

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK, THURSDAY, MAY 11, 1843.

Nos. 7 & 8.

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 I will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 36 PARK-ROW.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

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BY J. V. HIMES,
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THE MIDNIGHT CRY.

LECTURES

Will be continued at the corner of Catharine and Madison streets each evening (except Saturday) and three times on the Sabbath.

THE CONFERENCE assembled on Monday evening. Brother Litch spoke to a deeply affected audience from the third of Philipians. We go to press too early to give particulars of the succeeding meetings.

Next week, the brethren will hold a series of meetings at the Chinese Museum in Philadelphia.

A FAVOR.—Reader, will you grant us this request? Please to commence at the article headed, "The Contrast" and read on in course to the end of the version of Daniel II., carefully noticing the circumstances of the destruction of the image, and the setting up of the everlasting kingdom which follows it, and then ask yourselves if the modern notion of a temporal millennium can be true? Remember that the popular doctrine on that subject is less than 150 years old. "Ask for the old paths." Is it not your duty to seek the truth, and act upon it? Do not slight the good sense of Irving's scriptural suggestions on account of the stories you may have heard of his eccentricities.

TRANSLATIONS.—We give various versions of the original texts in our quotations of Scripture, because the words of our common translation do not always convey to us the meaning with such clearness and vividness as a more modern phraseology. We usually give the names of translators. The second chapter of Daniel is prepared for this paper by Brother N. N. Whiting, whose knowledge, industry, and scrupulous adherence to the original, render his labors peculiarly acceptable.

FUNDS.

Dear Reader, we are determined to live in the daily expectation of meeting Christ. We dare not lay up treasures on earth, and we retain but very little of the funds received to pay for future numbers, but we feel assured that the Lord will enable us to continue the Midnight Cry till he comes. The publisher of this paper has used his scanty means in supplying calls in the east and the west. Those who feel it a privilege to help us, in this central point, that we may continue to give, in answer to the constant calls for light, are requested to forward donations or obtain new subscribers, as they may be able.

Brother Miller's health has much improved, and he expects, soon, to visit Massachusetts.

New York Anniversary Week, May 8, 1843.

Second Advent Conference and LECTURES,

At the Cor. of Catharine & Madison-Streets.

Lectures each Day at 2½ and 7½ P. M.
Conference and Bible Class at 10 A. M.

Subjects of the Lectures.

Besides a general view of the arguments for the termination of the prophetic periods in 1843, illustrated by a Chart, 8 feet by 12, the following topics will be presented during the week:

1. History of the Second Advent cause.
2. Tendencies of the doctrine.
3. Character of the opposition, &c.
4. Duties and dangers of believers in the doctrine.
5. The Restoration of the Jews, according to the flesh, unscriptural and absurd.
6. Spiritual reign of Christ, unscriptural and absurd.
7. The influence of Neology upon the faith of the Church in the Bible.
8. The Christian enterprises of the age, sustained by mistaken views.
9. Effects of modern sects upon Christian character and popular respect for the claims of the word of God.
10. The present condition of the world, compared with the prophetic description of the "last days."
11. POPYERY:—Its "dominion" gone, but its priests and its spirit "prevailing."

Brethren BARRY & BROWN from N. H., HIMES and HERVEY from Mass., COOK and BACHELOR of Conn., WHITING, GATES, MARSH and others, of New-York, and LITCH of Phila. are among the speakers.

"Behold I come quickly. Blessed is he that watcheth."
"The day of Judgment will not be absent above 300 years," wrote Luther, about 1543.

Books, Papers, Charts, &c.

A full assortment of the works of Miller, Litch, Hale, Storrs, Brown, Hervey, Cox, Fitch, Bliss, Fleming, and others, at

36 PARK ROW,

(BRICK CHURCH CHAPEL.)

THE MIDNIGHT CRY, a weekly paper, during the last few weeks has given a comprehensive view of our principles. The double No. for this week contains a striking contrast between the unscriptural modern doctrine of a temporal Millennium, and that held by the church of Christ for 1600 years.

Preachers who may call, supplied gratis.

"END OF THE WORLD." A large sheet has been hawked about for the last few weeks, entitled, "Illustration of Miller's views of the end of the world in 1843." The sheet is compiled entirely from our own illustrations, with the exception of a large cut to illustrate the Advent and Ascension. In consideration of this last representation, we take this opportunity to give our unqualified dissent, to this, or any attempt to represent by cuts, future scenes of such an awful interest, which are beyond the province of man to delineate.

The more thou knowest, and the better thou understandest, the more grievously shalt thou be judged, unless thy life be the more holy.

THE CONTRAST.

We have been long intending to gather together the facts illustrating the widely different effects of preaching the coming of Christ with the millennium, or the millennium without the coming of Christ. This paper gives a glimpse at the great subject. The "Second Advent," at Cleveland furnishes an appropriate introduction, by Bro. E. Wade.

"Without presuming to pry into the unforeseen future, excepting by the light of divine revelation, let us look at the present influences of these two interpretations of prophecy. Christ and the judgment far away, a thousand years beyond an indefinite future, and that indefinite future to be devoted to war—and the contests of ambitious statesmen for wealth and power—to improvements in science and the arts—and to ameliorating the condition of mankind—and to the endeavor to evangelize the heathen; and that thousand years to be spent in the triumphs of the church—its peace and prosperity, in a world laboring under its Creator's curse of barrenness, sickness, sorrow and death.

"But this is aside from my purpose. Let it once be understood that those who believe, and love and obey the Scriptures, do not expect the coming of Christ until this long, uncertain futurity shall have elapsed, and who will venture to predict from it, better fruits to the church and this world than have been gathered in past years? Will the mere worldling, or the worldly professor be likely to loose his grasp upon the world—the devoted Christian be less tempted to desert his God and trust the world—the father less eager to provide for his children and his children's children, every means of gratifying vanity, avarice and worldly ambition—the proud man to lay aside his arrogance—the ambitious man to scramble less eagerly for the honors and titles of this vain world—the avaricious man to grind the faces of the poor any the less, that he may heap up stores of gold and silver, on which to feast his shrivelled heart—the man of pleasure less eager to grasp at his evanescent enjoyments, and less ready to sacrifice innocence and beauty to his brutal selfishness—the warrior less ambitious of the slaughter of his race, that he may engrave his name among those who are to illustrate the page of the historian of future ages—the oppressor less tenacious of his gripe upon his brother's throat; less reckless of trampling under feet the laws of God and the rights of nature in the plunder of his helpless victim—an arrogant and licentious priesthood less disposed to lord it over God's heritage, in the name of religion—the child of ignorance and oppression less disposed to envy his more fortunate and wealthy neighbor: or the proud lordling less eager to spoil, in the name of law and government, his ignorant and impoverished fellow-worm?

"Those who predict all these things, look for a change far more wonderful than that anticipated by those who now expect the advent

of their King and Lord, to 'take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ.' They look for a 'new thing under the sun,' some new and mysterious move of the Almighty on the hearts of the 'children of disobedience;' and surely they ought to show us where, in the book of God, this 'strange work' is foreshown. If this doctrine is plainly revealed in the Bible, then we are to receive it with humble trust in God, that it is right; and every child of God will rejoice to do so, though he cannot see the reasons which move upon the benevolent heart of the glorious Redeemer, thus to delay his coming, and so to teach in his word.

"But if this doctrine be not true—be not most plainly taught by the divine word, surely it is most hazardous to trust in it. Before the glorious doctrine of Christ's immediate coming to judge the world in righteousness, every worldly motive lies prostrate in the dust—ambition is reined up in its mad career, and lies humbled and chastened at the rebuke of the Almighty—the Christian parent learns to cast all his cares upon the arm of his Almighty Saviour—avarice no more hoards up God's gold and silver to gratify the lowest of all the base desires of a fallen race—the sensualist feels the workings of his putrid heart rebuked before the glance of his coming Judge. In short, every worldly desire becomes chastened, and the minds of men, as God designed, turn with eager solicitude to the eternal future. Man learns that the 'fashion of the world passeth away,' and he instinctively turns to God as the only firm, unshaken basis on which to fix his tossed and wearied spirit—earthly, 'sensual, devilish;' full of unfounded hopes—full of presumptuous reliance upon his own good fortune—ready, it is true, to concede that all other men are in imminent danger, but himself, he casts the fear of death, and the withdrawal of the Spirit of God, behind his back, and rushes on to his eternal ruin, as the 'horse rusheth to the battle.' But under the belief of this most grand and awfully solemn reality, that though death may be far from him, yet the Judge is at the door, and may come as a thief in the night, in a moment, in the twinkling of an eye, with no space for even the frail chances of a death-bed repentance, come to take vengeance on all the ungodly—all such as love not His appearing—come to wind up the drama of this world's guilt and shame—to seal up for eternity the destinies of all men:—before this grand and glorious reality all worldly ties are broken, and poor, frail, helpless man, is constrained to cry out, in view of his utter destitution, 'God be merciful to me a sinner.' With this expectation the Christian may live, as it is his privilege and duty to live, 'as a pilgrim and a stranger' in the earth, but with his eternal inheritance in prospect.

"Thus cast upon the faithfulness of his Redeemer, he finds abundant strength to endure the scoffs of an unbelieving generation, and to fulfil all the obligations cast upon him by his Creator. He is enabled to walk by faith, and to look upon the impending realities of the world's destruction—the final judgment—the doom of the wicked, and the reward of the righteous, as scenes in which he is soon to mingle as an actor; and, as well he may, he turns from the earth, wearied and heart-sick at its crimes and follies, with only one desire: 'O that they were wise, that they would consider this, that they would think of their latter end.'"

The articles which follow were all written or arranged before the above came to hand, but it will be seen they are appropriate and striking illustrations of these great truths.

THE TRUE MILLENNIUM.

As one who has long groped in dim obscurity, when he suddenly steps into the light of noonday, is dazzled at first, but soon recovers himself, so as to gaze with delight, on the beautiful works of God, made brilliant by His own light; so it is with those who have been led blindfold, by modern preaching, when the glorious doctrine of the true Apostolic millennium bursts upon them.

We have exulted in the possession of our new Bibles, for such we feel they are, when we can look upon them, as a glorious charter of a heavenly inheritance, which we are invited to contemplate, and in the prospect of which we are commanded to rejoice and lift up our heads, amidst the distress, perplexity, violence, pride, surfeiting and drunkenness of the last days.

The modern doctrine of the millennium was eating out the heart from a large part of God's word. Did He tell us, "Be not conformed to the world?" The church replied, "Excuse us; we calculate, by going over to the world, to entice them into our pale. We think it right to be conformed to the world, for the world is rapidly gliding into the millennial state."

When Christ, in his sweetly solemn manner said:—"Lay not up for yourselves treasures on earth," the church practically replied: "We want treasures for carrying on our magnificent schemes for converting the world. We expect to do it by introducing the learning and arts of civilization, instead of preaching Christ to the Barbarians, as Paul did."

Though we were earnestly warned that "they who will be rich, fall headlong into temptation, and a snare, and into many foolish and mischievous desires, which plunge men deep into ruin and destruction," (*Doddr.*) yet the church has united to honor rich men, who have ground the faces of the poor, and spent their ten thousands in gratifying the lust of the eye, if they have also cast their hundreds into the treasury of the church.—Many an elder and deacon has said in acts what one said in words, when investing the Lord's money in some of the bubbles of 1835, "I can speculate for the Lord."

Did the Lord in his kindness warn us to love not the world, neither the things which are in the world? The modern millennial preachers have nullified the exhortation, by pointing to this world as the theatre of the Lord's great triumphs, achieved through their instrumentality, virtually exhorting us to keep our affections here. We recently heard one of the best of them, (E. F. Hatfield,) say: "The kingdom, and dominion, and greatness of the kingdom under the whole heaven, [NOT the new heaven] shall be given to the people of the saints of the Most High;" but he did not quote the remainder of the sentence, "whose kingdom is an EVERLASTING kingdom, and all dominions shall serve and obey him."

Thus the church is taught to look for its rest where the Lord told us we should find tribulation,—to expect friends among those whose friendship is enmity with God, and she has found such friends as Sampson did in the lap of Delilah. She has been told that the kingdom was in this world, though Christ said his kingdom was not of this world, and he "shall judge the quick and the dead at his appearing and his kingdom." She looks for her time of rejoicing in absence from Christ, though He told us we should weep and lament in the absence of the Bridegroom, and rejoice in his return.

"This Miller doctrine is a gloomy doctrine," said a reader of the Evangelist, a few days ago, and he spoke the sentiment of his brethren, generally. Now, we ask all who love the Lord, to review this subject once more, and to bear a word of affectionate exhortation, which we give, in the language of some of the best writers of the last two centuries.

Listen first to the Rev. J. Fletcher, the friend of Wesley, to whom he wrote as follows in 1775:

REFLECTIONS ON THE VIEW GIVEN OF CHRIST'S MILLENNIAL REIGN.

Give me leave to conclude with some reflections that naturally flow from what has been said on that system. 1st. Many people, I know, look on the meditations of Prophecies, so expressly enjoined by Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the Israelites from their Egyptian bondage, the return of the Jews from their captivity in Babylon, and the building of the second temple, and the birth and death of the Messiah; is it probable, I say, that he should have been silent, or not have spoken as clearly concerning his Coming to destroy the destroyers, and to set up that kingdom which we pray for, when we say, according to our Lord's appointment, "Thy kingdom come?"

If God has exactly foretold, for the comfort of believers, the various revolutions that have happened to his Church in ages past, is it possible that he should have left himself without a witness concerning the most important of all, I mean the last? If he showed the Prophets the first act of his drama, is it not highly probable he has not forgot the last, without which, his wisdom, justice, and mercy, would always remain hid under a thick cloud?

2d. Let none say that Jesus himself, as a man, knew not the end of the world; and that Moses says, "hidden things are for the Lord, but revealed ones for us and for our children." I acknowledge that the end of the world, and the time of the purification of this globe by dissolution and fire, is a secret too deeply hid in the glass of God's decrees for any man to fathom, before God himself is pleased to reveal it.

3d. It is lawful, yea, needful, that we and our children should often think of these things; for hidden things are for the Lord, but these are revealed for us and our children; they are revealed in all the prophets, from Moses to John, and more especially in the Revelation of this beloved apostle. Let but those objectors ponder the word *Apocalypse*,* and they will be ashamed to say, that we must not look into those things, because they were never revealed to us.

4th. If Jesus told his disciples, that it was not theirs to know the times when those things should be accomplished, *it does not follow that it must be hid from us*, who are far nearer concerned in them than they were; besides, how should they have understood and borne those things, before they had received the Comforter, since they thought them better, after they had obtained the divine gift, when they had some knowledge of them? Add to this, that Daniel's vision was to be "closed to the end," and could not be perfectly known till very near the time of the fulfilling of it.

5th. It is remarkable, that more books have been written upon the prophecies these last hundred years, than were ever known before; and all (those at least which I have read) agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said "to-day," shall we say "never," and

* *Apocalypse* is derived from the Greek word which means to "uncover," to exhibit, to reveal.

cry "peace, peace," when we should look about us with eyes full of expectation?

Let us not judge rashly, nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep—of confirming the weak, and building up in our most holy faith, those who know him in whom they have believed. If we are mistaken in forming conjectures; if the phenomena we hear of every where, are but common providences; if these things happen not to us, but to our children, (AS THEY MOST CERTAINLY WILL BEFORE THE THIRD GENERATION IS SWEEPED AWAY,) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise?

Ponder, next, the sentiments of Rev. E. Irving.

THE REDEEMER'S GLORIOUS APPEARING, AND NOT OUR DEATH, THE HOPE SET BEFORE US IN THE SCRIPTURES.

You say it is all the same to you to look to the uncertainty of life, and the certainty of death, and so you put extinction upon the great doctrine of the Second Advent, which was the brightest candle of the apostolic and primitive church.

Now, first let us look at the fact. Is it a fact that you Christians who say so, meditate your death, and the uncertainty of life continually? Do you every morning think within yourselves—this day may be my last, therefore let me be watchful? Do you say every evening, I am one day nearer my death, now let me be thankful? I ask you, is the idea of death before your soul continually, darkening the brightness of worldly joys, unmasking worldly pleasures, encouraging you to nobler acts of self-denial, and service in the cause of Christ, comforting you under the oppressions of the world, strengthening you against the might of your spiritual enemies, and recompensing you for your worldly losses; the balm of the wounds of this life, and the food of the powers and the faculties of the life to come? Doth the knowledge of your certain death work such a constant and blessed effect upon your life? Doth it?

You answer, it ought to do so. I did not ask the question, ought it? but the question, doth it so? No, it doth not so. It is seldom present to the soul, and when its presence is forced upon us, it is painful. We shrink from it. It is so fearful, it is so weak, it is so afflictive, it is so dark, it is so calamitous; there is no beauty, there is no comeliness, why should we desire it? And let me add, that it will always be so, because it is sin's great conquest, and Satan's chief work, the fullness of sorrow and affliction, the triumph of corruption, the fulfilment of the curse. Oh, it is a strange delusion of Satan, thus to have made the capital curse of God eclipse the capital promise of God; Satan's consummated kingdom over the body, take that place in our thoughts, which Christ's consummated kingdom in the body and spirit, even the resurrection, was meant to take.

Such is the matter of fact; but you say, It ought not to be so; and I answer, It ought to be so, and will be so unto the end. For, let me tell you, that the spirit of man is not a creature to like, and desire, and doat on, every thing, but hath a rooted dislike to think, look upon, and encounter many things; of which the chief is death. As light to the eye, so is life to the soul—as darkness to the eye, so is death to the soul. It cannot abide the thoughts of it. "Thou wilt not leave my soul in Hades, nor suffer thy

Holy One to see corruption:" this was a chief consolation of the soul of Christ. And a chief suffering was, "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow." He endured the cross for the joy that was set before him. He shrunk from the cup of deadly sorrow that was presented unto his lips. He did not desire it, as He desired to eat the Passover with His disciples. And in like manner, His apostle, when looking to the dissolution of his earthly tabernacle, was comforted only by the building of God, not made with hands, eternal, in the heavens, which was reserved for him. And death is called the last enemy which shall be destroyed. Now, I do not find that Christians are strengthened in their present pilgrimage, by looking to their enemies, but by steadily looking to the Captain of their salvation, and His victories over their enemies.

