year 1844, was predicted long ago, and now we are all living witnesses to the fulfillment. Very much unlike the human race, the existence of years is foreseen and talked of long before they are born. They also acquire a sort of celebrity long before they come into existence. The year 1844, is one of these celebrated years. It is now sixteen or seventeen years since we first heard it particularized as a year of remarkable events; and almost every year since that, we have seen it alluded to, or heard it alluded to, as the probable date or epoch of some important changes. Some people expect that the Jews are to be gathered and restored to their old land, this year. Many of the Jews expected this in 1840; but as there are always four years of grace allowed upon such subjects, the present year is quite as good. Besides, 1840 gave them an earnest of it, in the beginning of some movements in Judea, which are still looked forward to as fraught, with important consequences to the bearded disciples of Moses and the Prophets, who read the law as the Christians do the gospel, but refuse to keep it. The prophecy from which the year 1840 is fixed up-

* The late Mr. Canning. This was said by him in Parliament, when prime minister.

on, is nearly 2500 years old. It is contained in the prophet Daniel, and says that in 2300 days, the sanctuary will be cleansed. Dating from 456 B. C. (the date of the prophecy of the death of Christ, to happen in 490 days, or years,) we find that, subtracting 456 from 2300, we have 1844. Being so very simple, and so free from the ambiguities attending many other prophecies, it has been much talked of amongst theologians of all sects and parties, though of course with different opinions, as to the precise event which was to take place at that period. And the recent efforts and success of the Society for the Propagation of Christianity amongst the Jews, have caused many Christian wisacres to suppose that the Jews are about to be converted to all the shades and degrees of Christian sectarianism, and that their present unity and brotherhood are to be broken up by a gathering into the disunity and hatred of Christian Gentilism. Much good, no doubt, it would do them, to be made comfortable in spirit to High Churchmen, Evangelicals, Methodists, Presbyterians, Independents, Congregationalists, Baptists, Anabaptists—and such like heretics Protestants and Popish, Grecian and Armenian—who all denounce one another as sinners, whose salvation is very doubtful! The Jews themselves have no such notions, and those who are converted to Christianity, only cease to be Jews, and are cut off from their people. The Jews never were and never will be converted to any species of Christianity, now in vogue amongst the Gentile nations. They know better than to make bad worse, by running barefooted into the thorny woods, and thickets, and wilderness of Christendom; and the conduct of the Christian Emperor of Russia, who is driving half a million of them from their peaceful homes into the heartless interior of his barbarous dominions, is not very likely to wean their hearts, or the hearts of their brethren more fortunately circumstanced, from the faith, and the hopes, and the worship of their fathers."

The infidel, like the buzzard, seeks polluted flesh. Like the shamble fly, he is almost instinctively attracted to the plague spot; and it is a mortifying truth, that such spots are found upon the body of the nominal church, or rather on the mangled fragments of that body. But it is a poor principle, to judge of a thing by the abuses of its sycephantic adherents. Shall I refuse to eat bread because others have become gluttons? Thus many judge. Such is the philosophy of skeptical accumen, from which, may we be delivered.

"The year 1844, therefore, is pregnant with interest to many parties, and it is gratifying, amongst the numerous absurdities in which the interest is wrapped up, that there is something great and generous to make atonement for other defects. These expectations are all connected with ideas of universal restoration for the world, when a new order of things will be established, and when Justice and Truth—so long expected, but never yet come—will cover the earth as the waters the sea; and when righteousness will flow through our streets like rivers of water. It is a benevolent and virtuous wish, and in so far as it is benevolent and virtuous, we should rejoice to see it realized. But there is a mighty struggle to encounter before this huge mass of iniquity, called the world, can be brought down, and a new world erected on its ruins.

The following, we gather from a discourse, lately delivered by Rev. Orville Dewey, D. D. ON THE SIGNS AND PROSPECTS OF THE AGE. He says:

"We would not be thought to give utterance to a mere sounding sentence, when we say, that in the history of the world, there never was a time when all thinking minds were so pressed to the contemplation of a Providence over nations, as at the present moment. Human affairs seem to be approaching, if not actually passing through another of those great crisis, which determine the fate of after centuries. To us, we confess, it appears, if we may venture to express our thought, like the winding up, the last act, in the great drama: to be followed by a thousand millennial years, or by ages of disaster and blood. All the grandeur of a momentous epoch is foreshadowed to us in the future, and with a form the most distinct, though less exact in time: Less violent and tremendous, less wild and tumultuous than the overthrow of the Roman empire: less brief and bloody than the French Revolution; the coming change will spread itself over a wider theatre, and through remoter times."

Again, speaking of the discouraging and perilous aspects of the times, he says:

"This heart-sinking, however, is a striking feature of the present time. Within a few years past, the party to fear has been growing apace, and is stronger at this moment perhaps, than it has been at any time since the world was temporarily shocked and alarmed by the outburst of the French Revolution. Even in America this party is strong; and in Europe, of course, it is far stronger. The retrograde movement of the English Church, is partly of this nature, and even in the little republic of Geneva the same thing is witnessed. In England, indeed, it has connected itself with High-Church principles, and has proceeded farther than any conservative or panic movement of the day. But it is not merely in the Church that this fear is found, nor in the courts of absolute monarchs, nor in the pledged ranks of legitimacy, but in the secluded studies of philosophy, in the minds of many liberal thinkers. Many such are to be found, who have, in fact, given up the cause of modern freedom, who have relinquished their high hopes and aspirations; who have fallen back upon the single prayer for security; who have come to the sad conclusion, that the world, that human nature is not good enough to be free. We have sat in the studies of such men, and have listened to their mournful discourse. 'We had thought better things,' they said; 'we had hoped better things; but it was all a dream. No, it will never do. Innocent beings might have liberty; angels may have liberty; but men are not fit to be free. No; a strong, even an oppressive government must we have; one that will hold in check, the struggling elements of our wild, reckless, depraved humanity.' Nay, not to speak of particular instances, we have thought in general, that the liberal party in Europe, under the combined influence of disappointment and exasperation, is, at this moment, a harsher judge of the popular tendencies, if possible, than any other party. Even in Americans resident abroad, as well as at home, in those whose position called for a faithful support of their national principles, we have found a deep-seated distrust of them."

We will now turn our attention to a different kind of testimony, touching the tokens of the present age, and the expectation of a coming crisis. Cotton Mather, who died in Boston, Feb. 13th 1728, was a learned man, as all who are acquainted with his history will admit. The following we present as the views of Mr. Mather, respecting the near approach of the coming of the SON OF MAN.

"By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century."

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all the proofs of the approach of that time, which have since been developed?

We will here insert a few extracts from Cotton Mather's preface to his work, entitled, "Directions for a candidate of the ministry," published in 1725.

"The second advent of the Lord Christ, which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming is next, and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrified with the spirit and manners and endearments of the world." "When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies, as not yet fulfilled."

"But this word of God is in my mind, like burning fire shut up in my bones; nor can I any longer forbear,

but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretel with an earnest voice, the *dissolution, renewal, and purification* of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and obey not his gospel: but he will manifest his *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

"The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfillment in the new earth, not in our defiled and accursed earth.

"This was the opinion of the primitive church, this *her piety and the ancient faith*.

"O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.

"Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved, and vanish away into I know not what mystical dispensations! Away, with such dotings of drivellers.

"Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sitteth on the throne. 'There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them.'"

It is also evident that THOMAS PRINCK, Pastor of the OLD SOUTH CHURCH, Boston, and a contemporary of Mr. Mather, and who was considered, in learning, as second to none in New England, but to Mr. Mather, entertained the same views.

JOHN WESLEY, MARTIN LUTHER, MR. NEWTON, and many other distinguished servants of God, had their eyes turned to somewhere about this point of time, when they expected the Revelation of the Son of God from heaven. The present time may truly be regarded as *A Great Focal Point*. I. D. F.

* This was virtually a prophetic utterance, which is now strictly fulfilled before our eyes. It is even becoming a popular doctrine, to make the coming of Christ a mere metaphorical affair. It is evident, also, from this paragraph, that it was far from being a common thing in Mr. Mather's day, to make the coming of Christ a spiritual event. L. D. F.

The Time is at Hand.

