

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher.

The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

N. SOUTHARD, Editor.

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JESUS IS NEAR.

How sweet is the rapture that kindles the soul
When we know it is Jesus that's near!
And see by his Spirit the heavens unfold,
And the long cherished glory appear.

Now Jesus is near, let the humble rejoice,
And the weary look up and be glad;
And the suppliant rise at the sound of his voice,
And the mourner no longer be sad.

Let the weak say I'm strong, and the fearful no more
A thought of despondency know;
For He comes, and the conflict with darkness is o'er,
And the earth is redeem'd from its woe.

Adv. Message.

[From a Chant of Life, and other Poems, with
Sketches and Essays: by the Rev. Ralph Hoyt.]

BIBLE.

Bible!—Blessed Bible!
Treasure of the heart!
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf.

Bible—let me clasp thee—
Anchor of the soul!
When the storm is raging,
When the waters roll,
When the frowning heavens
Darken every star,
And no hopeful beacon
Glimmereth afar,
Be my refuge, Bible!
Then be thou my stay;
Guide me on life's billow—
Light the dreary way.

Bible—let me clasp thee!
Chronicle divine,
Of a world's redemption,
Of a Saviour, mine!
Wisdom for the simple,
Riches for the poor,
Hope for the desponding,
For the sick, a cure.
Rest for all the weary,
Ransom for the slave,
Courage for the fearful—
Life beyond the grave!

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Treasure of the heart,
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Doth thy page impart;
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Strength, and hope, and comfort
In each holy leaf.

LETTER FROM CANADA.

Lewistown, Nov. 8, 1844.

Dear Brother Southard,—I am glad that the "Cry" still speaks, and that through it comfort is imparted to the saints of God. I confidently believed that on the tenth day of the seventh month. He, whose voice will shake heaven and earth, would speak to the everlasting joy of the saints, and the consternation and despair of the wicked. I proclaimed this doctrine, as you are aware, through the Voice of Elijah, and now (although at first exceedingly tried) I can rejoice in hope of speedy redemption from this wicked world, notwithstanding the failure of the specific time. The signs of the times plainly indicate that the saints are about to be delivered, and God's wrath come upon the wicked.

If our position was correct, that the jubilee trumpet was a type of the seventh and last trumpet, are we not now seeing the fulfilment of the first events under the sounding of that trumpet? What is the first event? Rev. 11: 18. "The nations were angry," and this before God's wrath comes upon them. The event synchronizing with this in the book of Daniel, (12: 1,) is "a time of trouble;" then the people of God are to be delivered, every one written in the book. I have formerly thought, the "anger" of the nations, and "the time of trouble" were subsequent to the advent of the Lord; and referred to their anger and trouble upon being left; but the "anger," I think, from what has transpired since the 10th, is manifested by the "nations" toward the saints of God, who proclaim their speedy destruction; and the "trouble," consequently, may commence before the advent of the Lord,—the saints being delivered out of that "trouble."

I have been astonished and pained, and yet comforted at the change which has come over the world in reference to those looking for the Lord, and while I am pained at their wickedness, I am rejoiced at the evidence which their conduct gives, that the Lord is *very near*. Their neglect, and contempt, and scorn, were changed into the most bitter and malicious spirit about the 10th of the seventh month, so that the meetings of the saints of God were almost universally broken up, and violence inflicted or threatened.

In Toronto we were compelled to abandon our evening meetings at the public place, and when a few of the brethren had assembled at my house for prayer, it was surrounded by a large mob of persons, who were only restrained from breaking into the house by the interference of the police and the landlord who owned the house in which I resided. They were greatly exasperated against me, and having made all the preparations, with tar, feathers and eggs, seemed, with demoniac fury, fixed upon inflicting punishment upon me, at all hazards, and fifty persons pledged themselves to have me the next night, if they had to tear down the house over my head; having applied tar and feathers, they were going to throw me into the bay. I his came to the ears of my landlord; he, fearing for the safety of his house, procured a warrant for my apprehension under charge of assembling a mob. Having come before the magistrate, I told him I supposed the charge must be sustained

by the complainant, to which the magistrate replied, By no means, but I must give bail to keep the peace.

What glory clusters about these *Christian* governments, when a man cannot have a quiet prayer meeting at his own house without being apprehended as a culprit! When a ruthless mob attacks him, and threatens his life and property, although it is known, or might be, to the magistrate, they are suffered to go at large, and he driven to the alternative of going to prison or finding bail in the sum of £100!! Having no disposition to break the peace, I gave bail to keep it for one year, the greater part of which I hope to spend where "there shall be abundance of peace so long as the moon endureth."