The ministers of the gospel, as captains of the Lord's host, do not present unto the people, or seek to keep continually before them the terrors of Satan, the weakness of the flesh, the powerfulness of the world; but keep before them Christ, the victorious,—the Spirit, the quickener, the Father Almighty, their election unto salvation, their adoption into the communion of the blessed Trinity, their fellowship with all the saints who have endured and overcome. How then be so foolish as to present before them death, or think to encourage them thereby; you should have showed them death conquered, that is, the resurrection, first of Christ, and then of all Christ's people at His coming. You may make the Christian soldier quake and tremble, and misgive, by presenting him the frequent aspect of bare and ghastly death—but you will never make him cheerful and bold, but by preaching to him the victory over death, which is the RESURRECTION OF THE JUST, which is the COMING OF THE LORD.

I say not, but that, as in all the trials and combats of the warfare, it is most necessary and profitable to set forth the enemy's force and his wiles, and his violent rage, so also ought death, the strength of his right hand, to be presented oft-times to the soul, for the same end of teaching her to have all her armor and weapons in use. But if you do not present the resurrection from the dead at Christ's coming, you do not give her the weapon with which that strongest assault of the enemy is to be met and overcome. You teach the enemy's force, but are silent concerning our force to meet him, which, to say the least of it, is the part of a very unskillful officer.

And let me tell the church, that, because the resurrection of the saints at Christ's coming, and their reign with him, are so seldom set before the church, it cometh to pass, that we have such shrinking from posts of danger, such fencing and fitting out of our missionaries, such shrieking out if any evil befall them, instead of that carelessness to answer the matter, that utter indifference to the fire, that rushing to martyrdom, and committing ourselves to all moral wilds and savage wildernesses, which characterized the first ages of the church.

So much for the very article of death, which, I assert, every one will shrink from, till, by the doctrine of the Second Advent and the First Resurrection, he has been taught to triumph over it. But you say, We look to the Paradise which is immediately beyond. And I ask you, What you know of that Paradise? of that separate state of the soul? or what can the finest imaginations make you to know concerning it? Just nothing at all; it is airy, it is shadowy, it is fantastical. I have labored myself to gather fruit in this field, but found it labor in vain.

When I used to preach concerning it, all that I could do was, to study the soul's appearances up to the point of death, but I could go no farther. And, what is more, revelation will carry you no farther. For though it be said in the Parable of Lazarus, that he was carried by angels to Abraham's bosom, yet there is nothing thence to be inferred with respect to the separate state; and the parable may signify the condition after the resurrection, which seems more appropriate to the imagery, the rich man being spoken of in hell as with a body, lifting up his eyes, and crying for water to cool his tongue; and with respect to the thief upon the cross, though it be conclusive as to the question of the reality of a Paradise, it gives us no idea of that which it is. Moreover, in the Apocalypse, the souls of the witnesses which had been slain for the testimony of Christ, are represented beneath the altar, as longing and crying out for a blessedness which was to arrive AT THE COMING OF THE LORD. And those who surround the throne, look forward likewise to the reigning with him on the earth at his coming. So that all which is revealed concerning this separate state, betrays incompleteness, desire, and a looking forward to that higher condition of things which we are endeavoring to present unto an indifferent church, (but the church in heaven is not indifferent to it.) And, therefore, it is like casting a man back, to fix his hopes there where he will still be hoping, instead of carrying them forward to that which here he may be permitted to hope, and which there he will also continue to hope.

But in plain speech, I ask, If so much use was intended to be made of this intermediate state, why was not more revealed about it? It could never have been intended of the Lord to be the great object of hope, else it would have been more defined. It cannot be the great object of hope, for hope cannot seize hold upon it. It is inert, it is shadowy, it is unworldly. It hath no relation to the present world, that it should lift us above it. It seizeth not hold on the affections, to raise them above the earth; upon the understanding, to fill and possess it; upon the feelings, to ravish and refine them; upon the interests, to purify and enrich them. It is a mere negation of this evil, and that suffering; it hath no positive compensation to any suffering, nor real satisfaction to any desire; no occupation to any faculty, nor occasion for any function of man; seeing it is not man, but a part of man, concerning which in its severed state, nothing can be predicated or understood, hoped or feared; and I boldly aver, that the continual turning of the church's eye to this undefined and undefinable estate has paralyzed hope, and quenched desire, crippled all the energies of the spiritual man, and impoverished every field of spiritual life.

In the present aspect of the church's hope, turned chiefly to death and the shadowy existence beyond death, besides this joyless and ineffectual influence upon Christian life, this sepulchral gloom and pale moonlight, like that which shines upon the solitary churchyard, there is a separating and divisive influence, which I feel better than I can describe. Death is a parting, not a meeting; it is a sorrowful parting, not a joyful meeting; it is a parting in feebleness and helplessness, to we know not whither—into a being we know not what. There is your death, and my death, and the death of every one, in a different place, at a different time, and under different circumstances. And we are thus divided and cut off from one another in the great object of our hopes, instead of being thereby concentrated and united from all places, and all times, and all conditions.

Now, we ought to have one hope of our calling as well as one redemption, and one baptism, and one communion of one body. It is an anomaly that the Christian religion, which by every other part procureth unity, in defiance of time, place, and fallen conditions, should in the object of its hope, present diversity and produce separation. To this it is no answer to refer to the union at the day of judgment; for that is placed so remote, and the die is so completely cast before it, that in this system it becomes a dead letter, a formal assize to do over again in solemn form what hath already been done in substance. I desire for myself some object and event so glorious as shall carry my eye clean over and beyond this chasm and abyss of being—some joyful and powerful, some majestic and glorious act, to which I can look, and to which another saint can look, and to which every saint from every quarter of the earth can look; which may join us in one hope and desire—make time, and place, and change, wholly indifferent to us, our death but a change, and the state beyond death unthought of, and uncared for, in our anxiety and assurance of this grand reunion with the Lord. For, as hath been said, I do find in the Apocalypse, this middle state represented as a state of longing expectation—not a state of perfect blessedness; a state of desire, not a state of rest; a state of weakness and waiting for power. But all that is said in the Scripture concerning the intermediate state is only sufficient to show that the soul doth not become unconscious, or subject to decay, like the body, but abides under the altar wherewith the everlasting Priest doth minister. It is not sufficient to ground any ideas, or rest any conclusions upon; much less is it sufficient to become the great object of hope for rallying the distressed mind of the militant church, for giving courage to her in the fearful warfare which she has to maintain against flesh and blood, principalities and powers, and spiritual wickedness in high places.

And therefore, we observe, in the last place, upon this part of our subject, that it doth reverse the whole spirit of Scripture, and run counter to all the promises of God, thus to make the day of our death, and the undefined state beyond, the great object of the church's observation. The first promise was, that the Serpent's head should be bruised, that his power against men should be taken away by Christ, with all the evil consequences of sin, and sorrow, and death, which have thence flowed in upon us. But this finale of death and the middle state, gives me, gives Christ's people, no sight, nor experience, nor expectation thereof, but carries me off the stage of this world by a final blow of Satan and triumph of his power. Then there was promised to Abraham and to his seed for ever, an inheritance upon the earth—a land which flowed with milk and honey; but I am a stranger, as he was and all the saints have been, and when or where are we to have this possession and inheritance, if we are taken for ever by death, if at the resurrection, when we receive our bodies, the earth is to be burnt up, and we removed to some undefined and undefinable condition? And the Old Testament is not more full of this inheritance than the New Testament is full of a Kingdom and a crown, which is to be given against a certain day to all those who love his appearing. And in every epistle, I find the apostles contemplating this as the great reaping time of reward, and directing thitherward the hopes of all the churches, comforting them thereby under every affliction, exalting them thereby to pure and heavenly affection, encouraging them to patience, and yet preserving them evermore watchful.

Now, you advocates of death, what say you? Is it not a very daring abuse of Scripture to take the sense out of all this concurring testimony, to reject this method of exhorting and comforting the church, to let it pass wholly into oblivion, attempt no explanation of it, give it up as sybilline leaves were never given up, invent fictions and imaginations concerning the middle state, adopt heathen ideas concerning the judgment, and so wholly change the glorious object of the church's hope. Which, seeing we are saved by hope, I hold to be no small enormity: hardly less than to change the object of our faith; and instead of trusting in the humility of Christ and his atonement, for each individual to trust in his own works, in the works of his own life, rather than in the one finished work of the life of Christ. As the former coming of Christ is to our faith, so is the future coming of Christ unto our hope, one, common and free to all his saints.

Now, take into consideration the apostolic, and prophetic and patriarchal, I may say, the universal object of hope during the canonical and primitive ages of the church, viz., the coming of Christ in power and majesty, and the resurrection from the grave of every member of his mystical body, the casting of Satan out of the earth, and the reign of the saints for a thousand years; and I say that you have here an object worthy the hope of the church, to which the eye of hope turns with delight, which is full of application to all the present infirmities of our condition, and is the proper recompense of all our sufferings.

In the first place, it presents to the expectation of the saint all that is to be loved and desired in the person of the Lord Jesus Christ, by whom he hath been redeemed, and upon whom he hath been nourished and sustained, not in his humility, as heretofore; but travelling in the greatness of his strength; not as a servant, but as a sovereign, uniting in himself all the tender intercessions of the priest, and the powerful majesty of the King, a priest upon his throne for ever. We shall behold him whom not having seen we loved, we shall see him as he is; in whom while yet we saw him not, we rejoiced with joy unspeakable and full of glory. We shall see all the glorious attributes of God made manifest in manhood; the Son of Mary glorified into the Son of God, and clothed with the all-sustaining power of the word of God. In the next place, we shall behold all enemies put under his feet, Satan the accuser of the brethren cast out of the earth, and with him all his evil angels which dwell in the natural man, and rule the world. And we shall see the prison doors of death unbarred, and the grave yield up her dead, and then shall come to pass that saying of the prophet, Death shall be swallowed up in victory. In the next place, we shall be gathered with all the saints of God since the world was, who shall all stand in their lot in the latter day, and in their flesh shall see God, the general assembly of the first-born, whose names are written in heaven, the church of the living God, the patriarchs, the prophets, the apostles, the glorious army of the martyrs, the whole host of the redeemed, whom he shall bring with him, and we, who remain till his coming, shall be caught up with him into the air, and shall be for ever with the Lord. This is not a cheerless parting, but a joyful meeting and eternal union of those who are spiritually dear to one another; and, as touching natural affections, let it be remembered that the natural man is then no more—the spiritual man alone is, and his affections alone remain. Then our father and mother, brother and sister, are they who have fulfilled the will of our heavenly Fa-

ther. In the next place, this body of wickedness, this body of sin and death, shall be exchanged for the likeness of Christ's glorious body; for sinful flesh and blood shall not inherit that kingdom, nor corruption incorruption; mortality shall be swallowed up of life. It is sown a natural, it is raised a spiritual body—it is sown in dishonor, it is raised in honor—it is sown in weakness, it is raised in power. So that all shall be strength, harmony, and union, within us—the perfect man, the holy man, complete in all things, and wanting nothing.

In the next place, we shall be for ever with the Lord, partakers of his crown and partakers of his government; his assessors in judgment, his deputies in power, ruling over the cities of his dominion, and judging the tribes of the sojourners of the earth. For though I inquire not into the mode or manner of our being, yet this I am not ashamed to declare, that we shall be like the Lord who ascended up from the earth as easily as he descended; who after his resurrection, and even before it, passed to and fro without let or impediment of matter, and governed the elements with a sovereign control. And so shall we, in the exercise of that government and sovereignty which we shall then be permitted to hold of the earth, be as Adam, a king in his majesty, whom the elements of nature, and all the living, moving creatures upon the earth harmed not, but delighted to obey.

Finally, we shall behold the earth and all the sojourners therein living in peace and blessedness, under the government of the Lord Jesus Christ—nature repossessed of all her original beauty, and society of all its proper blessedness, peace, gentleness, and meekness, restored on every hand—all men blessed in Jesus, and calling him blessed; nothing to corrupt or to destroy in my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the channels of the deep.

FRUITS OF MODERN PREACHING.

Does the modern preaching of a temporal millennium tend to bring on that millennium? We answer, after careful observation, NO. It enchains the heart to the world, and induces Christians to expect their rest here. But rest and luxury are enervating. The Church glides down the current with the world, and naturally feeling ashamed to be found in that bad company, by her returning Lord, quiets her conscience by a bustling earnestness to build up what she calls Christ's kingdom, but which is seemingly a strife, which of the sects shall be the greatest,—and because under this withering influence, Jews grow hardened, and Papists triumph, that very fact is appealed to as proof that Christ cannot come yet. Says Dr. Brownlee, "Christ will not come as long as there is an unconverted Jew or Roman Catholic on the earth."

But while professors believe that the conversion of heathens, Jews and Papists is of infinite importance, where is the self-denial for these great objects? Does the clergyman bring up his sons and daughters to labor, and does he set an example of self-denial, as Paul did?

Does the deacon think the conversion of the world so important as it is for him to have expensive furniture, dress and carriages? Do church members generally give up anything which they desire to eat, drink or wear, for the conversion of the world? Hear their own replies.

The first is a letter from a returned missionary, published in a late New York Observer.

"My Dear Friend,—It sometimes relieves a burdened heart to disclose its sorrows to a friend. This relief I need. I am distressed when I think of the state of the heathen, and the present prospects of the cause of missions. Yet I know not what to say; for no words can express my feelings.

"I have stood among the heathen, and seen some

of them swing on hooks fixed deep in the muscles of the back, and others running through beds of burning coals to please their gods; and I have seen thousands of them following their idols of wood and stone, and presenting an awful miniature of the 'broad road,' in which whole nations of them march on to ruin.

"Again I have stood in the mission schools, and seen hundreds of precious youth joying in the privileges of a Christian school, and learning day by day the truth of God and the way to heaven: and I have sat down with hundreds of redeemed heathen, to commemorate the love of Jesus, and express their faith in him. How did my heart rejoice at the sight of these precious fruits of missionary labor! and how was it grieved, yes, wrung with anguish, at sight of those millions crowding the road to death!

"But my grief was then abated by the confident hope that many among those millions would soon hear of Christ, and join with those who celebrate his love. And my joy, I thought, was only just begun; for I expected that those schools would be continued and increased, and gather multitudes of the heathen into the fold of Christ. But now those pleasing hopes are dashed, and my expectations are blasted. The churches do not sustain the missions. The few missionaries in the field are not supplied with the means they need for efficient action: and more laborers cannot be sent. And the schools, O, I cannot think of it without bitter grief, some of them are dismissed already, and the dear children sent back to heathenism; and others still must go.

"And why is this? Are the members of our churches unable to sustain the missions. No; they can spend their money for that which is not bread, and their labor for that which satisfieth not. They spend it in beautifying their estates, ornamenting their houses, embellishing their furniture, decorating their persons, gratifying their appetites, and seeking the pleasures of this world in a thousand ways; and many put it at interest, invest it in some other way, that it may accumulate, and become, it may be, a plague to them in their old age, or be squandered by their heirs. They may not be able, as the times are, to support the missions, without practicing more self-denial than they have been accustomed to; but they could do it, if they loved the souls of men as Jesus did, or as they love their own pleasures, and the commendations of a pleasure loving world.

"What adds the bitterest sorrow to my grief is that Christians know the state of the heathen, and the sad results to the missions, if they are not sustained. This makes the case appear hopeless. It seems as if every possible means had been used to excite an interest in the cause. The degradation, misery, and wickedness of the heathen have been plainly set before them. They have heard how God has opened the way before missionaries; and the heathen, in many places, are pleading for missionaries, and for Christian books, and schools. They have been told how heathen children can receive a good religious education in three years, for only one dollar a year, or two cents a week for each scholar: and that many of those now in school must be dismissed for want of this small sum, if the missions are not better sustained. They have been told, too, how young men can be supported in boarding schools and seminaries, where a majority of the pupils become hopefully pious, and are made heirs of glory, and many of them become teachers and preachers of the gospel, for only one dollar a month. And it is all in vain. Their contributions do not increase, but diminish. The ruin is coming; and they see it, and seem to say, 'Let it come,' let the children be sent back to their pagan homes, and let the young men cease their preparation for usefulness.

"The sympathies of Christians have been appealed to till they respond but feebly, if at all, to the appeal. Motives for exertion and self-denial in this work have been set before them, till motives seem to have lost their power to move. Facts have been presented, cheering facts, such as make angels rejoice at the success of the work, and sad facts respecting the sin and misery of the heathen, enough to break a heart of stone; but they make not Christians willing to give up their pride and pleasure. What new appeal can be used? What more powerful motives are there to be employed? What more striking facts can be addressed? I know not.

"So evident is it that a large majority of Christians follow the world in its sensual, proud, and expensive habits, that my sadness returns too often for my feeble health. I long to go forth and be among the heathen again: for then my mind will be occupied with other things, and what has caused me more sorrow than all

things else, except my own sins, the sight of Christians living for this world, and not seeming to care much that heathen millions perish, will no longer vex my eyes, nor pain my heart.

"Your brother in Christ. —"

This is an affecting appeal. But can we expect it will move the church when the senior proprietor of the paper containing it ranks as a rich man among the merchant princes of this commercial metropolis? Suppose every reader of this appeal should say: "I will give when I have 'laid up treasures on earth,' and hoarded as much as those who publish it," how soon would missionaries be sent all over the world?

The following testimony is from Harris' celebrated book entitled "Mammon," which has been very highly commended in this same Observer.