Hark! hark! a sound salutes my ear,
Proclaiming God's own Kingdom near:
The reaping season soon will come,
And God's dear people be called home.
Ye slumbering virgins, up, arise,
Or you in vain will seek the prize,
For soon the rising blast will sound,
And shake the earth and seas around,
When foolish virgins, with dismay,
Will find that they are turned away.
Oh, what a scene! the door be shut,
And Christ proclaim, "I know you not."
Fly, FLY, ye perishing, and live,
While Christ is waiting still to save.

Newark, N. J., Feb., 1844.

S. H. W.

The following article, headed "MILLERISM," we cut from a late number of the "Missouri and Illinois Baptist." It evinces a generosity, and an honesty, that are worthy of being imitated by some of our Baptist editors in the east. We would particularly commend the last paragraph in the article, to the notice of the BAPTIST ADVOCATE.

MILLERISM.

God, in his providence, has permitted me to hear a believer in the second advent of Christ in 1843, Jewish time, deliver three lectures upon that very interesting subject. I heard him without prejudice: and why should I, or any one else, be prejudiced? There are, indeed, some doctrines which should be condemned as soon as heard, without examination; because all can see, if they will, that their tendencies are 'evil, and only evil.' But this does not appear to be the effect of Millerism, at least so far as I have observed it: and what will be its effects after March next, should the event looked for, not take place, remains to be seen. And here permit me to say, that there is much in Mr. Miller's scheme of prophecy, besides the belief of the second advent in 1843; and should his computation of time prove incorrect, it would not materially affect the principal events which, according to him, the prophecies foretell. He may be in error as to the time of Christ's coming, and yet be correct in maintaining that human probation will close, and that the righteous dead will be raised, and the living saints be quickened at his appearing. And if the 'heavens must receive Christ, until the time of the restitution of all things which God hath declared by his prophets,' it would seem that no space would be left for probation after his appearing.

He may be in error as to the time, and yet be correct in maintaining that the millennial state will be an immortal state.

'But,' says an objector, 'it precludes the idea of the literal restoration of the Jews.' That is true; but writers of great respectability, have long since contended that the Scriptures do not teach that doctrine. If that doctrine is an error, Mr. Miller is not the father of it.

The first lecture to which I listened from Mr. Stevens, the speaker above alluded to, was devoted principally to the support of the following proposition: 'That iniquity, and systems of iniquity, will continue on earth until the second appearing of Christ.' He brought as proof, the parable of the wheat and tares, and laid considerable stress upon the words, 'Let both grow together until the harvest;' 'The harvest is the end of the world.' He labored also to show, that Paul speaks of the *personal* appearing of Christ in his epistles to the Thessalonians, and then showed that Paul teaches us that the Man of Sin will be destroyed 'by the sword of his mouth, and by the brightness of his coming.' He remarked that Christ, in his parable of the sower, teaches the manner in which the preaching of the gospel is received, without giving us any intimation that it will ever be otherwise while time shall last. He said, Christ informed us that the gate of life is strait, and the way of life narrow, and little frequented—that the gate and way to death was broad, and thronged with travellers, but that he has no where intimated that it will be reversed, and the way of life become broad and thronged. He represented the reign of Antichrist as being the 'last time,' and that consequently, there cannot be time after he shall have been destroyed. 'It is the last time; and as ye have heard that Antichrist cometh, and already there are many Antichrists, therefore ye know it is the last time.' The conclusion at which he arrived, was this: 'That if iniquity, and systems of iniquity, shall exist on earth, until the second appearing of Christ, and shall be destroyed at his coming, then there can be no thousand years of the universal prevalence of righteousness before his coming.'

From this very imperfect sketch of his argument, the reader can judge whether there is force in it. And if it does really appear from the Scriptures, that Christ will destroy the Man of Sin at his *personal* coming, is it not our duty to be looking out for his appearing? and instead of reviling at the idea of his coming suddenly, would it not be wise in us to see that our lamps are trimmed and burning, that we may be ready to hail his approach? Let us beware of the fate of the foolish virgins! Most likely they thought that probation would not close at the coming of the bridegroom, but that he would allow them time after his arrival to procure oil, and light up their lamps; but they were too late. 'Watch, therefore, for ye know not when the time is.'

THE LOCALITY OF HEAVEN.

The heaven of the Saints, their eternal abode, is a subject concerning which ideas of the christian community are exceedingly vague. They have been accustomed to think of it as being in some state or place, far removed from this earth we now inhabit, far above the aerial heavens. They have supposed, and understood the Bible to teach, that at the appearing of Christ in the clouds of heaven, and at the final Judgment, the saints are to be caught up to meet the Lord in the air, to remain there forever. Perhaps the difference between our views and those who entertain the above ideas, may be briefly stated thus:—They believe the heaven of the saints will be "above the whole heaven," while we believe with Daniel 7: 27; that "the kingdom and the dominion UNDER the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom." We also believe with our Saviour, Matt. 5: 5; that the meek are blessed, because they shall inherit the earth. And we also think the whole redeemed family are correct, when they sing as in Rev. 5: 10: "And hast made us unto our God, kings and priests, and we shall reign on the earth." Our sentiments are well expressed in the Methodist Hymn Book, Supplement, page 572.

'I call the world's Redeemer mine,
He lives who died for me I know;
Who bought my soul with blood Divine,
Jesus shall reappear below,
Stand in that dreadful day unknown.
AND FIX ON EARTH HIS HEAVENLY THRONE.

We also most heartily coincide with the sentiments of Charles Wesley, in that hymn, which begins thus, "Stands the Omnipotent decree," when he says—

Nothing hath the just to lose,
By worlds on worlds destroyed;
For beneath his feet he views
With smiles, the flaming void;
Sees this universe renewed,
The grand millennial reign begun,
Shouts with all the Sons of God
Around the eternal throne."

For we have no expectation that the saints will inherit it until it is renewed, and paradise is restored. Then it will be in the most emphatic sense, "the kingdom prepared for" the saints "from the foundation of the world." Matt. 25: 34. We know of no kingdom prepared for them then, except the earth, the dominion of which was given to Adam. See Gen. 1: 26.

RESURRECTION STATE.

With respect to the nature of the resurrection of the body of the saints, we can fully express our sentiment by the following lines:

"In this identic body, I
With eyes of flesh, refined, restored,
Shall see that selfsame Saviour nigh,
See for myself my smiling Lord,
See with ineffable delight,
Nor faint to bear the glorious sight."

Their bodies will be like Christ's body after his resurrection; they will be quickened then, not by mortal and corruptible blood, but by the uncorruptible spirit of God. Hence their bodies will be spiritual, not natural or carnal. Then they can endure to eternity, to enjoy the kingdom forever.

Forgetting that these bodies are to be thus raised and enjoy the new earth forever, has introduced all the confusion that exists in the church on the subject of the millennium and restoration of the Jews. For if the earth is to be abandoned at the coming of Christ, and the saints removed to some other sphere, then the promises of God to be enjoyed by them on earth, must be fulfilled before the advent; but if they are really to inherit it forever in their spiritual

bodies, then those promises will there be fulfilled in their most literal sense.

We believe that Abraham, Isaac, and Jacob, with all their natural seed or descendants, who lived and died in the same faith with Abraham, will be raised up from the dead, according to Ezek. 37th chapter, and animated by God's spirit, go into that land which God promised to the Fathers, and will dwell there, in the new earth, eternally. While at the same time we believe God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; to the Jew first, and then also to the Gentile.

There is no Millennium taught in the Bible, except that which follows the first resurrection. See Rev. 20th chapter. The 19th chapter of Rev. also, shows that it is to follow the coming of Christ, and the destruction of all the wicked. The millennium seems to be a perfect sabbath of a thousand years, which the saints will keep with Christ in the beloved city. Then, after the wicked (Gog and Magog) are raised, and cast into the lake of fire, the saints will go out and inherit the entire earth forever. And they will go up from one Sabbath to another, and from one new moon to another, to worship the king, the Lord of Hosts. See Isaiah 66: 23.

Reader take these few hints with you, and go to your Bible; read its everlasting promises to Abraham and his seed, and see if it does not make God's word a new Book.

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a monomaniac. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the Doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hadly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c., and could not decide respecting his malady; and inquired what he supposed was his complaint.—"Well," says Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac? The Doctor blushed, and said he thought he could. Mr. Miller wished to know how, "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you; and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and, at Mr. Miller's request, opened the Bible and read from the eighth of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, those days are years, according to all commentators; and those kingdoms are to

continue 2300 years." He then asked him to turn to the second of Daniel, and to the seventh; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the twenty-first verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. M. inquired. "Why," said the Doctor, "in the vision of the eighth of Daniel." "Wherefore understand the matter and consider the vision." "He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined; what are these seventy weeks a part of?' "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor. "When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied, 1810; "why," said he, "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair, and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light; and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing,—as *great a monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald*.