The state of feeling was such that it did not seem best to remain in Toronto, consequently I took my family, and leaving my house and office to be attended to by the brethren, crossed over to Buffalo. Brother Porter and all the dear saints there are looking for Jesus continually, and although they were compelled by the spirit of violence which prevailed, to abandon their hall, yet the Lord meets them in their private meetings. I have spent a few days at this place, (Lewistown;) there are a very few here looking for the Lord.

I have just received a letter from my wife, who is now in Toronto, in which she says the brethren and sisters there are exceedingly strong in faith that the Lord will speedily come. They gave up all their business, in accordance with their faith, and continued to meet day and night, for several weeks, to exhort one another. They have now returned to their usual avocations.

I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse

of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, could not be overtaken as a thief, but would be found watching. If it be said: God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case.

Yours in Jesus,

L. D. MANSFIELD.

THE CAUSE IN ENGLAND.

Brethren Bonham and Gunner, who went from this country to their fatherland, have both returned. They are young men, who had been accustomed to labor with their hands, but they have been blessed in preaching the advent nigh. Want of room compels us to omit a large portion of Bro. Bonham's interesting statement.

Dear Bro. Southard.—I left New York on the 20th Sept. 1843, in order to return to England, my native land. At that time I had no thought of again meeting with you to worship God in a mortal state, as I expected long ere this to have been with you in the New Heavens and New Earth, wherein dwelleth righteousness. After my departure, if one circumstance more than another, raised in my breast feelings of sorrow, it was being deprived of the privilege of meeting with the dear brethren of this city. Such a loving and united number of brethren, with views and prospects similar to my own, I have not since met.

On my passage to London, I distributed among the passengers several second advent papers and publications. Some of Bro. Litch's German tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van-Deman's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the advent to be agitated, previous to its being visited by Brethren Winter and Burgess.

Shortly after my arrival in London, I met with Bro. Gunner. We visited Bro. and Sister Lloyd, and left with them some American papers; we found them very devoted christians, and deeply attached to the Advent cause, but much regretting that no efforts had been made or efficient lecturers sent over to awaken an interest and sound the midnight cry, in the great Babylon in which they resided. The labors of most of the brethren who had gone over, were confined to country towns and villages, many miles from London. I obtained employment shortly after my arrival, and as nearly the whole of my time was occupied in my business, I had not an opportunity of disseminating the glorious tidings of our Saviour's near approach, to the extent of my wishes. I however, did all in my power, by circulating the publications entrusted to my care by Bro. Tullock. I sent them to ministers and members of different denominations, which were the means of doing much good. One Methodist minister requested me to send him a supply weekly, and stated that he had received more light from them on the subject of our Saviour's advent, than from all the other works he had read.

On the 31st of Dec. 1843, I met at a small chapel in Westminster, Brethren Winter, Burgess, Barker, Routon and Gunner. Bro. Barker preached on the occasion, after which, being the last night in the year, we had a very interesting watchnight, and found it a season of refreshing from the presence of the Lord. On the evening of the 1st of Jan. '44, the brethren that I have just named, in connection with myself, Bro. and Sister Lloyd, Mr. Hull, a Methodist preacher, and others, held a conference at the house of Bro. Lloyd, at Bermondsey—the report of which was sent to this country and published in the *Midnight Cry*. Beside these brethren, there were in England, brethren Dealtry, Micklewood and Wilson. After I had been in London about three months, I felt much impressed that it was my duty to speak publicly in the name of the Lord. Yet I omitted to do so week after week, until my convictions became so powerful that I feared to delay it longer. I then decided that I would speak at the chapel at Westminster, on the following

Tuesday evening, but after I had thus decided, I was greatly perplexed by the enemy of souls. He often suggested that it was vain for such an one as myself to attempt speaking publicly in the name of the Lord. I however, persevered, trusting in God, who set my stammering tongue at liberty, and enabled me to speak with much more freedom than I had at all anticipated. Both speaker and hearers received a blessing from the hand of the Lord. I received an invitation to speak again on the following Tuesday. The people had become so interested from the lectures they had heard by the different brethren that they proposed that I should speak again on the following Tuesday. I did so, and in connexion with Bro. Lloyd, kept up the meeting for several weeks, until prevented by sickness in my family. Bro. Lloyd also took charge of a Bible class, for several weeks, in the same place.