"The GREAT MAJORITY of Christian professors may be seen, from age to age, pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them. They seek their worldly prosperity. They know of nothing equal to that. EVERY THING IS MADE TO GIVE WAY TO THAT. The cause of Christ itself must wait for that; and is only held secondary to it. What! neglect any thing which tends to increase their gains!—they would deem themselves mad to think of it; even though the salvation of an immortal soul had to wait in consequence. And thus while God has to complain of them as slothful in his service, MAMMON CAN BOAST OF THEM AS AMONG HIS MOST DILIGENT AND DEVOTED SERVANTS."

The above relates mainly to laymen. Could such things be true, if they were "looking" for the speedy personal coming of Christ? Or could an Old Pastor bear the following testimony respecting his brethren!

From the Cabinet and Visiter.

I observed in a paper recently, a report of the doings of a Presbytery, lately in session. Among other things, it was stated that the members felt greatly embarrassed, to account for the fact that so few "Lay Delegates," were present. I also notice, by your paper, of Nov. 1 that there were very few delegates in attendance at the late meeting of the W. R. Synod.

Now I think, I can somewhat relieve the difficulty of the brethren, by stating what two Laymen recently said. They were both professional, and intelligent men, and stood high in the estimation of their respective (Presbyterian) churches. They said "they had been sent by their Churches, several times, as delegates to Presbytery, but they always came home heart-sick, for they found the time taken up by some of the prominent ministers in battling each other, on some subject of little importance; and the spirit of the whole seemed to be, to show how ably they could argue down, and beat their opponents, and even turn the laugh of Presbytery upon the vanquished party—and that, as a matter of fact, so little was done to edify the Christian mind, and prepare the heart for serving God, that they had become disgusted, and did not wish to attend Presbytery again."

This feeling, I have reason to know is quite prevalent, for the course pursued at these meetings of Presbyteries, and Synods is correctly stated by these Laymen, as I well know. For example, I understand that at a late meeting of the Genesee Synod, N. Y., two ministers, both, I believe, D. D.'s, and both pastors of Churches in Buffalo, spent much of the time in a debate on the question—Is perfectionism on the increase, or on the decrease, in the land? Now I ask, of what interest is this to the Churches, let it be settled as it might? If true Godliness increases, that is sufficient to the Churches, without naming sects.

If ministers mean to attract the attention of Churches, and induce the "Lay brethren" to attend their meetings, they must so conduct those meetings as to render them instructive to the pious mind. When they do this, we shall hear no complaint on account of the absence of the lay brethren.

AN OLD PASTOR.

Contrast all this with the Christianity of the first three centuries, when, as Mr. Hatfield truly told us, Christians were constantly looking for their beloved Lord to return. "By their fruits ye shall know them."

According to the foregoing testimony, the great majority of Christian professors, are not disposed to do the will of the Lord. They are therefore very unsafe guides in reference to unpopular and self-denying truth. The Lord has said, "If any man will do his will, he shall know of the doctrine, whether it be of God." Reader, claim this promise, search your heart, and then search the Scriptures, in the fear of the Lord, and you shall understand. If you would not be led by blind guides into the ditch, listen to their condemnation in the words of the Lord; "If ye love the world, the love of the Father is not in you." "How can ye believe, who receive honor one of another?" "If ye have not the spirit of Christ, ye are none of his." He

made himself of no reputation, and took upon him the form of a servant. The Lord was wise and kind, when he told us to watch, wait, look and pray for his return. Reader, if you love Christ, you will keep these commandments of his.

SECOND ADVENT CONFERENCE AT AKRON, OHIO.

Brother Fitch, in giving an account of this recent meeting, says: . . .

I have just returned from Akron, Summit Co., where we have had a most delightful conference of the believers in the second advent. We spent two days together, the morning in the relation of Christian experience, and afternoon and evening in preaching. It has truly been a precious season. The Holy Spirit was truly present, shedding abroad the love of God in our hearts, and we found ourselves sitting together in heavenly places in Christ. The experience of the brethren gave abundant evidence that they had been enlightened into the truth respecting Christ's immediate coming, only by the teachings of the Spirit of God. It seems to me that the mass of professing Christians at this day, have come to feel that they have no need to have "their understandings opened that they may understand the Scriptures"—no need to have "the eyes of their understanding enlightened that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints"—no need of being "guided into the knowledge of His will in all wisdom and spiritual understanding;" but that philosophy, and rules of criticism, and laws of interpretation, and principles of exegesis, are sufficient to lead them into all the depths of God's wisdom and knowledge which is treasured up in the Bible, without coming to God to have their eyes anointed "with eye salve that they may see." It is, however, a blessed peculiarity in the believers of the second advent, that they feel that they did not apprehend the truth on this subject, until they were taught it by the Spirit of God. It is true that there are not wanting those in high places in the church, who are ready to deride them for their reliance on the teachings of the Spirit, and to say that they are deluded, because they believe themselves to have been taught of God on this subject, but it is a blessed consideration that the Spirit of God sheds a light on which those who receive it can rely. While the wisdom of this world is foolishness with God, and God hath confounded the wisdom of the wise, and brought to nothing the understanding of the prudent, that no flesh should glory in His presence, He has been faithful to reveal the things of His kingdom to babes. Most willing are we to be reckoned among the weak things of the world, that so we may be in an attitude to be taught of God.

One thing is noticeable among the friends and believers of the second advent, that before they enjoy a light on the subject which fills and satisfies their souls, they are brought to a full and cordial surrender of all the interests of their being to Christ, and feel ready to lay reputation and every thing else at His feet, and count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord. It is emphatically in that state of mind that they receive light respecting His glorious appearing, and when they receive it they are filled with peace with God, and joy in the Holy Ghost. This was true of the dear brethren who told us of their religious state at Akron—and it was sweet indeed to listen to the relations which they gave of their religious state, and of the joy with which they were looking forward to the coming of the Bridegroom.

The believers in the second advent, generally, are now looking continually for the coming of the Lord. While some think that the period of His own ascension is a probable time when He will come for the deliverance of His people—and others, that the anniversary of the feast of Pentecost, when the Spirit was poured out, may be the glad time to favor Zion by the return of the Lord—others are feeling a deep interest in the declaration of our Saviour, "in such an hour as ye think not the Son of Man cometh." The fulfilment of prophetic events, and the termination of prophetic periods, show us beyond mistake, that His appearing in the clouds of heaven as lightning, is near, even at the doors; and we will therefore endeavor to "gird up the loins of our minds, and be sober, and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ, and be continually as men that watch for the coming of the Lord. Our faith shall not be in vain in the Lord. C. F.

BR. BROWN'S EXPERIENCE.—Brother Brown having written out his experience respecting entire consecration, and the Advent doctrine, they are now published and ready for delivery. Our friends who wish to attain a high standard of Christian character, which should be our highest aim, will find this a valuable reference. It is also accompanied by several letters from brother Cook of Middletown, Conn, which adds much interest to the work. Price 12½ cents.

THE BETTER TIMES, OR THE EARTH REDEEMED.

BY L. D. FLEMING.

"Nevertheless, we, according to His (God's) promise, look for new heavens, and a new earth, wherein dwelleth righteousness."—2 Peter 3: 13.

The Scriptures of divine truth present to the eye of the true Israel of God a most animating prospect. Relying upon the promises of Him who cannot lie, they look forward with a full assurance of the consummation of their fondest hopes. If they are depressed while looking abroad upon this sin-cursed earth, beholding the ravages which sin has made for six thousand years—if they groan within themselves while they see their promised possession desecrated by all the evils that sin has brought into the world,—they are animated, on the other hand, while looking forward to "the redemption of the purchased possession," the earnest of which they have in the Holy Spirit. This earth is promised to God's people for an everlasting inheritance: to be possessed by them forever, even forever and ever.

I propose to show from the word of God, that the earth, renewed, is to be the home and heaven of the saints, FOREVER,—that it is to be redeemed, and restored, and totally exempted from all the frailties and miseries to which its inhabitants are now heirs.

What devastation and wretchedness has sin spread over the fair heritage of God's people! The earth and all its appurtenances were, when brought from the Creator's hand, pronounced VERY GOOD.

Man, the crowning piece of God's workmanship, was made upright, and placed at the head of all things on the earth. This earth was designed for man's abode. It was made for man, and man was made for it. It was adapted to his nature, and his nature was adapted to it. This is evident from the fact, that God pronounced all good—VERY GOOD. Also from the fact, that, subsequent to the revolt of man from God, the burden of God's promises to His peculiar or faithful people, have all been concerning this earth. God said, Gen. 1: 26, "Let us make man—and let them have dominion—OVER ALL THE EARTH." The WHOLE EARTH belonged to the territorial dominion of man. But this dominion was lost by the first Adam, in consequence of

SIN.

"SIN entered into the world, and DEATH by sin; so DEATH passed upon all men." By sin, and its consequences, death, the earth was cursed—its beauty tarnished—and its rightful Sovereign supplanted. Discontent, rebellion, hatred, sickness, sorrow, pain and death, became the patrimony of man. Man lost his LIFE, and his heritage or kingdom. And now, the only hope of the race, was in a

SECOND ADAM.

If the FIRST ADAM was put in possession of THIS EARTH, as his inheritance and dominion, and by sin lost it, with his life,—then the SECOND ADAM, will of course redeem and possess the lost dominion, the identical dominion; otherwise he cannot be the second. If Christ is put in possession of a new territory, of that new territory he will be the first and not the second possessor. If Christ be the second Adam, then this earth must of necessity be the territorial dominion which he shall inherit. The idea which in these modern times, is so prevalent in the church, that this earth is to be left by Christ and his subjects, to the enemy, or perhaps to a total destruction at last, is a violation of the whole tenor of the word of God. On this subject, the church has evidently lost sight of the great lights of revelation. Her hope has become intangible—her ideas are vague and beclouded—her inability to apprehend what she tries to apprehend, paralyzes her energies, weakens her faith, exposes her to the assaults of her infidel enemies, leads her to forget her high and holy calling,

makes her worldly-minded,—preferring the world as it is; to what her beclouded apprehensions seem to promise her hereafter. How truly doth the poet say—

"Thy very Bride her portion
And calling hath forgot."

The first Adam having lost the earth, with his life, which is necessary for the possession of the earth, the second Adam came to redeem both the life of man and the territory. "The first man, Adam, was made a living soul; the last Adam, a quickening spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. 15: 45, 47.

Since the fall of the first Adam, the dominion has been in the hands of wicked Gentile powers, and will there remain till He whose right it is to reign, on the throne of his father David, shall come and take possession of his kingdom, and reign forever. The kingdom is Christ's by promise, which promise was made to Abraham, and renewed to Isaac and Jacob. See Gen. 12: 7; and 17: 7. Paul says, Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Now, what was the promise made to Abraham? Why, Paul says, that he should be "heir of the world." Rom. 4: 13. The promise made to Christ in Ps. 1: 8, is that he should have "the uttermost parts of the earth for his possession." Again, in Dan. 2: 35, in speaking of the stone which was to smite the image on the feet, which alludes to Christ, Daniel says, it "became a great mountain and filled the whole earth." Also in Dan. 7: 27, it is said, that "The kingdom under the whole heaven, shall be given to the saints of the Most High."

It should not be forgotten, that the promise made to Abraham, was vouchsafed to him personally, as well as to his seed. The promise was, "I will give it to thee and to thy seed," i. e., all the land that could be seen, or, as Paul says, "The world." But Abraham has never yet possessed the promised inheritance. See Acts 7: 5, "And God gave Abraham none inheritance in it: no, not so much as to set his foot on; YET HE PROMISED THAT HE WOULD GIVE IT TO HIM FOR A POSSESSION, and to his seed." Now, how can this promise be fulfilled to Abraham, except it be in the resurrection? If it is to be fulfilled in the resurrection, then this earth, renewed, is what is promised to God's raised and glorified people. But, perhaps, it will be objected, that this earth is to be destroyed by fire, and that we are to have a "new earth," and consequently this earth is not the promised inheritance. 2 Peter 3: 3—13, gives us a perfect solution of this difficulty. The apostle speaks of the world that then was, as having perished—as being destroyed—and that in like manner, the present world is reserved unto fire, to be destroyed. But in all this the identity is not destroyed, for although it be burned with fire, and changed as a vesture,—the heavens rolling together as a scroll, and the elements melting with fervent heat, yet, its identity will not be lost, any more than that of the renewed saint, in the glorious regeneration. Like the glorified saints, the earth will be regenerated—RENEWED—REDEEMED, but not annihilated. The saint is a "new creature," without having lost his identity—so, likewise, we shall have a "new earth," without losing the identity of the one we now inhabit. Hence, it is clear that the identical earth which we now inhabit, will, when renewed, be the inheritance of Abraham and his seed. "If we are Christ's, then WE shall be Abraham's seed, and heirs according to promise." God's people have an earnest of the promised inheritance. Eph. 1: 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were SEALED with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession,

unto the praise of his glory." Now, an earnest is not the thing of which it is a pledge. It is given as a token—an indubitable assurance that what is promised shall be fulfilled. Peter declares, that by fire the elements of this world shall be dissolved, but adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—

WHERE is this PROMISE? See Isa. 65: 17, "Behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind," i. e., shall not come "upon the heart"—shall not be desired. (See the margin.)

I am aware that this passage has generally been applied to a temporal millennium, but Peter does not so apply it, neither does John the Revelator. In the 21st of Revelations, in speaking of the New Jerusalem state, he uses almost the same language as does Isaiah, and they all three evidently refer to the same thing. And this passage in Isaiah being the only one of the kind in the Old Testament, except Isaiah 66: 22, which is a continuation of the same subject, must be the one to which Peter alludes. An insuperable difficulty, in applying it to a temporal millennium, is found in the 19th verse, where God says, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." A temporal millennium contemplates a state in which there will be dying. And I ask, will there be no weeping and crying, where there is death? That cannot be. In the NEW EARTH we contemplate

THE BETTER TIMES.

1. Because there will be none of the wicked there.

"The wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it," Prov. 2: 21, 22. "Evil doers shall be cut off,—the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.—Their inheritance shall be FOREVER.—But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. But such as be blessed of the Lord, shall inherit the earth; and they that be cursed of him shall be cut off.—The righteous shall inherit the land, and dwell therein FOREVERMORE." Ps. 38.

2. Because the Lord will be there to dwell with his people, and there will be no more sin, MISERY, or DEATH.

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will DWELL with them, and they shall be his people, God himself shall dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more DEATH, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21.

These glorious "better times" shall have no end. "The saints of the Most High will take the kingdom and possess the kingdom forever, even forever and ever." "Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end." The Lord's dominion "will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "He shall reign over the house of Jacob forever, AND OF HIS KINGDOM THERE SHALL BE NO END."

Who, I ask, that loves the Saviour, does not long for his coming, and for the establishment of "the better times?" Who, that looks abroad upon the present state of this sin-cursed world, does not gladden in the

glorious prospect, of the speedy coming of our rightful Sovereign, to establish his kingdom and scatter earth's dark night away? Who, but a rebel, could be displeased with such a change? If our affections are where they should be,—if we have yielded to God the whole tribute of a generous heart, the agonizing prayer of the soul will be, "AMEN, EVEN SO COME LORD JESUS, COME QUICKLY."

How truly can the heart that is right with God, adopt the words of the poet and say,

"How long, O Lord our Saviour,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

For the Midnight Cry.

VERSION OF DANIEL II.

The following article claims to be nothing more than the result of a careful collation of the common English translation with the original. That original is Hebrew, from the commencement to the words found in the fourth verse, "O king"—(Malcá.) The remainder is Chaldaic—(Arámith) or the eastern Syriac.

- 1 AND in the second year of the kingdom of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was agitated, and his sleep was ended for him. And the king commanded to call the sacred scribes, and the magicians, and the sorcerers, and the astrologers, to show the king his dreams. So they came and stood before the king.
- 2 And the king said to them, dreaming I have dreamed, and my spirit was agitated to know the dream.
- 3 Then spoke the astrologers to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation.
- 4 The king answered and said to the astrologers, the thing hath gone from me: if ye shall not make known to me the dream and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream, and its interpretation, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and its interpretation.
- 5 They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.
- 6 The king answered and said, Truly I know that ye would gain the time, because ye see the thing hath gone from me. But, if ye will not make known to me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me its interpretation.
- 7 The astrologers answered before the king, and said, There is not a man on the earth that can show the king's matter: therefore there is no king, lord, or ruler, that asked such a thing of any sacred scribe, or magician, or astrologer. And it is a difficult thing that the king asketh, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh.
- 8 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his companions to be slain.
- 9 Then Daniel answered with prudence and wisdom to Arioch the captain of the king's guard, who had gone forth to slay the wise men of Babylon: He answered and said to Arioch, the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.
- 10 Then Daniel departed to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would entreat mercies from the God of the heavens concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.
- 11 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the

20 heavens. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom to the wise, and knowledge to those who are intelligent: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

21 I thank and praise thee, O God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast made known to us the king's matter.

22 Therefore, Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon: he departed and said thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will show the interpretation to the king.

23 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, who will make the interpretation known to the king.

24 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known to me the dream which I have seen, and its interpretation?

25 Daniel answered before the king, and said, The secret which the king hath asked, the wise men; the magicians, the sacred scribes, the astrologers, cannot show to the king; but there is a God in the heavens who revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed are these: As to thee, O king, thy thoughts came up into thy mind on thy bed, what should come to pass hereafter; and he who revealeth secrets maketh known to thee what shall come to pass. But as to me, this secret is not revealed to me for wisdom that I have more than all the living, but in order that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart.

THE DREAM.

26 Thou, O king, didst look, and behold a great image. This huge image, whose brightness was excellent, stood before thee; and its appearance was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet, a part of them was iron, and a part of them clay. Thou didst look till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell its interpretation before the king.

ITS MEANING.