REMARKS OF BRO S. S. SNOW,

*At the Tabernacle, Boston, on New Year's eve—
A relation of his experience.*

The story which I have to tell you, my dear hearers, I shall relate in as brief, plain and simple a manner as possible. I stand before you as a monument of the grace of God, a living proof of his truths, the power of which I have experienced upon my soul. A few years ago I was a callous and hardened *Infidel*, and was so for years. I received my religious impressions in childhood; but falling in with unbelievers in the Bible, and various characters of sceptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible.—Until the autumn of 1839, I rejected the Bible as foolish, and trampled it under my feet; and from 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels, then conducted by Abner Kneeland. As I took an active part in this cause, and was for several years an agent for the Investigator in Connecticut, and a contributor to its columns, my friends from time to time took an interest in my welfare, and called my attention to different books advocating the cause of Christianity. I often read them, but not one produced any effect upon my mind, and nothing ever removed my scepticism; for it seemed to me as though the Bible was filled with nothing but gross absurdities. When I read it, it was with the view only of finding contradictions and absurdities, and to hold them up to ridicule. This, my hearers, is the mode of argument resorted to by infidels against the Bible. Now, my friends, if I had never received any more light than what I did from those calling themselves teachers of Christianity, I should have remained a sceptic to this very day. I used to argue with professed Christians, and would always endeavor to confound them by bringing up these Bible contradictions, and objections which they could not answer.

I remained a sceptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. This book was brought by a pedlar, and sold to my brother, who, after reading it a little, laid it one side. It was at my brother's that I saw it. I took it up and asked, "What's here?" My brother replied, "There's a book which you ought to read." I commenced reading it in the presence of my sister, a professor of religion. I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. While reading that book, I said to my sister, "Do you call all this nothing?" When I questioned her in earnest as to the coming of Christ, and stated the views contained in this book, she replied, "If it is true, we shall know it when it comes." She, my hearers, is still like many of you; indifferent to the truths found in the Bible. I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it. I saw then that I had been rebelling against him, and I sought to wash away the guilty spots from my soul. I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty which belongs to Christians. The light gradually fell in upon my mind, and it has been growing brighter and brighter till this moment.

In the autumn of 1840, I united with a Congregational church, but there was something that whispered to me that I was not doing right; but there being in the place where I resided no other church, I united with them; but I felt it was wrong, for it carried its influence against the Advent faith, which I loved and cherished. I continued a member till last fall, when I felt it my duty to recede. I did so, and then became one of the Lord's free men. I sent a letter to the church, stating my views that the churches were in general anti-christian in spirit and in practice, and that upon this ground I thought it my duty to recede. My union with them was dissolved, and they voted to cut me off because I had cut myself off. In the year 1842, I felt it my duty to go out and preach the truth of my Lord Jesus Christ to the world. I felt that the period of man's probation on earth would terminate in 1843 yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.

In East Kingston, at a camp-meeting, I came out for the first time, and laid all down upon the altar before God, and consecrated myself to God, from that time forever. Since that time, I have been laboring in the vineyard of my heavenly Father. I left my family, and have been preaching without purse or scrip; and I feel that when the blessed time shall come, I shall have a few souls to present, at least, as stars in my crown of rejoicing.

All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just so certain the next event will be the coming of the Lord Jesus Christ; my fervent prayer is, Come Lord Jesus.

Contrast my feelings four or five years ago with what they are now. Then I was a scoffer, as you are; and I could make light of the church of our Lord Jesus Christ, and of his coming. But now I see the truth shining like a bright light over my head. I once could trifle with these elements of his body, broken for you, and this wine, as his blood spilled for the sins of man.

Oh my friends, I earnestly invite you, who are not ready to meet Christ at his coming, to examine these things carefully; search for the truth diligently, and go to God in fervent prayer, and he will give you the light and knowledge. I was an unbeliever, and prayed, and found the truth. Let all of you pray; try the spirit of prayer; try to search the Scriptures; for it is for your eternal interest. Do not reject the Bible—do not trample it under your feet, and resist its tender influence; but like the noble Bereans, try and find if these things are so. May God bless the truth; and when our Redeemer and Master shall appear we shall exclaim in rapture, "this is our God, we have waited for him, and we will be glad and rejoice in our salvation."

THE MIDNIGHT CRY.

THURSDAY, MARCH, 7 1844.

WILLIAM MILLER BY THE FIRESIDE.

I have just had the privilege of meeting with this humble servant of God, at the fireside of a friend, and I can truly say that my earnest expectations were more than realized in the interview. There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner, and he is affable and attentive to all without any affectation of superiority. He is of about medium stature, a little corpulent, and in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head, great benevolence and firmness, united with a lack of self-esteem. He is also wanting in marvellousness, and is *NATURALLY* sceptical. His countenance is full and round, and much like the engraving we have seen, while there is a peculiar depth of expression in his blue eye of shrewdness and love. Although about sixty-two years of age, his hair is not grey, but of a light glossy auburn, his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations, he is gentle and affectionate, and ensures the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have merely sought to correct numerous mis-statements, and gratify the honest desire of many distant believers, with a faint outline of the character and appearance of the man, whom God has chosen to give the "Midnight Cry" to a sleeping world.

Philadelphia,

C. S. M.

The Baptist Advocate and Bro. Elon Galusha again.

We find in the *Advocate* of the 22d ult. a letter headed "FANATICISM—Extract of a letter from a venerable minister of the gospel in Western New York."

We are not informed who this "venerable minister" is, but a few extracts from his letter will show something of the spirit that actuates him. In reading the letter in question, we were forcibly reminded of the common adage, that "circumstances alter cases." We believe that *ELD. GALUSHA* has generally been regarded as one of the first stars in magnitude in the Baptist denomination. But since he has come to look for the return of the Bridegroom, the whole aspect is changed. In speaking of Bro. G., the writer says:

"Millerism seems to absorb his whole soul; and the means adapted to advance the kingdom of Christ, are neglected, or forgotten, or deemed useless."

Does the writer really speak the honest convictions of his heart in the above paragraph? Has Bro. G. "*forgotten*" to preach, or has he "*neglected*" to warn the perishing? Has he ever, we ask, evinced a more fervent and disinterested zeal for the advancement of "*the kingdom of Christ*" than now? The difficulty in the mind of this "*venerable minister*" evidently is, that he makes the interest of a sectarian organization, and the interest of the cause of Christ, identical. In his estimation, because Bro. G. has given up his salary—thrown himself entirely out upon what he regards the faithful promises of God—and devoted himself, with the strongest evidence of disinterested zeal, to the promulgation of those truths of God, which bring upon him the curses and the reproaches of the infidel, the Universalist, the abandoned, the profligate, and the hypocrite; I say, because of this, the writer regards it as evidence positive that Bro. G. has abandoned the interests of "*the kingdom of Christ*"!!! What strange deductions! How shockingly sectarian interests blind the moral vision, and blunt the moral perceptions! Hear him again. He says:

"Brother Galusha has entered into this system of delusion with his whole heart, and it has become with

him the all-absorbing subject: every thing else with him seems to appear of minor importance. Though he possesses many amiable and excellent qualities, he does not possess a well balanced mind. In its composition, the sanguine and the erratical appear to be the prevailing qualities."

What an astonishing argument this is against the views entertained by Bro. Galusha. Would an opponent employ slander and abuse, if he were possessed of better weapons of defence? Certainly not. But, if Bro. G. is possessed of an ill-balanced mind, in the composition of which the erratical and sanguine prevail, which is the necessary cause of his aberation, why doth his brother yet find fault? "Shall the thing formed say to him who formed it, why hast thou made me thus?" Consistency is a jewel.

In speaking of the elements that compose the ranks of the Adventists, the writer names "excluded Baptists," &c., and by this, no doubt, designs to give the impression that none from the (so called) orthodox churches have embraced these views but expelled members, nothing of which could be more false. It certainly must be a weak and sinking cause, that feels itself under the necessity of calling to its aid such flagrant violations of truth and principle.