I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart-cheering intelligence of the progress of the advent cause.—In some places, as many as 5 or 6000 persons were assembled to hear on this all important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry* containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the Theological Institutions in Bristol, and the inmates declared that it threw considerable light on many parts of Scripture, which before were considered as wrapped up in mystery.

Shortly afterwards, I received an invitation to explain the visions of Daniel, at Trinity chapel, Limehouse—I spoke there on two Thursday evenings, and in connexion with others, we frequently held open air meetings, in the same neighborhood, on the Sabbath.

About the month of April, '44, the way opened so that I was enabled to leave on a visit to my friends, and Bro. Gunner, being in London at that time, we left together for Bristol. I stayed there seven or eight days, during which time we held a camp-meeting at a place called Kingswood; Bro. Winter and myself spoke in the morning and afternoon, and Bro. Gunner in the evening. It was estimated that between 3 and 4000 persons were present, who listened with great attention to the words which were spoken. I trust much good was done at that meeting, and another which was shortly afterwards held by Bro. Winter at the same place. I then left for Somersetshire, leaving the other brethren in Bristol, and had the pleasure of seeing my relatives, whom I had not before seen for several years. I at once circulated the notice of a camp-meeting on Ham Hill, Stoke, on the following Sabbath. On Saturday, brethren Tanner, Winter and Gunner arrived. Much good was the result of that meeting. About 3000 persons were present from different parts of the country. On the two following days, Bro. Winter and Tanner, visited some of the adjoining villages, and left tracts and papers. I was prevented from going with them, as Bro. Gunner was suddenly taken sick. The next day, the other brethren left to return to Bristol, intending to preach at some of the villages through which they had to pass. They stayed at Somerton, but met with much opposition and persecution from an unruly mob, but escaped without receiving any bodily injury. On the following day I received an invitation to speak at a chapel in a place called Bower Hinton. I was kindly received by the minister, and spoke to a large and attentive audience. Notice had been given that I should speak on the following Sabbath afternoon and evening, at Stoke, under Hamden. As the weather was unfavorable, the evening service was in the Primitive Methodist Chapel. I spoke from 2 Tim. 4: 3, 4. The chapel and entrance were so crowded that many were obliged to leave. The Lord was present that evening, good was done and his name glorified, and I have lately received the joyful intelligence that a lady, a member of the church of England, who had never before been in a Methodist chapel, attributed the conversion of her soul, to reading the advent papers, and the word of the Lord spoken that evening.

As soon as Bro. Gunner's health permitted, we went to Yeovil—hired the Assembly Rooms, and gave four lectures to crowded congregations. Good was done, and friends raised up to assist us in paying the rent. They, however, much regretted that we did not stay longer, as they were just getting interested on the subject. On our return to Bristol, we preached in a small independent meeting house, and met with a kind re-

ception from persons who professed to have had their souls set at liberty, at the meeting we held on Ham Hill. We arrived at Bristol, and there ascertained that Bro. Winter was travelling through Gloucestershire, sounding the midnight cry. We obtained permission to speak in a chapel at Guinea St. where we gave two lectures on the following Sabbath. The minister of the chapel had been several years a believer in the speedy Advent of our Saviour, and had previously given 15 or 16 lectures on that subject. We next visited Weston, Super-Mare, where we met with a hearty reception from some warm hearted brethren in the advent cause. We gave several lectures in that place and the surrounding villages. The doors of an old independent meeting house, were thrown freely open to us. It was well filled with attentive hearers. Bro. Gunner met about twenty who professed to have got their souls blest under the lectures that had previously been given in that place by him and Bro. Winter.

We next visited Berow and Burnham, remained there seven or eight days, and left for Taunton. We there hired the Temperance Hall, and gave three lectures. We met with very kind treatment from persons, who are acquainted with Bro. Prideaux of Baltimore.

When I left London, I had no intention of remaining away more than two or three weeks, and as I had been away twelve or thirteen, it was necessary that I should return. I accordingly left Bro. Gunner to go to Exeter alone, intending myself to return to London, as speedily as possible, but when I got as far as Yeovil, I heard that several persons were disappointed at Leigh, in Dorset, as we had not attended to an invitation we had received to visit that place. As I felt impressed it was my duty to go there, although alone, I gave my word that I would on the following week. I did so,—circulated notices of an open air meeting, on the three following evenings, which were well attended, and I trust good resulted. I left with the prayers and good wishes of many in that place. I next walked to Bristol, a distance of forty miles, and had the pleasure of seeing Bro. Dealtry, for the first time since we met in New York. He was lecturing in Guinea St. chapel to crowded congregations, and such was the interest manifested, that hundreds were unable to gain admittance. The scoffers in Bristol were so bold and enraged a short time back, that I think if they could have got hold of him they would have torn him in pieces. He has immersed in Bristol a hundred, if not more, who are all looking for the speedy appearing of our Saviour, and in Nottingham, upwards of three hundred, who have formed themselves into an Advent Association and are looking for the same blessed hope.