27 Thou, O king, art a king of kings: because the God of the heavens hath given thee the kingdom, the power, and the strength, and the glory. And wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall rule in all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and crusheth all things, and like iron that shattereth all these, shall it break in pieces and shatter. And whereas thou didst see the feet and toes, a part of them of potter's clay, and a part of them of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou didst see the iron mixed with miry clay. And as the toes of the feet a part of them was of iron, and a part of them of clay, so the kingdom, a part shall be strong, and a part broken. And whereas thou didst see iron mingled with miry clay, they shall mingle themselves with the seed of man: but they shall not cleave one to another, even as iron is not mingled with clay. And in the days of these kings shall the God of the heavens set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and make

an end of all these kingdoms, and it shall stand for ever. Forasmuch as thou didst see that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and its interpretation sure.

28 Then the king Nebuchadnezzar fell on his face, and prostrated himself to Daniel, and commanded that they should offer an oblation and sweet odors to him. The king answered to Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, because thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

29 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

NOTES.

Verse 2.—"Astrologers." Hebrew *Casdim*. This word usually translated Chaldeans, has a special signification, that of astrologers. The nation was particularly devoted to astrology.

Verse 18.—"Rest of wise men," or "the remnant of the wise men."

Verse 32. "Brass." Chaldaic, *nechash*. This word, like the corresponding Hebrew *nechashett*, is used for copper, and likewise for a factitious metal composed of copper and tin, which admitted of being tempered and wrought into armor, spears, swords, and various cutting instruments. The article, which is now termed brass, was unknown to the ancients.

Verse 33.—Although the word "clay" has been retained, yet the original term *chasaph*, (as well as the phrase *chasaph tinah*, ver. 41, "miry clay,") signifies baked-clay or earthenware, and not soft clay, as the English reader might suppose from the language of our common version.

Verse 35.—"Mountain," *Toor*. This word signifies either a mountain or a rock. PHILO.

SCOFFERS ARE SIGNS.

Bro. J. N. T. Tucker, a well known philanthropist, writes:

SENNETT, Feb. 26, 1843.

"I became more fully convinced that the end draweth nigh, as I witnessed the madness and unprecedented folly of the enemies of the hoped advent. O, what obliquity must that man's heart be afflicted with, who, like many of our 'great men,' can join in the scoffing and ridicule heaped upon this solemnly interesting subject, so far as the wicked are concerned."

The editor of the Christian Herald, a Baptist paper at Detroit, Mich, has been impressed with the same thing. He speaks in the following sensible manner.

"SECOND ADVENT.—We can hardly avoid trembling at some things which are going the rounds of our public prints, and thence pass into the mouths of the world, on this solemn subject. There is, to us, no sign that seems so much to portend the approach of that dreadful day, as the coming of scoffers. Indeed, it has become almost impossible, at least, here at the west, to ascertain the truth of matters that have any connection with this subject, and especially with the conduct of the expectants of Christ's speedy coming. Stories of ascension robes, spending nights in grave-yards, in order to ascend with the company of the rising dead, and hundreds of other reports of fanatical conduct, most of which seem to have occurred at a distance from the place where the reports are most current, and probably at a distance from every other place, are rife throughout the country.

With reference to these things, we wish to advise our brethren to get their information from that Chronicle of both past and future events, which, in too many instances, lies neglected upon their tables. The Bible does not change with the changing wind, but when we once get the import of its prophetic instructions we may prepare for, and confidently expect, the event. Will pastors take up the subject, not for the purpose of supporting or demolishing a theory, but to arrive at truth? If any wish to know Mr. Miller's views, or those of his friends, their only safe course will be to get them from their own works."

THE MIDNIGHT CRY.

THURSDAY, MAY 11, 1843.

"THAT DAY AND HOUR."

We think the words of Christ are greatly perverted when he takes pains to give warnings respecting a certain event, *on purpose that its coming may be perceived*, and yet says, "Of that day and hour no one now knows." Is it not a monstrous abuse of language to say that Christ meant to have the event take us all by surprise,—that he wished and resolved to have all his pains go for nothing,—his warnings prove useless, and his exhortations to rejoice in the prospect, mere idle talk? When he told us to take heed lest that day should come upon us unawares, did he mean nothing?

"O, that was about the destruction of Jerusalem," says the objector.

Indeed! you forget that it is part of the same discourse, and if the warnings relate to the destruction of Jerusalem, so does the declaration, that no one knew the day or hour. Let us suppose, for a moment, that the language *did* all relate to the destruction of that city, which has been so absurdly considered the great subject of the New Testament prophecies. How would our modern theologians explain it? Of course they would say, the warnings were designed to give notice of the coming events to those who should heed them, that they *might not be taken by surprise*. The declaration that no one knew the day or hour would teach them to be ready at the first warning, for then the event might be constantly looked for till it should come. This is the tenor of Scott's note on Matt. 24 : 36—41. He says :

"Some expositors explain these words exclusively of the day of judgment, as being emphatically 'that day;' and the context denotes that Christ intended to lead the thoughts of the hearers, and of those who should ever read this prediction, to that solemn occasion : (Notes, 42—51, 25,) but might not this be done, with reference also to the precise day and hour of Jerusalem's destruction? Even this was not declared either to man or angel, so far as we can learn; but the disciples were warned to expect and be ready for its approach, and to mark the signs which had been given them. (Note, Mark 13 : 32.) For it would resemble the deluge, in that it was expressly predicted, and some general intimations were given concerning the appointed season when it would take place, with instructions how to escape. Yet men in general would not believe, or take warning; but, being occupied about the employments and satisfactions of life, they would be overwhelmed and destroyed by its unexpected coming; just as the inhabitants of the old world had been by the flood. Even when two persons were in the same place, or about the same business, one of them would be destroyed, and the other escape : as one would be watching and observing 'the signs of the times;' and the other carelessly neglecting them."

Now let us apply the same principle to the still greater event, of Christ's personal coming, and all is plain. On this subject, a sister in Maryland, has just written to us the following appropriate suggestions :

Br. J. V. Himes.—I should not venture to send you these thoughts, but that they occurred to me the other evening, when privately supplicating at the mercy seat, and strongly impressed my mind.

Unto all who sincerely and prayerfully desire to know the truth, but are prevented from studying the prophecies, by the declaration, Mark 13 : 22—"But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, (his humanity) but the Father." And Matthew 24 : 36. I would say that to my mind the 5th chapter of Revelation confutes all arguments founded on those texts, against our knowing when the second coming of our Savior "is nigh even at the doors." Matt. 24 : 33. We there read, (Rev. 5 : 1—4,) "I John saw in the right hand of Him that sat on the throne a book written without and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose the seals thereof?' &c. 5th and 6th verses. 'And one of the elders said unto me, 'Weep not; behold the Lion of the tribe of Judah, the Root of David, hath

prevailed to open the book and to loose the seven seals thereof.' &c. 7th v. "And he came and took the book out of the right hand of Him that sat upon the throne." 9th and 10th verses, "And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood.'" A part of the prophecies that follow are made known by the opening of the seals of this book of destiny, as some call it, or volume of prophecy, as it is called in the margin of my bible. Any one that will attentively read Rev. 1 : 1, must understand that not only this but the whole book is a revelation that God gave to Christ after he had finished his work on earth and ascended to the Father, and that he gave it to Him to show to his servants what will come to pass. A reference to history will show that the fulfilment of these prophecies helps to unseal the prophecies of the Old Testament; those I mean that remained to be fulfilled after the first advent of Christ, and were consequently carried out in the New Testament : for, those not repeated in the New, we may rest assured, had already been fulfilled.

S.

"THEN SHALL THE END COME."—Mark, who wrote later than Matthew, reports Christ's words thus : "And the gospel must first be published among all nations." Doddridge applies this and Matthew 24 : 14, to the destruction of Jerusalem and the end of the Jewish state; and he adds this note, to show the fulfilment of the prophecy :

"It appears from the most credible records, that the gospel was preached in Idumea, Syria and Mesopotamia, by Jude; in Egypt, Marmonica, Mauritania, and other parts of Africa, by Mark, Simon and Jude; in Ethiopia, by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Posthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmonia, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about, to Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul and Britain; in most of which places Christian churches were planted in less than 30 years after the death of Christ, which was before the destruction of Jerusalem."

Modern objectors find no fault with the tenor of this note, although it assigns but one preacher to many millions of people, but they are strengthening the modern rejectors of the gospel, by assuring them they will have the privilege of spurning it till it has been actually presented to every human being. But Christ made no such promise.

When God destroyed the world by a flood, he warned them by one man only. When he destroyed Sodom, the warning was carried by angels to one man who repeated it to his sons-in-law, but they scorned the warning. The rest of the citizens did not personally receive the message, but they showed such a rebellious temper, that we cannot suppose they would have heeded it, if given them.

All which the Lord foretold concerning the preaching of the gospel has been fulfilled, and it is the part of wisdom for us to regard the message we have received, and convey it rapidly to others, instead of nullifying it, because we do not know that all have heard it.

Our brother of the Religious Telescope, in Ohio, writing against our views, says :

"Those who are at all acquainted with the history of the Gospel, must know that more has been done for the last 30 years for its universal spread, than was accomplished for ten centuries previous to that time. God has put it into the hearts of men of wealth, and they have given their thousands, for the express purpose of translating the Gospel into the different languages of the babbling earth, that all, according to the Saviour's own declaration, should hear for themselves; and now, with a few exceptions, the Scriptures, in part, are translated in every language and dialect under heaven."

From these facts, we infer that we are living in the "time of the end," and that soon shall the end come. We beg our brother not to be found with the lulling message on his lips, "The end is not yet."

Defer not a good purpose.

The Opening of the Tabernacle in Boston.

On Thursday last the Tabernacle was opened for public worship. Its completion had been retarded by many untoward events, over which its friends had no control, but which were doubtless permitted for good; and we doubt not but that it has been opened at the very time when Infinite Wisdom would direct. We were gratified with the presence of an immense assemblage from this and the neighboring towns. The presence of so many of our friends from different, and some distance places, and so strong in the faith, was most cheering to us. We perceived a large number of the clergy of this vicinity present, and also a great number of the candid citizens, who do not see with us. We think there could not have been present, less than 3500 in all; and all seemed highly attentive to the exercises, and pleased with the appropriateness of the house thus opened.

The address of the Committee was read in connection with prayer and singing. Brother Silas Hawley, preached an able and appropriate discourse, to which the immense audience listened with evident gratification for more than two hours. The discourse was from Ezk. xxi. 27.—"I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." It will be published shortly, that all may be instructed by it.

Those present seemed evidently happily disappointed in the neatness and plain simplicity in which the Tabernacle is finished, it being so appropriate for the preaching of the gospel, and such a striking contrast to the gorgeous and velvet cushioned churches where "to the rich the gospel is preached."

The services in the evening were attended by a crowded house, and several interesting addresses were made by ministering brethren from abroad. The day itself was most delightful, and everything passed off in the most pleasing manner. To God be all the glory.—*Signs of the Times.*

BROTHER WHITING—CORRESPONDENCE.

NEW YORK, April 5, 1843.

DEAR SIR,—We the undersigned, having heard it reported from various sources, that it was not generally believed that you had embraced the Second Advent doctrine, we take the liberty to propose a few questions for you to answer, that the public may know what sentiments you do entertain on the above subject.

AMOS S. MILLER, M. D.
DANL. E. STEARNS, M. D.

1st. Do you understand the four divisions of the image in Daniel 2, and the four great beasts in Daniel 7, as referring to four universal empires, and if so, what empires are alluded to?

2d. Does the vision of the 8th chapter refer to the same kingdom, and wherein does the little horn of this chapter differ from that of the 7th?

3d. Will you give us your exposition of Daniel 8 : 14—"And he said unto me, Unto two thousand three hundred days, then shall the sanctuary be cleansed,"—and also of Daniel 9 : 24, in reference to the seventy weeks, and the anointing the Most Holy?

4th. Have we any evidence that thi world is about 6000 years old?

5th. Do you think it possible to know the day and the hour, or even the year of the coming of the Son of man, and the end of these wonders?

WILLIAMSBURGH, L. I., April 13, 1843.

Gentlemen,—I answer your questions as follows : To the first—Yes. The empires are the Babylonian, Medo-Persian, Greek, and Roman.

To the second—The vision in the 8th chapter refers to the same kingdoms, with the exception of Babylon, which are described in Daniel 2 and 7. The little horn is the same one which is noticed in the 7th. [Note. Different views may present different aspects of the same anti-Christian power.—ED. CRY.]

To the third—The 2300 days are used for years.

The "cleansing of the sanctuary" is described in 2 Thess. 1—12. Compare Eph. 2: 17—22. The 9th of Daniel furnishes the date from whence we are to reckon the 2300 days, viz. "the going forth of the commandment," which is recorded in the 7th of Ezra—in the seventh year of the reign of Artaxerxes, B. C. 457. The 70 weeks of the ninth of Daniel are a part of these days, both having the same commencement,—the former are *cut off* from the days, this being the *only proper* signification of the Hebrew verb *nechtak*. If the phrase Most Holy (Kodesh Kodothim) be referred to the Saviour, it points to the fact that the Spirit descended on him at his baptism.

To the fourth—The weight of testimony is in favor of the period of 6000 years.

To the fifth—I believe that prophecy indicates the year, but not the month, week, day, or hour.

Respectfully yours, &c. N. N. WHITING.
Messrs. Miller & Stearns.

DR. WEEKS' CRITICISM.—The exultation caused by the Dr.'s articles has been premature. A display of Hebrew and Greek rules, does not prove that a man is correct or infallible. After Bro. Cook's communication on page 62 was in type, a friend, to whom the original languages is familiar, handed us the following:

ANOTHER MISTAKE OF DR. WEEKS.

In one of his recently published lectures, the Doctor has given us a criticism on Acts 13: 20, in which he insists that the phrase, "about the space of four hundred and fifty years, until Samuel the prophet," is not designed to teach us that 450 years transpired between "the division of the land by lot," and the era of Samuel. To make this position good, he resorts to a rule of the Greek Grammar, (founded, by the bye, on the usage of the language of the classics), which requires that if a word signify the *duration of time*, it should be put in the accusative case; but if a *point of time* when an event occurs, it must be put in the dative. Now as the words *etesi tetrakosiois pentekonta* (400 years) are in the dative, the Dr. feels quite confident no doubt that his position is *inexpugnable*. We request his attention to John 2: 19, 20—where the *duration of time* is expressed by the *dative case* precisely as in Acts 13: 20—"Jesus answered and said unto them, Destroy this temple, and in three days (en trisin hemerais) I will raise it up. Then said the Jews, Forty and six years (Tessarakonta kai hex etesin) was this temple in building, &c." PHILO.

[According to Dr. Weeks, this phrase must mean, After 46 years the temple was in building, &c.—ED. CRY.]

CONFERENCE AT HARTFORD, &c.

DEAR BROTHER HIMES,—The Conference of Advent believers which commenced in this city on Tuesday, closed Thursday evening. Present, brethren Cook, Batchelder, Barry, and Brown.

Our meetings were held in the City Hall until yesterday, when we occupied the house of the First Baptist Church. The attendance on these meetings has been very good, and so far as we may judge from outward appearances, those who have been present have listened with much candor and seriousness. At the close of the services yesterday morning, brother Cook baptized twelve willing converts, all of whom are looking for the blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. The brethren in the faith have been greatly refreshed and encouraged by what they have heard and experienced. I find their number larger than I had supposed—the aged, the middle-aged, and the young, make up the blessed band. They are what might be termed a good class of Advent believers, that is, they are intelligent and pious. It has been said that none but the weak-minded embrace our views. This I deny. However, it is ordinarily the common people that receive the truths of the gospel, and I am willing to be ranked among them. God has made religious truth for this class, and not for philosophers exclusively. Had he deposit-

ed truth where the learned and the scientific alone could have discovered it, how few could have ever become acquainted with the way of life and salvation. How surprised I am, that we have all along been soaring so high after truth, just as though we were so many astronomers, seeking for some new world in the far-off heavens, a discovery of which is essential to a perfect knowledge of the material universe. Why truth, and all the truth necessary for our good here, may be found by any mind that will stoop low enough to pick it up. Cold reason will never find out God unto perfection—philosophy, unaided, could never trace the path to heaven for a single soul; and if the philosopher would enter there himself, he has got to come down from his giddy height, and enter thither by the same narrow, humble way, with the most untutored mind. The Christian scheme abases the pride of the wise. How common it is for us, when endeavoring to instruct such in regard to the plan of salvation, to present before their minds the *simplicity* of the gospel plan; and on the other hand, how natural is it for them to stumble at it, because they can discover none of man's wisdom in it. "The Jews require a *sign*, and the Greeks seek after *wisdom*," &c. Now, if these first, and, to the carnal heart, most humbling principles of our religion, are recognized and enforced by us in the great work of regeneration, they ought always to be kept in view in the investigation of all truths that affect our state *after* conversion. How much are any of us in advance of the Corinthian Christians, to whom Paul said, I have fed you with milk, and not with meat, &c.

I do not despise learning, nor do I pretend to more than ordinary ability in discovering the truth of God's word. I think I have sought to let the Bible speak in its own simple tongue. Still, I now see that I have sometimes erred in daring to try its doctrines by my own poor reason alone. Now, the Bible talks to me in the simplest strains, as though it took it for granted that I am just what I confess myself to be—a poor, ignorant sinner. I still aver that I read in it the doctrine of the glorious advent of my Saviour immediately at hand—and I solemnly maintain before High Heaven, that by the united agency of the Word and the Spirit, I have been taught this precious and sublime truth. God has seemed, too, to show me all the other great truths that cluster around it: he has shown me just the condition of the world, the church, and the ministry, until my soul could no longer bear the sight. He has given me a view of his holy law, with bold and impious man for 6000 years trampling it under his feet—and shown me, as never before, the blood of his Son spurned and rejected, until Justice and Love have seemed to rend the heavens in their cry for the immediate and sudden destruction of a guilty world. Never before have I had *fellowship with Christ in his sufferings*—never have I felt before as though I could weep my soul away at the feet of Jesus, as I have seen the indignity heaped upon him while he was on his mission of mercy to earth, and the manner in which his offers of love have been treated while he has been seated on the mediatorial throne. Oh, how can my soul any longer submit to his suffering further indignities from graceless, wicked man! And here I might ask, why is it that God has given us, and that without any effort on our part, just such views of his law, of the love of Christ—in a word, just such views of all truth, as reasoning before hand, it would appear that we ought to have, in order to qualify us to sound the Midnight Cry. Why has he been so particular as to make his Word blaze with instruction, not upon one point only, the doctrine of the Second Advent, but on all those points that are remotely connected with it?