Again, the writer, not content with indirectly pouring odium on Bro. G., holds up Bro. Cook to reproach also, and says:

"Our lovely and amiable brother Cook is already ensnared by these evil communications and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook."

We seldom find more wholesale slander in so few words. We have no marvel that the writer in question has chosen to hide his name. He may rest assured however, that it is too late in the day to hide the rising light of divine truth by the flimsy gossamer of vituperous assertions. The cry of "destructive heresies," "destructive errors," "sanguine and erratical," "Millerite system," "evil associations," "dangerous," "delusion," &c., &c., is a kind of argument that will not satisfy "the common people" of this age, for they begin to think that they have the right to seek the truth for themselves, and to ask in matters of theological dispute, for the whys and the wherefores.

L. D. F.

PROPHETIC MIRROR---LAST DAYS.

Isa. 22: 4, "Therefore said I, Look away from me: I will weep bitterly; labor not to comfort me, because of the spoiling of the daughters of my people:

5, "For it is a day of trouble, and of treading down, and of perplexity;

12, "And in that day [as the end approaches] will the Lord God call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13, "And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, [they will say,] for to-morrow we shall die, [i. e. we shall not live to see the coming of the Lord.]

14, But, says the prophet, "It was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die, [i. e. they will pursue the same course till destruction comes upon them.]

Speaking of the last times, and of the conduct of the evil servants of those times, our Lord says,

Matt. 24: 49, "And shall begin to smite his fellow servants, and to eat and drink with the drunken."

The state of things shadowed forth in the above prophetic mirror, seems to be among the last tokens that shall precede the Lord's coming. With what nice precision has the spirit of prophecy pointed out the entire way. Why does it mention EATING AND DRINKING? Have not people always ate and drank? The use of this lan-

guage evidently implies something peculiar—something out of the ordinary course of things, or how could eating and drinking be regarded as a sign? Whatever is held out as a signal must of course have something peculiar in itself to distinguish it as such; otherwise, how could it be a sign? A distinguishing feature of this sign was to exist in the fact that it should be exhibited among and by those who profess to be the children—the servants of God. God's (professed) people eating and drinking with the drunken!!

An enquiry now arises, is there any thing going on at the present time that will justify the application of this prophecy to it? We answer, there are indications which show, in a marked manner, that this sign is now being fulfilled. There are those who profess to be the servants of God, who are beating their fellow servants, who are "eating flesh and drinking wine" "with the drunken and the abominable." The present is a time of church festivals, church tea-parties, church fairs, church concerts, and church lotteries. So immoral and obnoxious is lottery gambling regarded by the civil authorities, that in many of the states it is suppressed by law. Yet strange to tell, a species of lottery gambling is practised in many of the churches, and the gain of iniquity appropriated to church emolument. What is it but gambling to purchase a small piece of cake at an exorbitant price with the desire and hope of finding therein a jewel of gold? &c.

The Apostle charges the Corinthians not to eat with the incestuous, the covetous, or the idolatrous; not to have any unnecessary familiarity with such, 1 Cor. 5: 11. Yet, much of the emolument derived from church gambling festivals, comes from such. The worldly, the covetous and the vile, are welcomed to these anti-christian festivities as heartily as any others. The spirit of feasting in the churches is spreading over the length and breadth of the land. We give below a few of the many notices of feasting, concerts, &c., in professed Christian churches. We hope the church will be induced to cast a glance into the *Prophetic Mirror*, and see if the image there reflected, bears any resemblance to this feature of the present times.

First, we call attention to a few cases in our own city:

"GRAND FESTIVAL by the Ladies of the 16th Street Baptist Church, Wednesday evening, January 24th, at the Trivoli Saloon, (the proceeds to go for liquidating the Church debt.) Tickets may be had of S. Smith, 164 18th-street; C. Tousley, 252 Bleeker-street; B. S. Whitney, 57 Wall-street; J. W. Carhart, 113 Christopher; F. S. Miner, 93 Maiden Lane; B. B. Merrill, corner of 16th-street and 8th Avenue; and at Nelley's, 221 Bleeker-street; Patinson's, corner of Ann and Nassau streets; J. Lott's bookstore, 156 Fulton-street; Leavitt & Trow's bookstore, 194 Broadway; Hale's Letter Office, 58 Wall street; Journal of Commerce, Tribune, and New York Citizen offices, and at various other places, and at the door on the evening of the festival."

We give another:

"UNPRECEDENTED ENTERTAINMENT at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th January, 1844.

1. The ladies of the Nassau-street Congregation will commence their Annual Festival in the spacious Saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The Festival will close at 11 o'clock. The windows on Pearl and Water streets will be brilliantly illuminated.

Prof. Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive recitations. He will also give an exposition and exemplification of *Ventriloquism*.

3. Prof. Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several duets, solos, and other pieces may be expected during the evening.—The Professor will be accompanied by Miss Dobson, on one of Atwill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment.

Tickets 50 cents for a gentleman, and 25 cents for a lady, may be obtained at the United States Hotel, Pearl-street House, Waverly House, City Hotel, Atwill's music store, Astor House, Athenæum Hotel, Howard Hotel,

and Carlton House, Broadway. Also at Johnson's refectory, Fulton street; Firth & Hall, Franklin Square; and Raynor's bookstore, 76 Bowery."

Here is another:

"GRAND FESTIVAL by the Ladies of the Bloomingdale Baptist Church, on Wednesday evening, February 14th, 1844, At Niblo's Saloon.

Gentlemen's tickets 50 cents, Ladies' 25 cents."

The following is the way they do such things out west, and is the copy of a bill which advertised a Fair at Rochester:

"LADIES' FAIR—ST. JOHN'S CHURCH.—A Rare Supper, at 8 o'clock this (Wednesday) evening. A Splendid Young Deer, fresh from the Alleghenies, ROASTED WHOLE, will be served up with other delicacies. Tickets for supper 50 cts. Admittance fee 12½ cts. Admittance in the day time free. Supper tickets to be had at the Fair.

Rochester, Dec. 20, 1843."

"This feast was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky, of Rochester, preached last year: its ostensible object being to raise money to purchase curtains for the pulpit, and other extravagances for the church. To raise money for such useless extravagances, more in accordance with the teachings of her on the scarlet colored beast, than with the example of primitive Christianity, it was necessary to appeal to the carnal appetites of the wicked, to tempt them with feasting and revelry to contribute to the pride of the Church. Our Saviour does not say that they will eat and drink and be drunken, or that they will drink any thing that can produce drunkenness; but only they will eat and drink with the drunken. Now, if inviting all who are able to purchase a ticket to come in and eat and drink, is not inviting the drunken with the sober, and eating and drinking with the drunken, it will be difficult to conceive what could be a fulfilment of that text.

"They were, however, not only to eat and drink with the drunken, but were to smite their fellow servants, and deny the coming of the Lord. At this last feast this was also fulfilled in a most striking manner. Dr. Samuel Lucky, as named above, wrote a pamphlet of 24 pages, entitled "Strictures on Millerism, or the Second Advent doctrines, as taught by its advocates, and particularly the system of measures by which they are disseminated." In this pamphlet, from its title-page to its *finis*, we have been unable to find a single text of Scripture quoted in support of his views; and yet he endeavors—1st. To show the time in which we expect the Lord, is past; and 2d. Impeaches the motives and purposes of its advocates, by claiming that while their ostensible object is to save souls and prepare for the judgment, their real one is the selfish purpose of building up a sect! He thus, in the first place, claims that the Lord delayeth his coming; in the second place, smites those who are looking for the Lord. These pamphlets were sold in that church on this occasion, where were present the military and fire companies in uniform, and a band of music, playing that which ill accorded with a house dedicated to the Lord. Well did our Saviour say, Matt. 24: 37-39, "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be."

Here comes a concert, exhibited in a house from which, possibly, the doctrine of Christ's coming would be spurned with indignity.

We cut from a late Pennsylvania paper the following notice of "A Miscellaneous Concert, on Saturday evening, February 17th, 1844, at the PRESBYTERIAN CHURCH," &c. The character of the concert will be gathered from the following

PROGRAMME.

Part I.—Song, My Helen is the fairest flower (!) Air, from Sonnambula; Solo, violin; The Miller's Maid; Song; Marseilles Hymn; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II.—Overture, Caliph of Bagdad, (piano and violin); Song, 'Twas not my own native land; Conestoga March; Solo, violin, introducing popular airs and imitations; Life on the Ocean Wave; Song; March from Norma; Lucy Long (!)