Bro. Micklewood is laboring in Nottingham, with good success, and is in connexion with Bro. Dealtry publishing a weekly paper, entitled the *Midnight Cry*. Bro. Winter is laboring in Berkshire, and is publishing the second volume of the *Advent Harbinger*, and Bro. Vanderkiste is in London, doing much good by preaching and distributing gratuitously thousands of Advent tracts, and has published the second number of a paper entitled the *Prophetic Register*, hundreds of which have been given away.

In reviewing the meetings which have been held, I can say some good has been done in nearly every place, and a few persons found who had been for some time looking for their coming King. In most places, at first, the people were more or less prejudiced against us, but after they had heard for themselves, it gradually gave way, and they received the truth, being convinced it was the doctrine of the Bible. Often have I observed among the audience the wandering look and sceptical glare, but as the subject has nearly been got through, solemnity has been depicted on nearly every countenance, and the tear has dropt from many an eye.

Previous to leaving England, I saw brother Barker; he has much of the Spirit of God, and has labored hard in his vineyard. He had visited Chichester, Brighton, Sussex, London, Norwich, Wells, Windhurst, Portsmouth, Gosport, Portsea, Southampton, and nearly 30 other towns and 30 or 40 villages, in some of them he gave one lecture and in others fifteen, just as the way opened. He has preached in chapels belonging to different denominations, viz: Wesleyans, Baptists, Independents, Primitive Methodists, Bible Christians and Plymouth brethren, also in large rooms hired for the purpose. The counties he had visited, are Sussex, Essex, Surry, Kent, Hampshire, Norfolk, Suffolk, and the Isle of Wight. He

has labored hard and experienced many difficulties. In some places, sinners have been awakened and hopefully converted, who did not belong to any religious denomination, and many who did, have embraced the doctrine of the Advent. He has travelled alone, for nine months, and has not taken up a single collection, but trusted entirely on the Lord for support; to prevent scoffers from saying, he preached Christ for filthy lucre. He sent his Christian love to all the dear adventists of New York and Brooklyn, and hopes they are with him, still looking for that blessed hope.

Yours anxiously waiting for the coming King.

J. W. BONHAM.

THE RESURRECTION.

We have not had time and opportunity to give Pro. Bush's work a thorough examination, but we rejoice to find the New York Evangelist, so well defending the great doctrine which the Prof. has taken such pains to overthrow. We copy its notice of the work, because it is just what seems to be needed.

THE RESURRECTION OF THE DEAD.

A volume from the pen of Rev. George Bush, has been recently issued by Wiley & Putnam, in which some views are advanced quite repugnant to the general belief of the Christian church, and calculated, in our judgment, to exert an unhappy, if not destructive influence. In this work he asserts, and labors ingeniously and plausibly to prove, that the great doctrine of the Resurrection of the body is untrue. He first attempts to prove the doctrine inconsistent with reason and the established conclusions of science, and then, so to interpret the Scriptures that their declarations shall harmonize with his theory; and to our minds, both the result, and the process by which it is arrived at, are replete with great and dangerous error.

Mr. Bush begins with the principle that our knowledge of Scripture-truth is progressive; that the same advance is to be expected in our discoveries of what the Bible teaches, as in our knowledge of the truths of science; that we are no more certain of having arrived at the true meaning of the word of God, than of having established unerring conclusions in the various departments of human knowledge. If by this it were only meant, that more enlarged and accurate views are to be obtained of truths already known; if, as research and piety increase, there shall be many obscurities cleared up and many hidden beauties disclosed, no one could question the proposition. But to maintain there is no certainty in our present beliefs—that what to-day is understood and relied on as fundamental, vital truth, shall be proved to-morrow to be untrue, strikes us as a dangerously false principle. The Bible is a revelation. God designed to teach beings as ignorant and unenlightened as men are and always have been, the great conditions of eternal life. If these cannot be understood—if the real mind of the Spirit is beyond the reach of the honest enquirer of any age, it is no revelation, whatever else it is. It cannot be that we can have no certain knowledge of the fundamental doctrines of the Bible. There are disclosures so plain that the wayfaring fool need not mistake: truths written with so large and plain a hand that he who runs may read. No discoveries of science, no exertions of genius, no changes or chances can ever alter these great truths, or make them anything else than what they appear to be to the plainest understanding that goes sincerely and humbly to their study. This is a cardinal error.