Much is said about having charity for those who do not think with us; and certainly we ought to exercise it towards all who are humble seekers after the truth, but to none who are *wilfully ignorant* of it. We ought to have just such charity for them as we do for impenitent sinners, of whom there are two classes—one that seems half disposed to be Christians, and the other determined not to be Christians at all. I believe that to be a Second Advent believer, it is just as necessary that the aid of the sovereign and gracious power of God should be called in, as in the act of conversion. The cases are very analogous. Why, says the sinner, I do not see proofs of the inspiration of

the Scriptures. Another says, I do not see conversion and future punishment taught there; and another, I do not understand what you mean by experiencing religion. But soon, perhaps, God's Spirit begins to move, conscience is alarmed, the sinner is convicted, he is converted—he is in a new world. He says, I have awoken from a dream; why did you not arouse me, and cry in my ear—*destruction!*

Just so as to this doctrine. I know not why I was opposed to it, nor why I did not see the proofs of it before. I am glad that I am converted; and it would be as difficult to convince me that it is not of God, as to convince a young convert by argument; that all that he professed to experience when first converted, is not of God. As I have said once, so I say again, it may be God's purpose to select only a portion of his servants to give the cry, while he keeps it a secret to others. Hence our opponents ought to have charity for us, for we *may be* doing God's will:—for one, I am solemnly persuaded that I am.

As to an "abusive spirit," I candidly think that the other side need to be cautioned a little more than ourselves. I will not be abusive—it has never been my disposition to be; but can I do otherwise than to speak of things just as God, without any effort or desire of mine, has shown them to me? Ought not our brethren to allow that God *may* have shown us the conviction of the world and the church in a light in which they themselves do not see it? I am no man's echo. God seems to have been my sole Teacher of late, and I speak just as he teaches. I implore my dear brethren not to abuse us either in private or in public, and not to treat us as though we were Mormons. A little time will correct our error, if indeed it be an error. Really, they ought to be grateful to God that there are so many in all our churches throughout the earth, that adhere so rigidly to the word of God as our guide—that love the appearing of the Saviour, and are ready, even at a "false alarm," to arise and trim their lamps, and make preparation for the reception of the Bridegroom.

Affectionately yours, F. G. BROWN.

RESTORATION OF ISRAEL.

DEAR BRO. SOUTHARD,—There is one Scripture argument for the restoration of the carnal Jews, that I do not remember to have seen noticed. At any rate, I am confident it has not received that attention which it merits. Perhaps some reference to it may be of service to Dr. Brownlee and others, who teach that "God's ancient covenant people, the Jews, are to be gathered in, and with them the fulness of the Gentile world."

In the 16th chapter of Ezekiel, the 46th, 53d, 55th, and 61st verses, *Jerusalem*, is thus addressed—"And thine elder sister is *Samaria*, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand is *Sodom* and her daughters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to *their former estate*, and Samaria and her daughters shall return to *their former estate*, then thou and thy daughters shall return to *your former estate*. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant."

From these passages it appears that when Sodom is restored to her former estate, *then, and not till then*, will "Jerusalem, which is in bondage with her children," be restored to her former estate. But when will Sodom be restored? Let brother Jude make answer. Verse 7—"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of ETERNAL FIRE."

"But," asks the Judaizer, "does not Paul say all Israel shall be saved?" Yea, verily. But he also says, "They are not all Israel who are of Israel." "He is not a Jew who is one outwardly." "The children of the flesh are not the children of God; but the children of the promise are counted for the seed."

Yours in the hope of Israel,
Brooklyn, Ct. SAMUEL S. SNOW.

PREDICTIONS OF THE END IN DAYS PAST.

It is often said by the opponents of the advent, as evidence that the present is not the "midnight cry," that similar expectations have been frequently entertained in every age; since the first promulgation of the gospel: and in proof, various dates are given when it is said such has been the belief.

It is however one thing to say that individuals entertained such views; and that it was believed in certain times long past: but it is another thing to prove by ancient books or records, that such was the fact. When any one asserts that a certain man at a certain period predicted a similar event, it is useless to attempt to disprove it; for to prove a negative is impossible. The whole proof of most of the instances adduced, of predictions of the end of the world, are based entirely upon mere newspaper assertions, a mere say so, being the only proof offered.

Now unless such assertions can be substantiated by indisputable proof, by reference to the chapter and verse of authentic histories, written in the times when those dates and persons can be authenticated, it will follow that no weight whatever can be attached to them. These considerations at once show us that but little confidence can be given to the greater number of the instances enumerated of such predictions. This reduces the actual number of such predictions to a very small compass.

Of actual predictions which have been made at various periods, and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany, during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world before the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in time, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in this world before the resurrection. The same was also held by the Cocceians, a sect founded by Cocceius, a professor of theology at Bremen in Germany, and who died A. D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events, and not of the end of the world; so that the catalogue of such instances is still further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief: or at most had extended in a very small circle, and were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfilment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private impressions. They have guessed, judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.

The above remarks have respect to particular predictions of the end, and not to the universal looking for of the coming of Christ, which has been in all ages since his first advent, till these last days. Our Savior commanded his children to live continually watching for his coming: and we find that in accordance with this injunction, his followers have from that day to the preaching of a temporal millennium, continued to live in accordance with such an expectation, without having their eye on any particular time. Even the twenty-third article of the Saybrook Platform, adopted by the churches of Connecticut, A. D. 1708, teaches us that we should "shake off all carnal security, and be always watchful," and "be ever prepared to say, come Lord Jesus, come quickly;" and with this agree the Savoy confession of faith and the Westminster, which were the basis of the congregational churches of New England. Also Joshua Spaulding, of Salem, who wrote in 1796, testifies that "as late as the great earthquake in N. E. many Christians were looking for the second coming of Christ; and with this expectation, they arose and trimmed their lamps. Many Christians were then in the exercise of faith like that related of the Rev. and godly Mr. P—, who, awakening from sleep, said to his consort, "My dear, the Lord has come; let us arise and go forth to meet him." Mr. Spaulding further states, that he had the testimony of elderly people, who were alive in his day, that they remembered when the doctrine of a temporal millennium was first preached: so that till the last century, Christians were continually looking for the coming of Christ, at any time; but this continual expectation is not to be classed with predictions of particular times for that event.

After deducting from the list of predictions in days past those which have reference to other events, were instances only of individual or a limited belief, or are not supported by reference to any work written at the time when such predictions are reputed to have been given, it will be found that the entire catalogue itself has almost vanished. Indeed it is doubtful whether more than THREE instances can be produced, well authenticated, where a particular period for the consummation has been a general belief. Viz. soon after the days of the apostles, in the eleventh century, and at the present time.

The primitive church believed that this world would terminate at the end of six thousand years from creation. St Barnabas, Papias, Ignatius, Polycarp, and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six thousand years, immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.

Again, at the end of the tenth century, a belief prevailed that when our Savior was crucified, satan was bound, that the one thousand years of Rev. xx. then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon, the army of Otho became unmanageable, and hid themselves in cellars, &c.

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will also fail, for never before has the belief been based upon such a union of Scripture evidences, as at this time.

Our Savior says, Luke xii. 35—38, "Let your loins be girded about, and your lights burning; And ye your-

selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

As he did not come at the first watch immediately after the days of the apostles, or at the second watch in the eleventh century, and as only three watches are referred to by him, let us be ready, so that when he comes at the THIRD WATCH, we may be found of him in peace.—*Signs of the Times.*

LETTERS.

Again we are obliged greatly to condense our cheering letters. A Brother in Portsmouth N. H., writes:

"Through the mercy and goodness of God, we are again permitted to hear Brother Brown, who has formerly labored in this place; since God in such a wonderful manner visited him by his Holy Spirit, he has been striving in a number of places to proclaim the Midnight Cry, and the blessed news of salvation! Last week he felt it his duty to visit Portsmouth once more, to proclaim the Saviour's speedy coming, to the people for whom he has offered many prayers, and shed many tears! He commenced a course of Lectures on Thursday evening at the Chestnut st. Church, which were continued through the week with good success; God crowned the meeting with his special presence and glory; and we trust many who were unacquainted with God were led to see the necessity of speedily forming an acquaintance with him: on the first evening he related his experience, and spoke of the peace and joy he felt on receiving this blessed truth. He said that it is the current report that he is insane; but he never was so far from insanity, and never had such control over his intellectual powers, as he has had for two months past.

"I believe the people generally are satisfied in regard to the truth of his statements. On the Sabbath he preached at the Middle st. Church, where he has labored in years past; he took up the objections generally urged against the doctrine of the coming of the Lord at hand, and endeavored to show by the word of God that they weighed nothing comparatively against the doctrine. O praise the Lord that light from Heaven is beginning to dawn on this subject, that whereas to many it was once dark and mysterious, now it is clear as the sun in its meridian splendor. Ministers are beginning to give this subject a candid and careful examination; and souls, in view of the solemn scenes which are before them, are seeking an interest in Jesus, and a cover from the storm which is already gathering."

Brother B—, Postmaster at Richwood, O, writes:

"Will you please explain the following, viz: Daniel has a sure promise that he shall stand in his lot 'at the end of the days;' will not therefore the 2300 days be entirely accomplished and ended before Daniel will stand in his lot, or in other words before the judgment shall set; it appears to me, from the above, if I am correct, that Christ will not appear until the 2301st year shall usher in."

[Ans.—Christ may come before the end of the days, when probation will close, which is represented by the Master of the house shutting the door, after which many will stand without the door and knock. Of that coming, no one knoweth the DAY or HOUR, and for it we are commanded constantly to watch. Our brother's view of the promise to Daniel may be correct, and the same faithful Being who has fulfilled his promises with such wonderful accuracy hitherto, will vindicate his faithfulness in the last, most glorious one.—Ed. Cry.]

"Bros. Prior and Haynes, have both been lecturing in this place and neighborhood for several weeks on the second coming of Christ; the result has been a great revival; 50 joined the church here, and in Middletown, a small village near this place, many have been added to the church; but I am not able now to state the precise number. Judge Strong, of Marysville, (our county seat,) was here and lectured for us during

the progress of our meeting. I saw in one of the Midnight Cry's, a communication of the Judge's."

See letter of Silas G. Strong, Mid. Cry, April 7. We now first learn the office of the writer. It adds nothing to his true greatness, but we are pleased with his modesty in concealing it.

A WATCHMAN IN KENTUCKY.

Brother Marsh, our fellow laborer of the Palladium, has forwarded us the following, which he had just received.

"I have examined the all-important subject of the Second Advent at hand, with some interest ever since I received the Palladium last Spring. As soon as I looked at it with an unprejudiced mind, I was forced to admit that the prominent features in the doctrine I could not reason or explain away, and do justice to that conscience that will ultimately accuse or excuse me in a coming day. As I profess to be a free thinker and my own expositor of God's Law, and allow no man or set of men to bias or control me in this matter, farther than I think I find *Thus saith the Lord*, I must confess that the more I examine the subject the deeper the conviction sinks in my heart, that the doctrine has God's word for its foundation, and is entirely without the reach of jealous vindictive sarcasm and sophistry: based upon the *sure word of Prophecy*, the *Rock of Ages*—the word of Truth that *never faileth*.

"My struggle was long and incessant to evade the force of its truth. I have learned more clearly the coiling, subtle serpent-like disposition of the human heart. I now feel that this awful day, (though glorious to the Christian,) will speedily come. O Lord have mercy upon a guilty world. O thou insulted and inflexible Judge of quick and dead, shed abroad the saving influence of thy Holy Spirit, and let thy matchless power be made known in the salvation of a wicked and Hell-deserving world. Save, Lord.

"I have expended much time and money for the acquisition of the Medical science, am young and my worldly prospects were blooming. But deep calleth unto deep, and recently He that hath promised to fill the treasures of those that follow him has reconciled all. The love of the world is hourly receding from my heart, and my prospects of ultimately reaping a rich harvest in the kingdom of God daily brightening. O that I may be found worthy, that when the Savior again shall stand upon Mount Zion, and the 7th and last trump shall sound her shrill notes, and all the virgins arise from their dusty beds, I too may strike my golden harp, and tune it anew on Eden's plains.

"I have long heard the sweet invitation of God's Spirit, saying, 'this is the way, walk ye in it,' and I have always in return said, *not so, Lord*, until a few days past. I am now resolved to spend the remainder of my days in the service of God. For the future I intend to give the Midnight Cry in Ky. O Lord help, for thy help is greatly needed; for the godly man ceaseth and the faithful fail from among the children of men. The doctrine is entirely new here. I am all alone in this matter in this county. J. JAMES."

An aged brother in Pitcher, Chenango county, writes:

"The Midnight Cry has been read with interest and profit by me and many others. I have lent them all over the neighborhood. You have sent me many more papers than my money came to. I must send this letter without the means to help you print the Midnight Cry, for I am a poor man 73 years old; I am deaf as a stone—have not been able to hear a human voice for many years. The Midnight Cry is a feast to my soul. Under these circumstances do I not need something? If any of God's dear children send you money to send the Midnight Cry to those who have not the means to pay for them, please to remember me. I know not how to do without them.

"I think you would like to hear a little of the result of Second Advent Lectures in this region. Our beloved Brother Daniels from Massachusetts, came to Cincinnati and commenced a course of lectures in the Baptist house. He had full meetings. Elder Swan is a believer in the Second Advent near, and some of his Church. Then Bro. Daniels went on the hill six miles south-east of Pitcher, and gave a course of lectures, and the result is glorious; a great reformation took place. There are a great many young converts, and the reformation still continues. Last Sunday evening, 40 spoke,—all coming along in the faith of the Second Advent near. So we see the doctrine is approved and blessed of God.

"Bro. Daniels came to Pitcher, obtained the Baptist

house, and preached three lectures. The clergy opposed and the people would not attend. He closed the second day at one o'clock. He spent the afternoon with Bro. Crandall, with whom I have been closely connected in the doctrine of holiness, for years. He has a large family of children. Two of them are married and have families, but they were at home. In the course of the afternoon, no less than three of them were converted to God. All of his family are now converted, down to two or three little children. It is a house of great rejoicing—it is a little paradise on earth. They can sing praises to God and pray together with one consent. The Clergy in Pitcher are constrained to say the fruits of the second advent doctrine are good, though the doctrine is false. Dear brother, can a corrupt tree bring forth good fruit?"

Extract of a letter from Missouri.

"I am earnestly and prayerfully seeking for light on the subject of the Second Advent near; and most of the human aid I have been able to obtain to enlighten my mind on this subject thus far, has been from some dozen of the late numbers of the "Signs of the Times," and a few numbers of the "Midnight Cry," which have lately come directed to this office. I am convinced that the event is nigh even at the doors, and that the doctrine of a temporal Millennium which I have so long held, is not supported by the Scriptures. My prayer is that I may come to a right understanding of the whole subject, and as time may be short, I feel that what is to be done must be done quickly. I have had so many calls upon me for the few numbers of papers that I have received, that I have been compelled to let many of them go before I have examined them as much as I could wish."

Brother Clapp of Akron, O., writes:

"Our Pastor of the First Congregational Church, James D. Pickands, has been absent from us about two weeks. He has been presenting the subject of the Second Advent to the people of Canton, a village 20 miles south of us. The Lord has blessed his labors abundantly. A goodly number of the impenitent in the place have been converted to the doctrines of the Cross, and many of God's children have been led to embrace the whole truth, and are living daily with the expectation of seeing the Lord. The Methodist minister, Mr. McCue, of C., has come out boldly, and is now proclaiming the speedy coming of the Saviour. He preached for us yesterday, (Sabbath,) and was not afraid to commit himself on the subject."

A writer in Georgia says:

"There are none here who read Miller's Lectures who can show wherein he is wrong, and many have faith to believe in the early coming of Christ."

An aged brother in Vernon, N. Y., who has been a diligent student of the Bible from his youth, writes:

"I have lately seen brother Miller's book, published in 1835, wherein he has given his views of the time of Christ's second coming, from his diligent search of the prophecy of Daniel, and comparing the other prophecies with what is revealed in the New Testament by the Evangelists, the Apostles, and John the Revelator, I think in such a harmonizing chain of proofs, that it cannot leave any room for doubt on the subject. I have so far fallen in with the belief, that I can say that the thought of Christ's speedy coming gives me much joy, and it does comfort my poor heart that I can say, Come Lord Jesus, come quickly, amen.

"I would farther add, that I am not ashamed to espouse this cause before the world, and to contend earnestly for this faith, although I meet with strong opposition, and am sneered at by some. But none of those things move me, so that I can find the truth. I am willing to own my ignorance. I do not pretend to know a sentence of grammar. It was not taught in our common schools when I was young. But I am thankful that for more than thirty years I have been to a high school, and have had a Divine teacher, together with the best school book that ever was printed—the Bible. I am in my 79th year."

A writer in Birmingham, Ohio, says:

"Admitting that your chronological dates are wrong, you will have the pleasure of looking back upon your past course through life, and of knowing that you have been the means, through Christ, of causing hundreds and thousands to 'emerge out of nature's darkness unto God's marvellous light.' Yea,

even now, you can revert with pleasure to that passage which says, 'They that turn many to righteousness, shall shine as the stars for ever and ever.'"