Tickets 25 cts., to be had at the principal Stores and Hotels.

We might greatly multiply these examples, but as our object is simply to call attention to the present state of the churches—the signs of the times, these specimens must suffice. How applicable are the words of our Saviour to the present times. See Matt. 16: 1-3. "The

Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

How true it is, that "the truth maketh manifest;" and shall not "the wise understand?" All the necessary means are being employed by our Heavenly Father to call and to bring his chosen ones out of Babylon. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34: 11, 12.

O may none, through the craft of Satan, be blinded to the indicated will of God: but may all who would have the truth in preference to every thing else, be led to see in the aspect of the moral heavens the importance of the position we occupy.

Since preparing the above, the following notice has fallen into our hands, presenting another picture of Church gambling. The preaching of the cross of Christ is not regarded as possessing sufficient attraction to call the people together: and more especially to induce them to contribute to the promotion of the truth; but they must have a presentation, not of Christian example, but of political "characters," &c. And then, the "pleasures of the evening" will be enlivened by what? Why, "The BAND OF THE NORTH CAROLINA!" Then, not the least inducement will be the table "delicacies." Thus the morbid appetite of mind and body are administered to get them to contribute to what they are pleased to call the cause of God!

If the Theatre should prosecute their exhibitions on the same principle that "THE CHURCHES" do, it would excite a riot, and the Theatre would be torn down over their heads. We in this refer to the fact, that at these festivals they sell more tickets than can find room at the scene of festivity. Hence, they who do not get to the scene of action in season to secure a place for their person, must do the best they can. And as it regards the money they have paid, as it is a Church affair, they can hardly be expected to ask for their money back, and they must make the best of it. But here we give the notice:

"LADIES' FESTIVAL AND LECTURE will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second-street. The Rev. Prof. J. N. Maffitt will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. *The Band of the North Carolina* will enliven the pleasures of the evening.

The doors will be opened at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest and satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun Offices; R. Smith's carpet store, No. 448 Pearl-street; Benedict & Squires', 276 Bowery; Niblo's Bar; and at the door.

N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets."

L. D. F.

THE DANCING CLERGY.—The Western Times, an English paper, records the names of not fewer than ten clergymen of the Church of England, as being present at a fashionable ball, recently given at Newton, in the South of Devon!

DECEITFULNESS OF SIN.—*What fruit had ye?*—There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got the leprosy. Balaam pursued honor, but met with a sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruits of sin are shame if we repent, and death if we do not repent.—*Bishop Reynolds.*

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The following, from a Friend, (commonly called quakers,) will no doubt be read with interest, from the fact that the Friends are generally regarded, as making the coming of Christ wholly figurative or spiritual. Hear what he says.

BETHPAGE, L. I., the 26th of second month, 1844.

Friend Southard.—I have been a constant reader of the Midnight Cry for the last twelve months, and I can truly say I have spent many a happy hour in looking over its precious columns. Oh, that the midnight cry might be heard to the ends of the earth, and awake all the slumbering virgins wherever they may be found, and prepare them to meet the Royal Bridegroom, whenever he may appear.

Now my dear friends, let us bring the subject home to ourselves. Are we prepared to stand in that great and dreadful day, wherein the heavens, being on fire, shall reveal the great and mighty judge of all the earth to an astonished and horror-stricken world? Words cannot express, nor the imagination conceive, the terror of that day. My dear brethren, all that is within me, is tendered while penning these lines, and I hope it may have the same effect on you, in the reading of them. Well may we call on rocks and mountains to hide us in that day, from his dreadful appearance, if we should be found without our wedding garments. In that day a man will cast his idol of silver, and his idols of gold, to the moles and to the bats. Now my dear friends, let us pause in view of these things, and see where we stand, are we merely making a profession of religion, and slumbering under a hireling ministry? Behold the cry has already gone forth, "come out of her my people, and be not partakers of her sins."

This is a theme on which I delight to dwell. It is the rejoicing of my heart, and in this happy state of mind, the following lines were penned.

Come, all my dear brethren, let us see how we stand,
The day is a dawning, the time is at hand;
And you, my dear sisters, be up and awake,
The Lord is expected, who died for your sake.

The time is so precious, now do but behold;
To the bats cast your idols, your silver and gold;
And let us be ready, and make no delay,
The season is passing so swiftly away.

The day star is rising, the morn will appear,
The time is approaching, the Saviour is near;
Behold, he is coming, hark! now for the voice,
The trumpet is sounding, now let us rejoice.

The second coming of the Saviour, or last advent, now looked for, is believed by many, to be some new doctrine, and to have originated with William Miller, hence it is called *millerism*. I would call the attention of those persons to the scriptures of truth, and to the writings of the different denominations of Christians, especially the primitive Friends. See Sewel's History, 2nd vol. page 508, 9, and 10. Also Joseph Phipps, page 46 and 176. Sewel's History, 2nd vol. page 508, gives us their views of the last day, general judgment, &c., which is found to be the same as at the present day. Oh that the dear people might come to the truth, and judge for themselves, is the prayer of thy friend.

SAMUEL P. SMITH.

LETTER FROM LONDON.

Dear Bro. Himes.—In connection with the friends of the cause in England, I herewith return you thanks for the second box of books. If time continue, they will soon be distributed, as our brethren who are travelling, find pretty good sale for them, and are very thankful to the friends in America.

Since I wrote last, our brethren have been laboring with success, especially in Norwich, where they lectured to 7000 people. In every place they go, there is great anxiety manifested to hear. Although they meet with much opposition from some of the ministers, yet the cause flourishes. Bro. Barker was a few days in London, and delivered some lectures in a small Chapel at Westminster. He is now in Norfolk. He is strong in the faith of the speedy coming of the Lord; and he says, "Wherever I go, there are hundreds brought to God." He has access to Methodist and Independent churches, barns and dwelling-houses, and the open air; and almost without exception, there are crowded congregations, where they sit with breathless silence, to hear on this solemn subject. Eternity alone will tell the story. We received a letter from a friend in Ireland, dated Belfast, Jan. 22d, who says, "all last week the sky had the appearance of fire in every direction." He says, "about the last of day

Nov. in the eve, the moon was seen like a green pea; this evening it appeared like two and a-half quarter moons, bright, and one clear spot at the top; the moon is now three days old exactly to an hour, he says, the people wonder what it means.

E. LLOYD.

London, Jan. 1844.

LETTER FROM BRO. I. R. GATES.

Searsburch, Tompkins Co., N. Y.,
Feb. 20th, 1844.

Dear Bro. Southard.—You have not heard from me for a long time, but I have not been idle, neither have I lost my zeal in the Advent cause; I still continue to do all I can to advance its interests. After leaving Montrose, where my last was written, I gave a course of lectures in Towanda, where the doctrine was coldly received. There was an effort made to mob me; one egg, the only argument made use of, was thrown; but finally all was quelled and I came off without injury. "The wicked shall do wickedly. I next went to the head of Lyeomung and gave a course with much success. Many embraced the time, Christians were cheered and sinners awakened, the fruit of which I expect to see in eternity. From there I went to the Block House Country, Tioga Co., where I gave a course, much good being done. A teacher in Israel, of the Christian order, came out and embraced the doctrine, and is now preaching it. Next I went to Covington, where the truth was received gladly; thence to this place, where I formerly had a pastoral charge and preached a number of years. I had a deep feeling for the people here, and felt a great anxiety for the welfare of my old friends and neighbors, consequently I have been longer here than at any other place; I have been over two weeks laboring day and night, almost constantly, and I trust in God not in vain. The lectures were very feelingly received; after which I made an effort for sinners, and I have now been laboring about one week in a protracted effort, which, "to God be the glory," has resulted in much good. A number have experienced religion, and many more are now seeking. Yesterday (Sabbath) I had the privilege of waiting on seven dear souls into the liquid stream, and baptising them. To-morrow a number more are going to obey their Lord in that blessed ordinance, (the Lord willing,) my labours then will be closed here. I have a number of calls—I am not settled where to go, but am determined to "warn" and occupy until the Master comes. Bro. Mitchell is still with me. I was sorry I could not attend the call to the conference noticed in the Cry. Circumstances would not admit. I was with you in mind and desire, but was discharging other duties.

Yours in the blessed hope,
I. R. GATES.

EXTRACT OF A LETTER FROM BRO. S. C. CHANDLER.