A subscriber enclosing two dollars from Pennsylvania, says:

"I have been receiving your most excellent paper, the Midnight Cry, for some length of time, and it has been of great good to my soul. I have received more light through your paper on the Scriptures, than I have received from the sacred desk in years that are past. It has been to me a key, and has unlocked many passages that appeared to me very dark and intricate, which now appear to me plain and intelligible, and prove a blessing to my soul."

A writer in Canada says:

"I have got a look at the Midnight Cry—vol. 2, Nos. 7 and 8. It is handed from house to house with great care. Some are scoffing, and many are listening with care, comparing their Bibles, and proving the same to be truth; thus it stirs up divisions wherever it goes."

LETTER FROM NEW HAVEN.

Not many learned are called; nevertheless, there were a few such who believed on Christ at his first coming. Here we see a student who sat at the feet of our modern Gamaliels, confessing his faith in unpopular truth. We publish it without the knowledge of brother Himes, and do not think it necessary to suppress the personal acknowledgments it contains.

"DEAR BROTHER HIMES—I am much surprised that you have not long since received some frank acknowledgment of the good effected, through the blessing of God, by the labors of brother Miller and yourself at New Haven. Whether this delinquency has been occasioned by the fact that your efforts were not duly appreciated, or by a culpable negligence and ingratitude, is not for me to determine. As the period is now passed in which I conceive this ought to have been done, it will perhaps be sufficient to state, in respect to the general results, that the powerful and glorious revival, which commenced under your labors, continued for some two months with almost unabated interest. In view of this fact, no one will wonder at my disappointment in having hitherto seen no public acknowledgment nor expression of gratitude.

"But what is still more astonishing to me, is, that religious communities at large, so far from being willing to acknowledge their indebtedness to the labors of individuals, who love to dwell upon the Second Advent of Christ, not only choose to disclaim them, but effectually to reject this glorious doctrine. That the generality of churches and ministers do virtually reject the doctrine in question, I think is evident; for they not only fail to dwell upon it themselves, but close the doors of their sanctuaries upon those who wish to proclaim it. If they do not in theory wholly discard the doctrine of Christ's second coming, still they place the event so far in the future, as to utterly nullify its influence on the mind. It is dreadful to think of the treatment which this subject has received from Christ's professed followers. He has frequently and emphatically declared, 'Behold, I come quickly.' What then must be the prospects of the mass of nominal Christians, in view of the following test? 'Whosoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of his Father and the holy angels.'

"But I wish more particularly to acknowledge my personal obligations for the good which eventually accrued to myself from attending your meetings. During the week which you spent in the place, my former views, which accorded with those of the church generally, were shaken. In addition to this, I contracted a relish for the important subject discussed, which led me to a protracted investigation. After devoting my whole attention to the examination of both sides of the subject for five weeks, my convictions were so deep that Christ would soon come to destroy the world and deliver his people, that I could no longer conscientiously remain, and continue my regular studies in College. I was well aware that the Faculty might perhaps consider their institution disgraced, and well knew that fellow-students would pity my so-called imbecility, and ridicule what they imagined to be my credulity. In addition to this, I expected that much esteemed patrons would be disappointed, and become alienated

for ever. But barter my conscience I could not, and to remove my convictions of truth was impossible. The course of duty, therefore, being made plain, I commenced spreading before the people the evidence which convinced me that Christ will speedily come. In doing this, and presenting other practical truths, as circumstances seemed to demand, I have now spent the happiest three months of my life. My convictions that the course I pursued was right, have been very much strengthened, not only by farther investigations of the general subject, but by the violent opposition manifested on the part of those destitute of the spirit of Christ, and the blessings with which God has owned his precious truth.

"That the second coming of Christ is 'at hand,' 'even at the doors,' I am scarcely permitted to doubt. And that the evidence for believing the event will take place this year, vastly preponderates over all opposing that has yet been presented, and with which I am acquainted. I as freely acknowledge to be my belief.

"For the evidence, in view of which my sentiments have been thus revolutionized, I am, of course, most indebted to the Bible. But for the suggestion of many of these evidences, and for the impulse which led me to a long and careful examination of this subject, I am indebted to brother Miller and yourself. Receive my warmest thanks, and be assured I shall ever cherish towards you the most grateful emotions.

"Brother Dean, of the present Senior Class, and Brother Gurnsey, recently of the Junior Class, who were engaged in studying this subject at the same time with myself, were forced to adopt similar conclusions. I am authorized by them to say, that they have since found no reason for changing their belief. They have both fearlessly sounded the 'cry' in different parts of the State.

"Yours in the hope of Christ's speedy appearing,
"ASAHEL A. STEVENS."

WESTERN NEW YORK.—LETTER FROM A PASTOR.

"Dear Bro. Southard.—The glorious truth, that the coming of the Lord draweth nigh, is making some progress in Western New York. Bro. Beach, under God, has done a blessed work for us in spreading the truth in most of our principal places: yet much remains to be done, or that day will come upon thousands unawares. According to my feeble abilities, I endeavor to answer some of the many calls for lectures; though for reasons that have answered my own conscience before God, I have not left my own people on the Sabbath to give the 'cry' to others. I have many more calls for lectures than I can possibly answer and retain my charge.

There are some five or six good brethren in our little Church, who are waiting the coming of their Lord, and who delight to go with us to sing the songs of Zion. By this, they add much to the interest of our meetings.

The dearth is great, the 'Macedonian Cry' is long and loud for help in Western N. Y. We want some strong men; strong in God; mighty in the Scriptures, to visit our cities and principal towns. Why do brethren thus pass us by? Multitudes are ready, yea anxious to hear. We have also the living arguments of which Peter spake in his second epistle, 3: 4. We have Antiochus-men, we have Dr. Weeks-men, we have 'literalists' and spiritualists,—we have a representation of almost every shade of sentiment in Christendom.

Presbyteries, Synods, Associations, and Consociations, are reeling and rocking as if drunk with a spirit of contention and division. Old organizations are splitting in pieces, and new ones are forming. Jealousies, strifes of words, heresy-hunting and the like, seem to characterize many of the meetings of ecclesiastical bodies in the region, while the heart of humble piety is compelled to weep and bleed in secret places. In looking at things as they now exist, we are induced to raise the enquiry—Had Paul any reference to the Church in his second epistle to Tim. 3: 1—5! It is painful in the extreme, to speak of these things, and much more so to witness them. But the day is near at hand when they will all be proclaimed as upon the house-tops. In the midst of all this commotion, let the glorious truth of our Savior near be proclaimed, and "the wise shall understand." The righteous will hear and heed the voice.—John 10: 27, 28.

We are making efforts to get some one or two of the brethren who are prepared thoroughly to discuss this subject, to visit this region. We want Bro. Himes—Bro. Miller—Litch—Brown—Southard—Fleming—Fitch—or others. Will not, cannot, some of those dear brethren "come over and help us!" If we can get help, and the Savior does not come before, we propose to hold a general meeting in a beautiful grove just west of our place, about the sixth of June, or soon after. If brethren could come so as to spend some week or two previous in visiting Palmyra, Rochester, Brockport, Albion, Lockport, Niagara Falls, Buffalo, Batavia, Le Roy, and as many other places as they were able, and then close their visit

by a general convention in some central part, many thousands of souls, it is believed, might be much benefited by the visit. Every facility we could afford to aid them in the work, we would most cheerfully render. If any of these brethren, or others can come, will they not advise us by the earliest mail?

Yours, in the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ,

L. P. JUDSON."

REPLY.

Several brethren have been looking at western New York, with great interest, and will make arrangements to visit that section as soon as possible.

THE CAUSE IN NEW JERSEY.

The writer of the following, is a young brother from Philadelphia.

"Dear Bro. Southard.—At your request I furnish you with a short account of my labors at Great Egg Harbor. An invitation was received from a very warm hearted brother, who resides there, and had been a subscriber for the "Signs of the Times." He had awakened some interest in the subject himself, so that the way was in a measure opened for the spread of the truth. The glorious appearing of the Lord Jesus Christ, the truth which stands so prominently out in the Scriptures, but has been so strangely buried of late, has there run and been glorified. I lectured in seven different places, at Leedsville, Bargaintown, Smith's Landing, Absecon, and elsewhere, and a great interest was awakened in the advent near, very little opposition was made, and that little only by worldly professors. The truth appeared to take especial hold of the unconverted. Many of the most hardened sinners in the place have become anxious for their salvation, and are seeking the Saviour. Many have believed and are now with us, 'looking for that blessed hope.' At the last meeting which was held previous to my leaving them about twenty arose for prayer, and about one half of this number were males. I expect to return, and resume the efforts which have been so successfully made, as soon as practicable.

Yours in hope,

THOMAS J. MELLISH.

BROTHER CALDWELL, writes, (April 25,) from Cincinnati, that the call for lectures is great, the excitement is increasing—souls are obeying the gospel—he was to commence a camp meeting in New Richmond, in two weeks.

PLYMOUTH BRETHERN.

Some months ago, we had occasion to purchase a quantity of Bibles at a store where a young Englishman was clerk. In conversation respecting our views, he mentioned that the Plymouth brethren, in England, are firm believers in Christ's coming near, though they do not understand the prophetic periods as we do. He added that they were noted for their benevolence and brotherly love. Those who have large incomes live frugally, and give the surplus to the poor.

This information awakened a curiosity, which has been increased, but not gratified, by two or three brief allusions to them we have since seen. The last New York Observer adds the following to our stock of knowledge respecting them, but its readers are not informed that they are "Adventists."

THE DARBYTES, OR PLYMOUTH BRETHERN.

From a publication of high Calvinistic sentiments and of great circulation, called "The Gospel Standard," we extract the following account of the above sect, which will be interesting to our readers:—

"We laid before our readers a short time ago, a sketch of Puseyism; we propose in our present number to present them with a similar outline of the views of the Plymouth Brethren. It is probable that many of our readers may not know them even by name, although there are few localities into which they have not more or less penetrated. We shall therefore give a slight sketch of their origin, and then a short account of their views.

"They are called, then, Plymouth Brethren, from the place of their head-quarters, that town being the residence of the originators of the party; and as they disclaim everything of a sectarian nature, and will not allow themselves by any name descriptive of views of doctrine, modes of Church government, opinions of an individual, or other usual sources of a distinctive denomination, they speak of themselves as Brethren. Their chief originators were members of the Church of England, some being seceding ministers, and others, educated at the University, but never ordained, as the term is, by a bishop.

"Their leading men are, or were (for we have no very recent information), Mr. Wigram, Mr. Newton, and Mr. Darby. The two former were educated at Oxford, but not ordained; the last is an Irish Clergyman, who has seceded from the Establishment some ten or eleven years. All three are men of talent, and the latter of a mind peculiarly original, reflective and penetrating. Pallid in countenance, emaciated in figure, careless even to shabbiness in dress, disregardful of the common conveniences of life, possessed of martyr courage, liberal, even to the utter wasting of all his property, to the poor, and full of kindness and benevolence, Mr. Darby is well fitted to draw admiration from all who look much to the externals of religion. And when to this we add, that he possesses a mind deeply reflective, a memory remarkably conversant with Scripture, a life spotless, an energy unwearied, a devotedness to one subject rarely equalled, and a power to influence inferior minds not often found, we shall not wonder that, though not the first originator, or the most known, he is the real leader of the Plymouth Brethren.

"Our limits will not permit us to sketch, in a similar manner, the other two whose names we have mentioned, though we have materials for the purpose; nor to do more than enumerate Sir A. Campbell, Mr. Harris and Captain Hall, as also leaders of the party of whom the former is a Scotch baronet, the second a seceding clergyman, and the third late a Captain in the navy, and a son of Dr. Hall, the late Dean of Christ Church, Oxford.

"To these names we may add that of Mr. Beverly, so well known some years ago as the author of several clever and satirical pamphlets against the Church of England, and that of the Hon. Mr. Parnell, the eldest son of Lord Congleton, lately Sir Henry Parnell, and one of the late Ministry. We have mentioned these names, not to gratify carnal curiosity, but as presenting a remarkable feature. Nearly every name we have mentioned is, in some way allied to the aristocracy of this country.* Movements really of God have rarely commenced with the high-born and the well-bred. Fishermen and tent makers, tanners, tinkers, cobblers, weavers, and coal-heavers, have been more usually called of God to be apostles and ministers. We will do the Plymouth Brethren the justice to acknowledge that they disclaim any such title to worldly esteem, but that they have such a hold upon the natural prejudices of men, is a fact which their disclaiming cannot alter. At any rate it cannot be said that God has chosen the poor of this world to commence that spreading movement which originated at Plymouth. And again, they are nearly all men of education, and some of considerable talent and learning, which further throws a conspicuous hue over them. This advantage, (if such it can be called) they do not disclaim, nor cast aside with the preceding one. Appeals to the original languages, quotations from Church History, and a general strain of learned allusion, are frequent in their writings. The *Inquirer*, a periodical which, from internal evidence, is clearly in their hands, contains articles which show the highest cultivation of the mind, and written not only in a most forcible and eloquent style, but full of expressions and allusions which, to ordinary readers, would be almost unintelligible.

"It does not seem to be in unison with God's usual modes of dealing, that he should choose the wise in this world to originate or accomplish such a revolution as the principles of the Plymouth Brethren, if carried out, would effect in the churches."

* Mr. Wigram is the son of a baronet who died worth half a million of money; Mr. Darby is the brother of the member of Parliament for East Sussex; and Captain Hall is the grandson of a Peer."

Our readers will be amused with the different style of opposition on the two sides of the Atlantic. Here, when an old farmer spends many years in searching the Scriptures, which were "written for our learning," and strives to obey the injunction which accompanies Christ's reference to Daniel the prophet, "Whoso readeth, LET HIM UNDERSTAND," it is considered insufferable presumption. "He actually talks about what Maccabees says in his first book," say our theologians, while one curls his lip in scorn, another raises his hands in astonishment, and a third exclaims—"Such an ignoramus set himself up as an interpreter of prophecy!" "His ignorance is most profound," adds Dr. Weeks. Thus conclusively our theologians argue, and very self-complacently conclude that Mr. Miller can't read the Bible so as to find out what it means.

What a happy thing it would have been if he had lived the other side of the Atlantic. He would exactly suit the "Gospel Standard" there. Oh, that we had known the different states of things on the

two sides of the ocean, before! We might have sent brother Miller to be introduced through the "great circulation" of the "Gospel Standard"—and received in his stead the relations of peers, whose great "talent and learning" being highly extolled, (of course,) by the Observer, Evangelist, Baptist Advocate, Christian Advocate and Journal, &c. &c., would have carried conviction through the land!

Thus we should have reasoned in the sunny days of childhood, before we had learned that "earth is sick, and heaven is weary of the cold and hollow words, with which from age to age, profession mocks performance." The Lord has cast each one's lot aright. The same people who found a pretence for saying John the Baptist had a devil, rejected Christ for a pretence directly opposite.

Reader, we beg of you not to be ashamed of Christ's words, though uttered by one who relies for their correctness on our common translation, which the Observer has lately eulogized in extravagant terms, when it had occasion to condemn a translation favoring another sect.

We should be pleased to get more information respecting the Plymouth brethren, and if this falls into the hands of any who can give it, they can entitle themselves to our gratitude, by furnishing it.

PICTURES OF THE TIMES.

"DISTRESS."—The business community of this country have been for a long time floundering in a quagmire of distress and difficulty.—*True Sun.*

"IN THE LAST DAYS MEN SHALL BE COVETOUS."—One of the leading causes of the difficulties and disasters which we have recently experienced is selfishness.—*Ibid.*, April 26.

Extract of a letter from Erie county, in the north-western part of Penn., dated April 8th:

"The snow is now a foot and a half deep, and almost all our hay, straw and grain are gone, and very many of our cattle are dead already. I have seen many cattle whose owners told me that they had not tasted of any thing but browse for two months. The destitution among the poor is much greater than we are accustomed to see in this country. Pecuniary distress among all classes is much greater than at any previous time."—*Jour. Com.*

VIOLENCE.—A St. Louis paper "gives warning that if the Missouri slaves continue to be carried off by the Illinois Abolitionists, the citizens of Missouri will revenge themselves by burning the houses of their Illinois neighbors."

VIOLENCE AND BOASTING.—The style of the following, from the daily Chronicle, illustrates the prevalent morals, even in what is called the most moral city in the world,—in the heart of New England:

COWHIDING.—A Mr. Fenton, who keeps a dry good store in Boston, was cowhided by a Captain Bascom, in Washington street, on Thursday morning. There was no seduction, or breach of promise in the case, but simply a cart load of furniture. These assaults are getting quite common in the Puritan city, and the Times man feels some alarm lest his turn should come next. He says:

"We view with apprehension the tendency of the age towards violence, and the lukewarmness or positive approval with which a personal castigation is looked upon. For all our boasts about the intellectual progress and mental enlightenment of the age, we think it exhibits a strong propensity to turn back for examples to the days when might made right, and when, if every bully was not a gentleman, every gentleman was a bully."

The progress of Lynch law is steadily onward.—*Newark Daily Advertiser.*

CONDITION OF THE SOUTH-WEST.—A letter from a gentleman in Louisiana says:

"The country is in a state of suffering of which you can form no idea. Every day negroes and houses go under the hammer, and the people, who decamp with their slaves for Texas, are driving us mad. Properties are at a price that is null. The folks know not what saint to pray to. We now pay off the old score of folly,

financial and political. There wants nothing to cap the whole, but general repudiation, and that will come."

DELIRIUM TREMENS, AND MURDER.—Aaron Bachelor has been convicted of the murder of his wife at Providence, R. I., and recommended to mercy. He was evidently acting under the influence of delirium tremens when he perpetrated the murder.—*Tribune.*

A BROTHER MURDERED.—A man named Horace Rifford has been arrested in Wayne county, N. Y., charged with having stabbed his brother while intoxicated, and injured him so severely that he died of his wounds.—*Ibid.*

The pressure of the times, the losses by banks, by the explosion of stock bubbles, and the depreciation of property, have, as we all know, caused many touching and painful cases of distress. The rich have become poor, the easy in circumstances have been reduced to want.—*Phila. Enquirer.*

"MEN'S HEARTS FAILING."—There are clouds in the political horizon which portend evil. They overshadow the whole country. A storm is gathering before which the stoutest frames will tremble, and it will be well for the American people—for the cause of constitutional liberty throughout the world—if there be stout hearts and clear heads to meet the shock and turn the moral tempest aside.—*Ohio State Journal.*

"DISTRESS," BUILDING AND FEASTING.—The Correspondent of the National Intelligencer says: "You may see at the head of the letters from Athens, in the London papers, in large characters, these phrases—'Greece; declaration of national insolvency; new loan wanted.' The Greek loans in London and Paris prove nearly as miserable as the American; meanwhile, gorgeous palaces are built for king Otho, and his majesty's balls and operas vie with those of the British and French capitals."

What a beautiful thing is the social system of a bankrupt kingdom. Starvation for the million!—"Banquet, song, and dance and wine," for the Nobles.—*True Sun.*

From the Huron Reflector, Norwalk, Ohio.

THE TIMES.—There never was, and probably never will be a period, when "hard times" will not be a subject of complaint, we can, however, safely aver that the history of the present generation will utterly fail of exhibiting such wide-spread desolation, such UNIVERSAL POVERTY, as that which now afflicts this nation. It is not an imaginative distress. It is severely felt in the total loss of business among thousands of mechanics,—the depreciation of produce, to such a degree that the farmer is hardly paid for his actual labor,—and worse than all, the increased value of public and private indebtedness rendered doubly pressing by the dearth of means, and the diminution in value of property.

We have been most singularly blessed with peace, general prosperity, abundant harvests, and all the means of national wealth, and yet, a war, a pestilence or famine could have scarcely more deranged the pecuniary affairs of the people. Every interest seems to be crashing. Every profession, and every kind of business is languishing for support, and almost every second man one may meet, is oppressed with debts, to pay which, some officer of the law is either levying upon property, or perhaps trusting to the renewed promises of payment which the debtor hopes may be effected when the times change.

Many remember their former increase of imagined wealth, only as a vision of the night, a day dream of wild speculation, which has vanished, leaving its sting behind. Commerce lies prostrate,—agriculture valueless, and the mechanic arts suspended! What has been the cause of such unparalleled adversity?

"VIOLENCE."—The state of the times may be judged of from the headings of our common newspaper articles. In the True Sun, of April 25th, the items in one column are in the following order:

(1) A Fight between two Governors.

This disgraceful and savage conflict was between Gov. Thomas, of Maryland, and his father-in-law, Gov. McDowell, of Virginia, who used an umbrella "with marked effect," upon his "Hon." son-in-law.

(2) Shocking murder in Virginia.

(3) Indian Murders in Iowa.

(4) Horn, the supposed murderer.

(5) The Robber of the Western Insurance and Trust Company caught.

(6) Trade with Nassau. A Pirate off Cape Antonio.

After these "fights," "murders," "robberies," &c.,

the next four items relate to a "festival," a revolt at Havana, in which 500 persons have been shot, or hung themselves, besides 300 who are put to death by law,—a runaway treasurer,—and falsehood.

"EATING AND DRINKING."—"DISTRESS AND PERPLEXITY."—At a meeting of the National Temperance Society at Exeter Hall, London, the Hon. J. S. Buckingham, in the course of a very interesting speech, said:

"In the present distressed state of the country—and he could state, from a personal examination, that for the last twenty years there had not existed such INTENSE DISTRESS—in the manufacturing districts, it was of the greatest social and national importance that the principle of total abstinence should be inculcated. Many families were subsisting upon a shilling a week a head, thousands were forced to take refuge in a union house, while others, whose sense of self-respect would not permit them to solicit charity, sunk into their graves. Was it not lamentable to think that, with such a state of things subsisting, £53,000,000 [250 millions of dollars] a year should be expended in intoxicating liquors? He considered the existing state of distress as an additional reason why every one should curtail his own expenditure. This country was highly blessed in a physical and moral point of view, but still it lay under the disgrace of being the most drunken nation in Europe."—*Boston Temp. Journal.*

Contrast this distress with the riotous feasting, luxury and extravagance of the nobility and gentry of the kingdom, and the picture of the "last days," will be complete.

"IDLENESS."—It is often said that the times are strangely altered; and certain it is the people are. It was once thought honorable to be constantly engaged in some active and useful avocation—but now-a-days it is thought honorable to be idle.—*Exchange Paper.*

"MEN'S HEARTS FAILING."—The British papers give the following index to the severe "distress" and "perplexity" of these last days:

"Insanity.—It appears that within the last twenty years the cases of the above dreadful malady have MORE THAN TRIPLED."

In England, the whole number is 14,000, in Wales 1000, in Scotland about 4000, and in Ireland, more than 8000!! This insanity is a sign of the times. No one attributes it to Millerism.

The news from China for several weeks, has chiefly related to the proofs of the exasperated feelings of the Chinese, in consequence of their humiliation under British power. The news from Canton up to the 17th of Dec. last, is thus summed up, in the Daily Herald:

"It shows that the difficulties between the Chinese and English are far from being settled. War seems to be re-kindling in that quarter with great rapidity.

"This new but not unexpected phase in the aspect of affairs in the Celestial Empire began with a most horrible butchery of one or two hundred British subjects who had been unfortunately wrecked on the Chinese coast. It then assumed the shape of a terrible riot in Canton, which resulted in the total destruction of the English factories, and the loss of several lives. We give an account of this in which the revengeful, bitter feeling of the Chinese against the English, is seen throughout. It had become unsafe for foreigners to reside in Canton, and the English have now the worst part of their crusade against China to perform. A renewal of the war appears inevitable."

EFFECTS OF THE DOCTRINE.—A postmaster in Alabama writes: "It causes more people to search the Scriptures than would otherwise, and seems to make men more honest and punctual in their dealings.—Men ought to be directed to the truth of the end daily, by something to stir them up, for there are too many unthoughtful of the end of time, or of death, in our country, for our government to stand unshaken long. Indeed, it already totters, from the forgetfulness of God and his kingdom."

ROMANISM IN ILLINOIS.—A missionary of the A. H. M. Society, writes, from the interior of Illinois as follows.

"The Catholics are making settlements upon farms about us, and among us. Their influence is sensibly felt in the elections in our country. One is elected senator to our State Assembly. And if their increase goes on as formerly, they will altogether controul us. I sometimes feel alarmed at the indifference, and even evident satisfaction evinced at their coming in among us. We will pray for our country, and labour to enlighten men relative to the enemy. But alas! many will never be convinced of danger until it is too late.

Dangers which Believers in the Doctrine of the Second Advent should avoid.

So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary, the devil, goeth about like a roaring lion seeking whom he may devour. He is peculiarly anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren, therefore, guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in connection with the Second Advent, and a preparation therefor, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon impressions. "Believe not every spirit, but try the spirits whether they be of God." Impressions and visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God. We therefore should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. Jer. xxiii. 28, 29.—"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. James iv. 11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge,

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own at-

tainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. 2 Cor. x. 12—"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh he standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that to do what he will, it is no sin. Many have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race, a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy; the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed-time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

DR. WEEKS' CRITICISM ON ACTS 13: 20.

In order to prove an error in the chronology which makes the world's age 6000 years, Dr. Weeks was obliged to explain away the declaration that God gave his people Judges about 450 years. If he had succeeded, the proofs of Christ's coming near, would not have been materially weakened; but the following remarks will show how completely he failed.

Dr. Weeks has quoted Greek rules to establish his view of this passage, viz. to express *time when*, the word used is in the *dative*, and the *time how long* in the *accusative*. He has also quoted other passages to prove the use of the rule, but he has not referred us to any other sentence of a similar construction with this, neither do I believe he can do it in the New Testament. Here the language used expresses both *time when*, and *how long*.

Will the Dr. be so kind as to inform us with regard to the "rule" which should apply in such a case?

But it seems to me that this verse is in itself plain enough, without reference to any parallel passages. Let us take the Dr.'s own translation, which I believe to be correct, thus—"And after these things, about years four hundred and fifty, he gave Judges, until Samuel the prophet" 1st. "And after these things," here is *time when*; 2d. "Until Samuel the prophet," here is *time how long*. Now what is the leading idea in this verse? Certainly the giving of Judges? When did this happen? After the things mentioned above. This governing idea, then, must decide the question with regard to the "case" used. It should be, as it is, in the *dative*.

Were it not true that time and room are both too precious, I should like to notice some others of Dr. Weeks' "mistakes," but it is not worth while. I am satisfied that none but those who desire to disbelieve, will be induced to do so by his articles.

I have been most deeply interested in chronology, and have spent weeks during the winter in studying upon it, and the more I study the more I am convinced of two things; one is, that no chronology extant is correct, (I mean of the time before the Crucifixion,) and the other is, that God has preserved in the Bible a record and material sufficient for that purpose, and if we take the testimony of any other witnesses, we shall inevitably be led

into error. Impressed with this conviction, I have searched the Scriptures, until I am prepared to submit to the public a chronology from Adam to Christ, drawn entirely from the Bible, which, with the time since the Crucifixion, will show the world to be at least 6000 years old at the close of 1842. W. D. Cook.

WORDS OF THE TRULY WISE.

"The wise shall understand."

Miss Caroline Fry is one of the most spiritual writers of the present age. She is the author of "The Listener," "Christ our Example," "Christ our Law," "Scripture Reader's Guide," "The Table of the Lord," and other excellent works. In her "Daily Scripture Readings," she remarks upon Luke 21: 25—36, as follows, after applying the preceding prediction to the destruction of Jerusalem:

"The remainder of the prophecy is ours: it is we that are to see, to know, and to be prepared. Do we say, as they did, when shall these things be, and what sign shall there be of them? We have read the answer.—In our variable seasons, we do not know the exact day in which the fig tree and all the trees will shoot forth; we watch them; and when they do begin to open, we know that summer is at hand. It is in like manner we are to expect and to observe our Lord's approach. Admit that we do not know, and cannot know the day; we have some intimations, though obscure ones, of the period, and plainer indications are to be seen as it approaches. When we begin to see them, we are to know that it is coming. Such is God's command, forbidding altogether the supposition that we either cannot or need not know. The only question left for us to ask is, do we see them? Are those things beginning to come to pass which are to precede the coming of the Son of Man with power and great glory? By comparing the peculiar character of our times, and the events that mark it, with the description of the last days in this and other parts of Scripture, we may form some opinion on the subject. If we think it is so, the mistake, should it prove one, can do us little harm. The expectation is to make us happier, and the preparation to make us better. 'Then lift up your heads.' Yes, in the face of this foretold destruction, at the very beginning of this distress, this perplexity, this failing of men's hearts for fear, the Christian is to lift his head in holy confidence that his redemption draweth near, the redemption of his body from the dust, and of his soul from death. 'Take heed to yourselves.' Your want of observation will not postpone the day. Your unreadiness will not prolong the time. As a snare shall it come upon the unobservant, the unwilling, the unaware. While as it was of old, in the fulfilment of the first predictions, so will it be in the second. There will be some of whom not a hair of the head shall perish, 'who shall escape all these things.' Once it was those who were hated of all men for Jesus' sake. It may be so again; but certainly it will be those who watch and pray always, that they may be accounted worthy 'to stand before the Son of God.'

In remarking on the 20th of Revelation, she says:

"There are then two deaths and two resurrections, distinct in time, and distinct in the subjects of them, with a definite interval between. The narration is so succinct, so explicit, as to the order in which the events are to succeed each other, it seems extraordinary there should be so much difference of opinion about it. Happy indeed are they who have part in the first resurrection. We may be mistaken in the time of its occurrence, and the mistake be harmless. Not so, if we mistake as to our share in it."

A PORTRAIT OF AVARICE.

"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous [Christians will become selfish lovers of money—Wakefield's Translation.]

We meet with the following in *George Borrow's* narrative of travels in Spain and Portugal, entitled, "*The Bible in Spain*"—a work of much interest. It shows the Jews of this day to be as that same people were in the days when Jeremiah lamented, that "every brother would utterly supplant"—and as other people generally, have been, and still are. For, in Avarice, there is "neither Jew nor Gentile." It is essentially the same in all under its dominion, varying merely in mode, circumstance and degree. Behold the picture! in the article following. By receiving the Spirit and Precepts of Christ, you may be

freed from it—made "free indeed" from the debasing, wicked servitude.—*Disciple.*

JEWS IN LISBON.—It is said there is honor among thieves, but this is certainly not the case with the Jews of Lisbon, for they are so greedy and avaricious, they are constantly quarreling about their ill-gotten gain, the result being that they frequently ruin each. Their mutual jealousy is truly extraordinary. If one, by cheating and roguery, gains a cruzado, in the presence of another, the latter instantly says, "I cry halves," and if the first refuses, he is instantly threatened with an information. I was one day in the shop of a Swiri, or Jew of Mogadore, when a Jew from Gibraltar entered, with a Portuguese female, who held in her hand a mantle richly embroidered with gold. "Good day, O Swiri," said the Gibraltar Jew, in broken Arabic: "God has favored me to day; here is a bargain by which we shall both gain. I have bought this mantle of the woman almost for nothing, for it was stolen; but I am poor, as you know; I have not a cruzado; pay her the price, and we will sell the mantle, and divide the gain." "Willingly, brother of Gibraltar; I will pay the woman for the mantle; it does not appear a bad one," replied the Swiri, and threw two cruzados to the woman, who left the shop. "Thanks, brother Swiri," said the Jew of Gibraltar, "this is very kind of you. Now let us go and sell the mantle—the gold upon it is alone worth a moidore—but I am poor and have nothing to eat; give me, therefore, the half of that sum, and keep the mantle; I shall be content." "May Allah blot out your name you thief!" replied the Swiri. "What mean you by asking me for money? I bought the mantle of the woman, and paid for it. I know nothing of you. Go out of my doors, dog of a Nazarine! if not I'll pay you with a kick." The dispute was referred to one of the sabios, or priests; but the sabio, who was also from Mogadore, at once took the part of the Swiri, and decided the other should have nothing. Whereupon the Gibraltar Jew cursed the sabio, his father, mother, and all his family. The priest replied, "I put you in ndui," a kind of purgatory or hell. "I put you in seven nduis," retorted the incensed Jew, over whom, however superstitious fear (of the priest's curse) speedily prevailed—he faltered, became pale, and drooping his voice, retreated, trembling in every limb.

REFORMERS.

The following excellent sentiments are none the worse for coming from such a source. The editor of the "Observer" now calls us "pestilent heretics," for advocating precisely the same sentiments promulgated by Luther. Writing some time previous to the year 1546, Luther said:

"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above 300 years longer; for God's world will decrease and be darkened, for want of true shepherds, and servants of God. The voice will soon be heard, 'Behold the Bridegroom cometh!' God neither will, nor can suffer this wicked world much longer, but must strike it with his judgments of the day of wrath, and punish the rejection of his word."

In his Commentary on John 10: 11—16, "Other sheep I have," &c., he remarks: "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

Now hear the "Observer" speak:

DO RIGHT.

Even with the Bible in his hand it is not always that a wayfaring man finds the path of duty as plain as he would like it. He must examine his Bible and seek light from heaven, and with great watchfulness and prayer, endeavor to learn the way. But having learned the path of duty, let him rest assured that he is in the path of safety.

Sometimes very good men are in great fear, lest their conduct will involve them in trouble, though they have acted in the fear of God, and with the interests of his church in view. The best of men are sometimes timid. And as *doing right* promises danger, and doing wrong promises peace, they are under strong temptation to waver, to compromise, to submit, when decided and manly action is demanded.

Look at Luther. Not peace only, but honor, wealth, power, all that the human heart lusts after, might have been his, had he been willing to do wrong. Shame, persecution, death, all that the human heart dreads as evil, was before him as the reward of doing right. What was his choice? Despising the cross like his Master, and enduring the shame, he preferred to do right, and the result is on the world's records of the triumphs of the good.

Look at every Reformer who has stood up against the errors of the church or the world, or both. Though victory is certain, because God is on the right side, it is not certain that he who strikes the first blow will live to strike the last. Nay, it is more than probable that, like the forlorn hope in storming a city, the foremost will fall. Before an impression is made on the public mind, the pioneers may be crushed under the ridicule or reproach of the many, but the seed they sow may bear fruit after many days. They may be consumed in the fires of public indignation, but by and by sparks from their ashes may kindle a flame that shall never be extinguished. "The good that men do" is not always "interred with their bones."

Now we have not put these two words at the head of these few lines as the text for a sermon, but for a short exhortation to ourselves and others. Let us learn our duty and then do it. The consequences are with Him who has laid his commands upon us. It is ours to do right, his to over-rule the consequences. Perhaps we shall suffer present loss and obloquy; perhaps our good will be evil spoken of; our motives maligned and misrepresented; and there is no trial more painful to a good man than to have bad motives imputed as impelling him to a duty which he performed reluctantly because he could not excuse himself. But what of all this? They called the Master, *BEELZEBUB*; and what will they not call his disciples?

Doright. Only be sure that the path is that of duty, and the way is clear. You may encounter opposition; you may make enemies; you may lose friends; but you cannot lose your best friend, and you cannot fail of final and glorious triumph.—*N. Y. Observer.*

THE POPE IN AMERICA.