Troy, N. Y., Feb. 26, 1844.

Dear Bro. Fleming.—Time rolls on, and I find myself still laboring in the vineyard of the Lord. And while the day of probation lasts, how vast the field, how great the labor to be performed. The earth teeming with its millions, all groaning under the curse, and so soon to be destroyed by the last vial of God's wrath, presents a spectacle to the devoted laborer calculated to move him to the extremity of action. I feel assured that the scenes of this present world will soon close, that Christ will come to "give reward unto his servants the prophets, and to the saints, and them that fear his name, and to destroy them that destroy (corrupt) the earth." It appears perfectly plain to me from the fulfillment of prophecy and the signs of the times, that there is every indication of the speedy coming of the Saviour, that a benevolent God could give, by which the wise might know when it is near even at the door; hence, they need not walk in darkness that that day should overtake them as a thief.

The churches are flattering themselves that when time proves our calculations false, we shall confess and return to their bosoms. We make no calculations on being disappointed; but if we are, we cannot go back to them. We know light from darkness, and can assure them that whereas we were once blind we now see.

I have finished my course of lectures at Lansingburgh and Middletown. I have constant applications to lecture from the adjoining towns,

but have concluded to stop a short season in Troy. I am to be assisted in giving a thorough course of lectures in this city by sister Hersey. I must say, let the Lord send by whom he will.

Yours in the blessed hope,

S. C. CHANDLER.

LETTER FROM BRO. JOHN H. PEARCE.

FAYETTEVILLE, N. C. Feb. 14, 1844.

Dear Bro. Southard;—I have frequently affirmed, and now repeat, that more comfort has been afforded, and true knowledge imparted to me, from the numbers of "the Midnight Cry," than from all the commentaries which I have eagerly searched; and I may add, from all the preaching attended by me, for more than half a century past. May I not say, "I am jealous over you with a Godly jealousy." I have attentively perused brother Plumb's article, "Come out from Babylon," and find much there I heartily subscribe to, as a timely and important warning, but fear that an exciting subject, particularly so to the South, may have a tendency to bar up your way of usefulness in these regions. * * *

There is but one remedy for moral evil of every kind, the religion of the blessed Saviour; and could we bring all to believe, slaves and masters, what I have no doubt of, that HE is near, even at the door, the evils of slavery would disappear, together with every species of ungodliness. And now can it be politic, can it be humanity, much less can it be Christian like, to cut off the ears of thousands, and stop the progress of the most important, soul stirring, heart comforting doctrine, ever preached; which is Bible truth, came from God, and leads to God? * * *

The only possible way of reaching them, to their profit, is to preach Jesus the "COMING ONE," either to masters or slaves.

We doubtless are called upon to separate from Anti-Christian churches. As Babylon is called a "mother," of course she must have children. Not that we are to expect universal, individual purity, for our Lord's family contained a Judas.

Yours truly in the blessed hope

JOHN H. PEARCE,

P. S. I learn from Wadesboro, N. C., that a great excitement exists there, on the subject of the advent. Cannot a lecturer be sent here, I think great good would result from his labors.

BALLSTON SPA., N. Y., Feb. 29, 1844.

Dear Bro.,—I am now engaged in lecturing about three miles from this, at a place called Malta Ridge. My first lectures in that place were given in a house belonging to the Protestant Methodists; but the rulers not being able to endure sound doctrine on this subject, denied us the farther use of their house, and the proprietor of a public house very generously offered us the use of his ball room, a very convenient place, where I expect to continue lecturing over the Sabbath. What the result will be, I leave for the retribution of the great day to unfold.

Will you please to say through your paper that I will commence a course of lectures (the Lord willing) in Syracuse, Sabbath, March 10th, to continue over the second Sabbath. Also in Ithaca, Sabbath, March 24th, to continue one week or more.

Yours in the blessed hope,

GEO. W. PEAVEY.

LETTER FROM BRO. E. GUERNSEY.

NORTHFIELD, CT., FEB. 24th, 1844.—Dear Brother.—I am spending a portion of my time in proclaiming to the people the threatened judgments of God, and urging them to seek shelter from the impending storm. Never has my faith been stronger—never have I clung with so much firmness to the promises of God as at the present time.

Oh! we have the truth. Our Saviour will soon come and break the nations of the earth as with a rod of iron, and dash them to pieces like a potter's vessel and take the kingdom, and with the saints possess it forever and ever. The cause in this part of the country is ONWARD; I know of no one who has once embraced these views, after a candid examination of God's word, that has given them up. There may be many which have been led to embrace these views in times of excitement, when that excitement has subsided, their interest has died away, and they have gone back where their affections were, into the world. It would be well for them to remember

the injunction of the Scripture,—“Remember Lot's wife.”

The world is in exactly the condition we are told in the Scripture it would be at the Second Advent; but they see it not. The clashing of foreign nations which is heard, like the mutterings of a distant storm—the unsettled condition of all governments—the angry roar reverberating in wild and uncouth dissonance about us—all are bidding us, as with the voice of thunder, to haste in our work, for “the Judge standeth at the door.”

E. GUERNSEY.

THE SECOND ADVENT CAUSE is yet onward in its course. It is but about six years, since our respected and beloved brother Miller stood alone before the world, as a public advocate of the doctrine of Christ's coming and kingdom the present year. Since that time, God in his holy providence has raised up advocates of this truth among the Clergy of all the evangelical denominations of Christians with which we are acquainted, in the country. The doctrine has spread over the whole land, and found a friend, or friends in almost every town and city in the United States. This has been accomplished, by the blessing of God, chiefly by individual effort. We have no church organization to bind the believers and advocates of this doctrine together; nor do we wish for any bond but that of love. Our intercourse and fellowship is of the most voluntary character, each one being at perfect liberty to pursue the great object before us in his own way, on his own responsibility.

Publications on the subject, have, several times over, been sent to each Post Office in the country. There are large congregations of believers, in all the principal cities in the North and East, and in a number of the Western cities. In Boston there are two congregations; three in New York city; two large ones in Philadelphia; and one in Baltimore. And had we men to fill the places, there might be twice as many in each of those cities, as we now have. Other cities and country places are similarly situated with the above.—*Southern Mid. Cry.*

CORRESPONDENCE.

We make the following extract from an excellent letter received from Bro. J. B. Cook, dated Warren, Ohio, Jan., 20, 1844:—

Dear Bro. Southard—We had, in Cleveland, last Sunday, a good season. I had the privilege of “preaching” and “baptising” in the name of Jesus. Nine were baptised: among whom was sister Fitch, and a sister of the Episcopal Church. On Monday evening Bro. Fitch gave a lucid account of his conviction of duty to be baptised. It was based, as you may suppose a good Second Advent believer's would be, on the plain, unsophisticated language of the Bible. On Tuesday morning I baptised him in the faith of the gospel,—the coming of Jesus and the RESURRECTION. Then he aided in baptising 10 more—in all 28. The audience at the lake, which was our baptistry, was large and solemn. Our good sister F., and the only one who spoke of the very cold air and cold water, said to her enquiring friends, “I was not conscious of the least chilly sensation—I never enjoyed a religious service so much; it is a new era in my religious experience,” &c.

In Akron I had the privilege of baptising 11. Obedience will not—cannot, injure the spirit of a Christian, as some absurdly suppose, for to be a perfect Christian is to obey God in all things. I have given up all my sectarianism—have come out of the Baptist Church; and now ask no one to take any yoke but that of Christ, nor to believe any thing but God's truth. The good cause is onward in all this region—glory to God.

G. S. Miles, writing from Albany, Feb. 29th, says: “Bro. and Sister Hersey have been lecturing at Petersburg. The people there received the word with all readiness of mind. They are now in Troy. There is increasing interest through all this region.”

CANADA WEST.—Bro. A. A. Sawin, writing from Rochester, N. Y., Feb. 28, says the cause in C. W. is progressing more rapidly than ever, though amid the most bitter persecution. Himself, with other laboring brethren, are nearly worn out with lecturing, but are cheered on in their efforts by the bright prospect before them of speedy deliverance, in which they shall be taken from labor to reward.

We also learn by his letter that the cause at Rochester is, in a most encouraging condition.

MARYSVILLE, O.—Bro. G. W. Cherry writes, Feb. 24: “Bro. J. B. Cook has just closed a course of lectures in this place. Much good has been done. He goes to Delaware, thence to Richmond, and then returns to meet his family, who remain here during his absence.—The brethren, as the time draws near, grow stronger.”