"The Pope in England!"—is the startling head of an article that has gone the round of our sectarian papers, announcing a rumored intention of the pope to visit England, with a speculation by some on the probabilities and results of the visit. We assure them the pope has already visited England, and has come even to America. Of course we do not mean by, 'the Pope,' what *they* do, the mere piece of flesh and blood which bears this personal appellation—but we mean that *Spirit and Power* for which that personality, which they call the pope, stands the accredited, acknowledge *visible sign*. It is of no consequence what the mere *sign* of that Power is, whether a living or a dead automaton, the shape of a man or a beast, a lump of flesh or of wood or wax, a substance material or immaterial, a body personal or a body corporate—whether it be called pope, church, minister, council, presbytery, association, conference, synod or assembly. Under whatever name it passes it is essentially and effectually 'the Pope'—the 'Man of Sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.'

Which of the denominations in this country does not this? Which of them is not this Pope? They avow themselves, each one of them, *THE CHURCH*—and that in virtue of their organization and descent, as Rome does. They have not the audacity to pretend that they are the Church of Christ by a living faith that makes them holy, living members of Christ's spiritual body, which is his true Church. They don't *profess* to be such, but make their organizations, and forms and successions to be instead of faith that works by love and purifies the heart, and sit themselves in the place of Christ, over the consciences and destinies of their subjects. This is the Pope—in America—in all the sects. The organization, in its creed, successions, forms and ministries, is made to be salvation, instead of Christ.

Mr. Sedgwick of the Rochester (N. Y.) Presbytery, was lately tried on a charge defined by Presbytery as follows:

'Embracing, teaching, and propagating the doctrine of entire sanctification, or perfect obedience to the moral law, as a rational object of pursuit in this life.' On this charge they excluded him from the Presbytery, erased his name from their records, dissolved his pastoral relation to the church and people of his charge, contrary to the wishes of both, and declared his pulpit vacant!"

"A pastor in Ohio said to a parishioner who had embraced the doctrine of entire sanctification, 'Brother—I know you are not sanctified.' 'How do you know it, may I enquire?' replied the parishioner who had learned to ask a reason even of a minister. 'Why,' said the pastor, 'if

you were, your face would shine like Moses, so brightly I could not look upon it. 'Is this a scripture test of sanctification?' asked the parishioner. 'I think' said the pastor a little disconcerted, 'that it is a scriptural test.' 'Was Christ sanctified, and always so?' asked the parishioner. 'Undoubtedly' replied the pastor with impatience, 'but what has that to do with the question in hand?' 'Only this,' said the parishioner, 'his face, so far as I know, never shone but once so that his followers could not look upon it!' This confounded the pastor, who replied with warmth, 'This spirit of dictation to ministers which is creeping into the church is insufferable. You and Mr.—make it your business to dictate to me what I shall preach, and what not, I'll have no more of it.' 'I only asked'—replied the astonished parishioner, 'a reason for an assumption which would strip from me a pleasing hope.'

The Oberlin Evangelist, from whose full account of the two foregoing instances we extract, in its editorial on the dismissal of Mr. Sedgwick says:

"What more could the Pope himself do? Especially in this country where the laws and the public sentiment prohibit a resort to the tortures of the Inquisition and the stake? And that public sentiment restrains others as much as the Romanists—else who could tell where this spirit of proscription would stop, even among professed Protestants? * * In this country, where the law and public sentiment will not tolerate the faggot, we would as soon fall into the hands of 'His Holiness,' as into the hands of some great sticklers for Protestantism. Neither could inflict any bodily tortures. But both could and would bring a man's character to the stake, and send him out with the mark of infidelity to the doctrines of the Church upon him. * * We repeat then, that we would as soon be in the hands of the Romanists, as in the hands of certain Protestants under the charge of heresy. And we would sooner be in the hands of a civil court than in the hands of either, simply because we should expect that some regard would be paid to justice."

The order of Jesuits and the Inquisition are regarded perhaps as constituting the most odious features of popery. But the essence of both these pervades all the sects of this country. No need of a separate order of Jesuits where the whole sect generally practice upon the principles of that order—nor of a distinct institution of an Inquisition, where the whole denomination, by its leaders, is in effect an Inquisition. That the sects are so in their various corporate capacities, and in the personal character of the greater part of their members, especially the leading ones, the richer and more influential ones, is manifest. Jesuitical policy and fraud, and Inquisitorial intolerance and tyranny, characterize them in their corporate and individual character, and in their ecclesiastical, political, social and pecuniary relations.

This is the Pope in America. What matters, whether he be called Pope or Protestant. "A rose by any other name would smell as sweet"—and Popery, by any other name should be equally odious. It is the existence and exercise of the worst passions of human depravity, under the name of religion. It is the Man of Sin, in the place of God. How absurd the manifestation of so great a horror at it under the name of Popery, by those who have the same thing under the name of Protestantism! Why not take the form and the name of it, while they have its substance and its practice! They will take the name and the form, when there shall offer more advantage to their selfishness by it. And we believe nominal Papacy will in a few years, should the world continue, offer more advantages to those who have its spirit, than Protestantism can, in this country even. The sects are all training for it. In England the return to the Romish church is commenced and rapidly progressing. We believe that were time to continue, the American Sects would likewise return to the MOTHER—abandoning their Protestantism as a family quarrel, which they would terminate in a reconciliation, with a return to their Mother's house which will offer greater facilities for their adulteries with the world. Then they would be in name, what they are now in character. We speak not of the few true Christians in them—to whom the voice cries, "Come out of her my people."—*Disciple.*

A METEOR.—The Savannah, Ga., papers of the 28th ult., contain accounts of a meteor of great size and brilliancy, seen from that city on the evening previous. It perfectly illuminated every part of the city, and was described by a watchman to be as large as a hog'shead.—*Aurora.*

SIGNS OF THE TIMES IN ENGLAND.

While so many are talking about the Millennium just about to begin, our readers will bear with us if we give line upon line respecting the signs of the fulfillments of all the marks which show that these are the last days when men shall have "the form of godliness, but deny the power thereof."

A private letter from a member of a popular Baptist church in London, to his brother in this country, dated February 5, 1843, has just been shown us, from which we copy the following striking statements:

"The numbers at John street are much increased, and are now verging on 700 members. Would to God I could also tell you of a proportional increase of the graces of the Holy Spirit, but here I fear I must not lay the flattering unction to my soul; yet I believe we are no worse off than ALL THE OTHER CHURCHES IN BRITAIN, who seem, one and all, to abound much more in profession than possession. . . . As to matters of religion here in England, they are by no means in a more healthy state in general, than when you crossed the Atlantic. . . . Matters are getting worse and worse—and worst of all, I find the National Church is fast verging towards Popery; for Puseyism, as it is called, is, in my opinion, crossing the Rubicon towards it. Political matters are also worse and worse, and the cry of millions in this country, (and many of those millions, too, are those who fear the Lord,) daily ascends to heaven for that daily bread which they have not, and which the unfeeling hand of selfish avarice and grasping rapacity, alone prevents their having."

PUSEYISM—GLOOMY FOREBODINGS.

The Baptist Advocate of January 28, contained the following article:

CONDITIONS AND PROSPECTS OF THE EPISCOPAL CHURCH IN ENGLAND.—AS DESCRIBED BY ONE OF HER MINISTERS.—I have just received a copy of Mr. Bickensteth's Sermons on the Permanence and Progress of Divine truth, lately published. At p. 4, he speaks as follows:

"Having proved elsewhere that Rome is Babylon, and Popery the great apostacy predicted in the New Testament, and this being testified again and again in the authorized documents which our Society circulates, I need not here detain you by proving it. To those who judge thus, the situation of the Church of England at the present moment, will be seen to be one of deep anxiety. The enemies without her assailed her, and she gathered strength by all their attacks upon her. But there are, alas! within us, those who have forsaken and who oppose the pure faith established amongst us by our Protestant forefathers; and being within us, I have no hesitation in saying that I think our danger from them on that account is the greater. There seems, to our beloved friend the Bishop of Calcutta, something judicial in the rapid spread of these opinions. In the language of prophecy, there is to be expected at this period an unclean spirit from the mouth of the false prophet. It comes forth under the sixth vial, seducing men back again to the apostacy; and the beginning of this we have therefore especial cause to watch against and dread. The occasion was given by our grievous departure from the purity of Protestant truth restored to us, at the Reformation, while we were glorying ["boasters"] in the name of Protestants. Without the trials and conflicts through which our forefathers passed; without their rich experience, deep knowledge, sound faith, ardent love, lively zeal, and heavenly joy; their holy reverence for God's word, and their unfeigned humility; their honor to his ordinances, and submission to the powers placed over us by him; having only a name to live, we thought highly of ourselves as faithful witnesses to the truth, and were trusting in a traditionary faith, without its living power. Well then was it that such unfounded hopes should be broken in pieces on the one side by the recklessness of infidelity, and on the other by a fresh revival of that from which we thought ourselves delivered. Well have we merited to be chastised with a fresh rise of infidelity, and of the apostacy, in our own borders. *Thine own wickedness shall correct thee, and thy blackslidings shall reprove thee.*

["Hearts failing for fear."] Our present situation is very perilous. Under the general calmness, quiet, and security, and under the apparently peaceful worldly prosperity of Europe, and under the undisturbed surface of society, in nominally Christian countries, there is, as the word of God will lead every thoughtful student to expect there would be (1 Thess. v. 2-4,) the elements of destruction. There is a wide, deep, and ruinous ignorance of the blessed truths of the Gospel, full of evil and mischief; from it comes the unclean spirit of lawlessness, hating all restraint, restless, dissatisfied, given to change both in Church and State, nationally disowning God, speaking evil of dignities, an easy prey to those who promise liberty, while they themselves are the servants of corruption. There is yet a deeper evil in the unclean spirit of infidelity, coming from Satan himself, casting off as much as it dare of God's own word, and putting forth empty and vain substitutes for the living waters which God has provided. In perfect contrast with these evils, a revulsion from them, and an intended opposition to them, though having affecting points of union, is a most rapidly diffused contagion of error, which corrupts the simplicity

of the Gospel, unduly magnifies outward ordinances, judges and condemns with severity even those who love Christ, if they dissent from an Episcopal Church; and will, in its result, if diffused and enforced, bring on us, as its forerunner the Laudian school, did, in the great rebellion, the very destruction which it expects to avert.

[Puseyism.] Those who have so grievously departed from the spirit of our Church, that they openly testify that they hate the Reformation, while they honor the Roman Church, and who thus show that they think more highly of the predicted apostacy than of that heavenly gift, Reformation truth, have also got possession of many peculiar advantages, in influential situations, in wealth, in public journals and periodicals, and in many excellent natural endowments, with great zeal and earnestness, and readiness to make large sacrifices; and they have used these advantages for disparaging the Reformers and their doctrines, and for diffusing that which the corruption, the pride and self-righteousness of the natural heart prefer to God's truth, though full of grace and mercy. Unless the Lord, then, open his armory and bring forth fresh weapons for the battle (Jer. i. 25,) and mightily interpose for us, England is in imminent and peculiar peril, from our sad neglect and abuse of our many special privileges and blessings. We are in great danger of losing the shield of Protestant truth, and of sinking back again into [Popery,] that which God accounts among the abominations of the earth, which has its issue in avowed infidelity and rebellion against God, and on which his last most dreadful judgments are denounced—judgments that must now be near at hand."

RICH MEN.

"How hardly shall they that have riches enter into the kingdom of heaven."

How seldom is this preached in these last days, when men are "covetous," and especially need the solemn caution! The papers have just announced the death of a man who laid up treasures on earth, amounting to six millions of dollars. How could this be done without a constantly increasing love of the world? If ministers were faithful to such men, would they not tell them that they were stewards who must soon give an account of their stewardship, and that every one is a fool who layeth up treasures for himself, and is not rich towards God. When he could grasp his money no longer, he gave a few thousands for benevolent objects, but divided the millions between his son and two daughters, exposing them to temptations which render it hardly possible for them to enter into the kingdom of heaven. A religious paper in noticing his death, makes only the following remark—"He was regarded as a useful citizen and excellent landlord." From the same paper we clip the following

MUSINGS.

BY MRS. SARAH J. HALE.

I wonder if the rich man prays—
And how his morning prayer is said:
He'll ask for health and length of days—
But does he ask for "daily bread?"

When at his door, in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand;

And when he tells his piteous tale,
Of sickly wife and children small;
Of rents that rise, and crops that fall,
And troubles that the poor befall;—

I wonder if the rich man's thought
Mounts free, as nature's hymn, to heaven,
In gratitude, that happier lot
By Providence to him is given.

And does his heart exult to know,
He too, like heaven, hath power to give?
To strengthen weakness, soften woe,
And bid hope's dying lamp revive?

And when around his gladsome hearth,
A troop of friends the rich man greet,
And songs of joy and smiles of mirth
Add grace to flattery's homage sweet;

I wonder if his fancy sees
A vision of those wretched homes,
Where want is wrestling with disease,
And scarce a ray of comfort comes.

O world! how strange thy lots are given—
Life's aim how rarely understood!—
And men, how far estranged from heaven,
If heaven requires a brotherhood!

For the Midnight Cry.

THE NEW EARTH.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet 3: 13.

When this our globe that hath so long to sin's dark reign been given,

Is blotted as a cursed thing, from out the host of heaven;
Oh, then from his untiring hand who gives creation birth,
Another yet more bright will spring, a new and joyous earth.

To faith's pure eye, its hills and vales in beauteous robes appear,

Its gushing rills all luminous, its silent waters clear;
And verdant boughs and blossoms fair, within the vista rise,

As shaded erst the lovely walks, and bowers of paradise.

Yet more transcendent beauty still attunes the heart to praise,

And bids the joyful lips break forth, in ever grateful lays;
The same that wakens joy in heaven—its highest, noblest worth,

Un sullied beams of righteousness, adorning that new earth.

Thrice blessed orb! from every mount and every glen shall rise,

A quenchless flame of perfect love, accepted sacrifice;
Each hallowed morn, and noon, and eve, seraphic notes will bear,

And he who cover'd Sinai's top, shall dwell in glory there.

The "morning stars" in lofty songs will yet again unite,
And all the sons of God raise high their shouts of pure delight;

Yea, God himself will call it good; and that bright work divine,

Amid the countless gems of light, for ever more will shine.

A. C. J.

LETTERS RECEIVED FOR THE TWO WEEKS ENDING MAY 9th.

POSTMASTERS.—New Castle, Tenn.; Delaware, N. Y., 25 cts. each.—Syracuse, N. Y.; Cummington, Mass.; Frenchtown, N. J.; Shippensburg, Pa., 50 cts. each.—Oxford, N. Y.; Perry's Mills, N. Y.; Verona, N. Y.; Topsham, Me.; Middleport, N. Y.; Gosport, N. Y.; Charlton, N. Y.; Attica, N. Y.; Pultneyville, N. Y.; Bennington, Vt.; So. Orrington, Me.; Ellerslie, Geo.; Derry, N. H.; Bethel, O.; Crete, Ill.; Middleton, Pa.; Norwalk, O.; Leverett, Mass.; Warrior Bridge, Ala.; Bruceville, Md.; Hillsboro, O.; Franklin, O.; Royalton, Vt.; Augusta, Geo.; Wheeling, Va.; Fishkill, N. Y.; Cranberry Creek, N. Y.; Hudson, O.; Waterbury, Vt.; Princess Anne, Md.; Richmond, Vt.; University of Va.; Lansingville, N. Y.; Syracuse, N. Y.; Washington, Pa.; Wales, Mass.; Canton, O.; Berlin, Pa.; Hamilton, O.; Ontario, N. Y.; Whitehall, N. Y.; Worthington, O.; Conesus, N. Y.; E. Plainfield, N. H.; Shelbourne Falls, Mass.; Bethel, O.; Bellevue, Geo.; Crawfordville, Ind.; Ottawa, Ill., \$1 each.—Strafford Corner, N. H.; Bellbrook, O.; Victor, N. Y.; Binghampton, N. Y.; Perry C. H., Ala.; Akron, O.; New Glasgow, Canada E.; Bristol, Conn.; China, N. Y.; Old Point, Comfort, Va.; Lockport, N. Y.; Harrisburg, N. Y.; Petersburg, Geo.; Bridgeport, N. Y., \$2 each.—Dayton, Ala.; Gorham, N. Y.; Walpole, Mass.; Greenville, N. Y., \$3 each.—Augusta, Ill., \$5.—Pomfret, Ct.; Montpelier, Vt., \$10 each.—Strafford Corner, N. H.; Warren, N. Y.; Ea Florence, N. Y.; Danville, Ky.; Waynesboro, Pa.; Lowellville, O.; Ea. Greenwich, R. I.; Fort Decatur, Ala.; Albany, N. Y.; Brooklyn, Conn.; Richwood, O.; Union Mills, N. Y.; Powder Spring, Geo.; Randolph, Tenn.; Southington, Ct.; Painsville, O.; Cape May, N. J.; St. Louis, Mo.; Russia, N. Y.; Delphi, Ind.

INDIVIDUALS.—Lydia Seymour; Wm. Hathaway; C. Mickle J. James; Geo. A. Avrey; W. T. Hyde; Wm. R. Perry; (your paper has been regularly sent;) W. Hutchings; Jesse L. Page, \$1 each.—J. M. Barstow; R. W. S., of O.; John Ferrer, Jr.; Warren Sparrow; Hiram Shipman, \$2 each.—Elizabeth S., of Md.; A. A. Partridge; Elisha Mitchell, \$3 each.—S. March; Jonas D. Johnson, \$5 each.—Chas. Clapp, \$8; J. C. Derby, & Co., \$10; Sage & Brother, \$14 87; D. Burgess, \$15; George Smaller, \$25.—A. I. Williamson; E. Brown; T. M. Hall; J. V. Himes; H. Heyes; S. P. Moses; Geo. Phelps; D. Burgess; J. D. Fleming; Enoch Blackman; Wm. Cummings; J. F., Columbus, Ind.; Sam'l. S. Snow; J. F. Goff; Geo. N. Roberts; H. Campell; John Kilton; Jas. Robertson; Greene & Scott; Milo Boswick; C. Morley; D. Burgess.