SARDINIA, N. Y.—Bro. W. F. Church writes, Feb. 22: “I rejoice in the reception of the Midnight Cry: I can truly say it is food to the hungry soul. There are but few in this vicinity that can truly be said to love the appearing of Christ, and that few have to meet the derision and contempt of many who profess to be Christians, yet they continue steadfast, looking for *that blessed hope*. We should be glad to have a lecturer come to this place, as we have been but little favored with Bible preaching.”

PEEKSKILL, N. Y.—Bro. W. E. Blakeney writes, Feb. 26: “Bro. B. T. Young has been with us several weeks. Multitudes have attended his lectures, and his labors have been blessed. The Methodist P. Church (of which I am a member) was opened for him. Two thirds of us, as a body, are looking for the glorious appearing. Bro. Young has also lectured several times at Collabury to crowded houses. One brother who attended his lectures there became convinced of the truth advanced, and is now sounding the midnight cry. Bro. Y. is now at Red Mills, where Bro. Bellows, who came to this place yesterday, has been laboring. He lectured for us last evening, on the 24th of Matthew. A deep impression was made—a solemn awe pervaded the whole congregation—sinners were converted, and presented themselves for prayers.”

PULTNEY, N. Y.—Bro. L. Drew writes: “We have had no lecturer in this place except Bro. Gillett, who was with us in Dec. last. There has been quite a number of conversions since he left. There is quite a band of advent believers five miles from this, where Bro. Gillett also lectured. They hold prayer meetings regularly, and are truly a happy band. We are anxious that a lecturer should visit us: great good might be done.”

SODUS POINT, N. Y.—Bro. W. D. Cook writes Feb. 23: “The Adventists in this neighborhood are few, but in the main firm in the belief that this is the last year of time. We are doing what we can to convince the people of the truth of the doctrine; but this whole community are embraced in the walls of Babylon; and as we have obeyed the command of God to ‘come out of her,’ we find that our feeble voices are scarcely audible over, or through, the high and thick walls of that great city, and especially as the watchmen upon her towers are unanimous in either sleeping on their post with dead indifference, or crying ‘peace and safety.’ May the Lord help us to watch and be ready.”

Bro. D. W. Bates, of Pittsburg, Pa., wishes the lecturing brethren who may pass through that city, not to forget him. He is confidently looking for the “blessed hope.”

Bro. H. HEYES, writing from Troy, N. Y., Feb. 27, says: “I feel it my duty to send you an account of the precious work the Lord is doing in Pittstown, 15 miles from Troy. I have not time to do so this morning, as I have an appointment for this evening 8 miles off. I arrived in Troy last evening, from Pittstown, after delivering 14 lectures. At the urgent request of the people I consented to return and resume a protracted meeting to-morrow. The whole community appeared aroused. The church (Christian) is pretty spacious, but too small for the numbers who attend.”

The following article we cut from “The Gospel Publisher,” published at Shiremanstown, Pa. We rejoice to see it participate in the work of publishing the glad tidings of the kingdom at hand.

“Dear Bro. McCartney—There is no subject that is more calculated to inspire the hearts of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward (through a long series of intervening ages) to the time when the Lord should come with ten thousands of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared that in the latter day, his Redeemer should stand upon the earth. And although worms might destroy his body, yet in his flesh he should see God. And St. Paul, when he wrote to Timothy, declared, that at that day, i. e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn when Christ would come to be glorified in his saints, and admired by all those who love him, cried out, “Blessed and holy is he that hath part in the first resurrection.” And the early Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him at his appearing in his kingdom. If the prophets, apostles, and the early Christians were enabled to rejoice, while looking forward to the long prom-

ised period, when the tabernacle of God would be with men, and tears, sorrow, pain and death should be felt and feared no more. Ought not we, who are living on the eve of eternity, lift up our heads and rejoice, knowing that the day of our redemption draweth nigh! But looking for it will not prepare us to meet it. Many look for death, but are not prepared to die; therefore it behooves us always to be ready, 'for in such an hour as we think not, the Son of Man cometh.' He may come at midnight—he may come while we are about our daily employment—and if he should, alas! how many would he find neglecting to visit the fatherless and widow in their afflictions. It is evidently our duty to look for Him; for unto them that look for Him, shall he appear the second time, without sin unto salvation. C. PRICE."

Another correspondent of the Publisher, writing from Landisville, Pa., in speaking of a meeting there, says:

"Brother Bowman delivered an impressive sermon on Saturday evening the 6th, followed by brother Winebrenner, on the second coming of Christ. Tuesday evening, two Second Advent brethren arrived, and preached until Sunday following. During which time, and since, (inclusive) about twenty-five have been hopefully converted to the Lord; to whom be all the glory. We even yet anticipate a greater work to be wrought."

THE ADVENT HOPE.

After a weary voyage through storms and shade, how welcome are the green hills of our native land. After a lonely pilgrimage among the uncivilized nations of a dreary waste, how sweet is the first sight of home. After wearisome nights of pain, and lingering days of hopeless disease, how soul inspiring is the soft breath of spring, and returning health; yet comparison fails to express the reality. We are sojourning where the weak are a prey to the strong, and are hourly exposed to the malice of a powerful adversary, whose artifice and zeal are untiring. Our path is beset with trial, disappointment and pain. When we seek to cool our feverish lips with some pleasant fruit, we find it false and bitter at the core. When we turn our aching eyes to the beauty of some opening flower, we find the canker there, and weep to see its young leaves so soon scattered among the thorns. Every thing that is lovely is passing away and the sin and the curse abides still.

We love the beautiful and sigh
For that which never fades,
The loveliness that cannot die,
The light without the shades.

How glorious thus is the hope of Paradise regained, and the glad tidings that the day is near when the earth shall be restored to its Eden state, and the glory of the Lord cover it as the waters cover the sea. Metaphor is tame, and language weak, to express the sweetness of the Second Advent Hope, or the reality of our precious faith. Having this hope we seek to purify ourselves even as He is pure. We love the appearing of the Lord of Glory, and long to see the Prince of princes restored to his kingdom. "We know and believe the love that God hath to us," and therefore rejoice with joy unspeakable and full of glory, and feel the bright assurance that He "will come again," and receive us to himself, for where He is there shall also his servants be.

Philadelphia.

C. S. M.

THE ADVENT CROSS.

The cross of a risen and crucified Saviour was the glory of his early disciples, while to the Jewish priests and doctors of the law, it was a stumbling block and an offence; and to the learned Greek it was foolishness and fanaticism. The Lord Jesus assures us, "whosoever doth not bear his cross, and come after me, cannot be my disciple." Hence we perceive, that we must come after him and bear the cross, in whatever dispensation or manner it may be identified with him. We would then inquire, what is the cross of his followers in these latter days, for its offence cannot cease while probation continues! Certainly it cannot consist in adopting the creed of any of our popular sects, for who can be respectable, or esteemed worthy of confidence by the world, without an assent to the received usages and forms of our Christian public! Truly our dispensation is changed, and as the Scriptures teach concerning the last days, we have much of the form of godliness without its living power.

A Jewish church once looked for a coming Messiah, and it was counted to her for righteousness; but when she persisted in the same attitude, after her dispensation was changed, and the Messiah had been manifested, it was her unbelief and sin. So now our Gentile church is slow to receive the cross of his second advent, and as the Jewish church rejected his first coming, so also is his second coming neglected by the majority of modern professors.

Who then will be wise, and take up the cross of a coming Saviour, and follow without the camp bearing his

reproach? Let us look at this; do we bear his cross? He that will live godly, must suffer persecution, and in the world shall have tribulation. Have we these essential marks of true children? The cross of the second Advent doctrine, is the cross of Christ—do we love in meekness to bear it? C. S. M.

Philadelphia.

THE ADVENT FAITH.

Without faith it is impossible to please God, or to receive his truth. The doctrine of the speedy coming of our blessed Lord is of God. It is a fundamental part of the Scriptures, and it cannot be received except through living faith in His word. It is not perceived nor retained by sight, or by the will or wisdom of man, but by implicit confidence in every word which God has spoken. Through prayerful and patient examination of the Bible, we find a reason for our faith immutable as the promise of the Father, and sure as the eternal councils of his throne.

The traditions and opinions of men are alike conflicting and unsafe, but the word of the Lord abideth forever. The Son has said, "I will come again," and "surely I come quickly," and has given us data and signs by which we may know assuredly that he is near even at the doors. All these way-marks of the inspired text harmoniously close the present Jewish year, and the increasing signs in our moral, political, and natural heavens, demonstrate the hour at hand, when we shall "see the Son of Man coming on a cloud, with power and great glory." Having this confidence, we are not easily shaken in mind, nor discouraged by the seeming darkness or lateness of the hour. We have placed ourselves upon the Word of God and we are willing to abide the issue. Though the mountains pass on each side, the sea yawn before, and the scoffing enemy press behind, we fear not. He that is with us is mighty, Jehovah is his name, and at the appointed time he will surely deliver. C. S. M.

Philadelphia.

THE ADVENT CROWN.

The sight of those who gaze with an unwavering heart on the glory and brightness of our coming Lord, becomes strangely dim to the fascinations of earth. They lose much of themselves, that they once valued, and the love of sense and self vanishes in the sunlight of his perfections. They feel poor in spirit, and hunger and thirst after greater conformity to his image. They begin to cry from the heart, "Let thy kingdom come;" and they are looking for and hastening unto the day of the Lord. Paul once said, "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day, and not to me only but to all them who love his appearing." By these words the humble and confiding are encouraged, and though they feel most unworthy of a crown, they know that they love the doctrine of his appearing, and therefore hope to receive it, for it is righteousness. They long for the glorious hour, when with the elders, they shall cast their crowns at the feet of him who sitteth on the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created."

The ADVENT CROWN, then, is the RIGHTEOUSNESS that shall be manifested in us through Christ, at his appearing, to whom all the glory shall be returned. Let us then be diligent, and comfort our hearts with one of his last injunctions—"Behold I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Amen, even so come, Lord Jesus.

Philadelphia.

C. S. M.

NEW PUBLICATIONS.

"THE HERALD OF THE BRIDEGROOM," by A. Hale. 6 1-4 cts. In it are condensed the plagues that await the enemies of the King Eternal. Also, the appearing of our Lord to gather his saints, as shown to be the next event before us, by a Scriptural exhibition of the order of the events from the fall of Papacy down to the establishment of the everlasting kingdom.

"THE AGE TO COME." Price 12 1-2 cts. This is an elaborate work, by Lewis C. Gunn, of Philadelphia, in which is shown, that the present organization of matter called earth is to be destroyed by fire at the end of this age or dispensation; and that, before the event Christians may know about the time when it will occur. The various objections which are usually urged against these conclusions, are considered, and ably refuted.

BIBLE EXAMINER No. 12.—Contents: "The Celestial Railroad, or Modern Pilgrim's Progress; after the man-

ner of Bunyan; vividly representative of the present-day professors of religion. Price 8 cents single, 1-3 discount per hundred.

"A SCRIPTURAL TEST of Saving Faith, exhibited in an Exposition of Daniel 12: 10, by J. Starkweather." \$4 per hundred, 6 cents single.

Also, "THE REASONS OF TRUE FAITH, Respecting the 2,300 Days of Daniel 8: 14," by the same author. Price \$2 per hundred, 3 cents single.

NEOLOGY.—In about a week, if time continue, we expect a work by Prof. Whiting, on Neoology, will be ready for delivery. It traces, in a masterly manner, its rise and progress, and shows how the churches, in following its teachings, have departed from the faith once delivered to the saints.

Words of Warning.

A large quantity of these little messengers are now published and ready for distribution. They consist of 36 tracts of two pages each, and should be scattered broad cast over the land, as they may be the means of "healing" many. The series present a most excellent synopsis of the whole subject. Price 12 1-2 cents per hundred, and \$1 per thousand. The whole series stitched together, 6 cents.

Also several other small tracts for distribution, from 37 1-2 cents to \$2 per hundred.

LETTERS RECEIVED DURING THE TWO WEEKS ENDING MARCH 6.

POSTMASTERS.—Croton, O., 50 cts.
North Springfield, Vt.—Charlton, N. Y.—Oxford, N. Y.—New London, I. T.—Roxbury, Ct.—Meriden, Ct.—Hick's Mills, Ill.—Brand's Iron Works, R. I.—Louisiana, Ky.—Montrose, Pa.—Three Rivers, Mass.—Middletown, Ct.—North Springfield, Vt.—Southbury, Ct.—Bigelow's Mills, Ind.—Cornwall, Ct.—Springfield, Mass.—Water Village, N. Y.—Portland, N. Y.—Economy, Pa.—Oppenheim, N. Y.—East Plainfield, N. H.—Haydenville, Mass.—Warsaw, N. Y.—West Martinsburgh, N. Y.—Auburn, N. Y.—New Bedford, Pa.—Saratoga Springs, N. Y.—Norwalk, O.—Brand's Iron Works, R. I. Akron, O.—North Springfield, Vt.—Allen, Pa.—Sardinia, N. Y.—So. Pultney, N. Y.—Yates, N. Y.—Bristol, Ct.—Simsbury, Ct.—Holden, Mass.—Akron, O.—Marysville, O., each 1\$.
Hope Valley, Ct.—Hudson, N. Y.—Sennett, N. Y., each \$1.50.
New Ipswich, N. H.—Cheshire, Ct.—Collins, N. Y.—Akron, O.—Seneca Falls, N. Y.—Lyons, N. Y.—Gainesville, Ala.—Attica, N. Y.—Holland Patent, N. Y.—Shippensburg, Pa., each \$2.
Conesus, N. Y.—Weathersfield, Vt.—Strafford Corner, N. H.—Copenhagen, N. Y.—Nunda Valley, N. Y., each \$3.
Greenland, N. H.—Cleveland, O.—Fairhaven, Mass.—Harrodsburgh, Ky.—Cabotville, Mass., each \$5.
Trumansburgh, N. Y., \$6.—Sodus Point, N. Y., \$10
Hope Valley, Ct.—Greece, N. Y.—Lisbon, Va.—Salisbury, N. H.—Sennett, N. Y.—Freehold, N. J.—Eaton, Pa.—Bellbrook, O.—Buffalo Run, Pa.—Princeton, Mass.—Rectortown, Va.—Peekskill, N. Y.—Waterbury, Ct.—New York Mills, N. Y.—Sandy Hill, N. Y.—No. Wardsboro', Vt.—Montgomery, Vt.
INDIVIDUALS.—Geo. W. Hill, 59 cts.
N. Trull—John H. Pearce—Levi Reightmyer—J. Lewis—Stephen D. Mabey—L. White—L. Mowry—Laura Crocker—D. Campbell—Geo. Peavey—Calvin Beckwith, each \$1.
Jacob Follet—A. Hill—Wm. Wheeler, each \$2.
C. Swartwout, \$3.—P. Alling, \$4.
E. Canfield—Horace Patten—S. C. Ludlow, each \$5.
I. R. Gates, \$6.—Henry Heyes, 7.50.
E. Dennett—a friend, per Chas. Friend—Anonymous, each \$10.
G. S. Miles, \$10.56.—A. P. Barringer, \$13.—H. A. Chittenden, draft.
Charles Fitch, Anzi Norton, C. S. Minor, Wm. C. Neff, G. S. Miles, S. A. Stone, Wm. D. Cook, T. Wrightson jr., J. P. Marsh, E. M. Southard, R. S. Rust, H. B. Bear, E. C. Galusha, A. A. Sawin, F. Hanna, J. V. Himes, Dyer Austin, Charles Green, L. Wiswell, W. Ide, Geo. A. Sterling, Wm. Rogers, A. K. Warner, E. Guernsey, Wm. Bouton, James Johnson, B. Matthias, John Shuler, Chas. Warner, Wm. F. Church, C. S. Minor, Wm. Cudley, Geo. W. Hill, Wm. Crussell, F. Gunner, E. C. Galusha, C. S. Ludlow, Geo. James, C. Morley, Mary Jane Tullock, Chas. W. Wilson, Geo. N. Roberts, Jonas D. Johnson, Wm. M. Horton, M. Stoddard, J. V. Himes, H. F. Hill (it is best to send direct, makes no difference, however,) Charles Green, R. W. Stearns, Jacob Weston, L. D. Fleming, E. H. Whiting, N. Southard, E. C. Williams, C. S. Minor, S. I. Smith, W. C. Neff, W. E. Blakeney, C. B. Hotchkiss, W. Shepherd, S. Bliss.