Another position of the work is, as we understand it, that whenever we have obtained clear and satisfactory conclusions in science, we are to take it for granted that they will always harmonize with the declarations of Scripture; if not, it must be so interpreted that they will thus harmonize. Undoubtedly the word and the works of God are in harmony; and it is necessary only to understand them both in order clearly to perceive it. But if any discrepancy exists between what we know of scientific truth, and of the word of God, how are we to decide that we have arrived at a greater certainty in the former than in the latter? How is it to be determined that we should not alter our views of science so as to make them accord with the letter of Scripture, rather than alter our interpretation of Scripture so that it shall accord with our views of science? It appears to us a very unsafe principle, and one very inconsistent in a scholar who understands

so well as Mr. Bush, to what system and certainly the laws of hermeneutics are reduced, to maintain that all the discoveries and conclusions of science, which change with almost every year, and put on a different aspect in every different school, should take the precedence of, and control the better understood conclusions from Scripture. When geology, or physiology, or any other science is thoroughly mastered; when its disciples can reconcile their theories with one another, and settle down in something like certainty, it will be time enough to think of accommodating our interpretations of Scripture, if the two shall be found to disagree.

These are some of the principles upon which the inquiry as to what the Scriptures teach respecting the Resurrection is conducted. The conclusion is as bad as the process. Mr. B. assumes, for he cannot prove, that the resurrection of the human body is opposed to the known laws of physiology. Those stale objections which have been urged since the days of Porphyry, and answered a thousand times, are adduced in opposition to the doctrine; such as the impossibility of gathering the particles which form the body, from the four winds to which they scatter at death; the difficulty as to which of the several bodies a man has during his life, shall be raised; the confusion which must arise from the mixture of one body with another, as in case of cannibals, and so on. We have discovered not one new objection, or one which has not been answered, and may not be again by the simple thought, that if God has pledged that it shall be done, these and all other difficulties will not prevent it.

The second and larger part of the work is occupied with an examination of the Scriptural passages which assert this great doctrine. The reader can take as a specimen, the way in which those passages are treated which speak of the resurrection of Christ's body. Mr. B. asserts that Christ's human body was not raised from the dead!—that it was spirited away by God from the tomb of the Arimathean, so that it should not be made the object of idolatrous worship; and that the body in which Christ appeared to his disciples was not a real body, but an apparition. This appears to us to accuse God of doing what the Roman soldiers charged upon the disciples; and to be as direct a denial of every word and representation of our Saviour as could well be. The disciples appeared to believe precisely as Mr. Bush believes—that what they saw, though it resembled Christ, was not a real body. Christ expressly assures them it was a real body—the very body which had been crucified. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as you see me have." If Christ's eating, and showing his hands and side, not yet healed from the wounds of the crucifixion, and his declarations do not prove that he intended to have it believed that his body was raised from the dead; it is difficult to imagine how he could have declared it; and if he intended to produce that impression when it was false, he was guilty of a deception which we dare not charge upon him.

The other passages are treated in a style not unlike this. To say that it is unfair and disingenuous—that it proceeds on a principle of hermeneutics, which would be fatal to all certainty and destructive of all faith, and would authorize the worst heresies, is to say nothing more than sober truth. What are we to believe, if the "sure word of prophecy" is to be turned and twisted to accommodate every theory? Where is the room for faith, confidence or consolation? How do we know that the next theorist may not upset some other cardinal doctrine, so that before we die, not one stone shall be left upon another of that edifice, built on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone? We think Mr. Bush has attacked one of the fundamental doctrines of the Christian faith. We have no hope of heaven which is not based on this doctrine. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins." So we are confident it will be regarded by the church at large; and our wonder is that it has not called forth a more prompt and decided condemnation from the press.

"THE MIDNIGHT CRY."

Much has been said by our opponents as to the character of the "cry" spoken of by our Lord in the parable of the ten virgins. The most common theory maintained by them, is, that this cry must be made either by Christ himself or his attending angels. The

question involves a matter of no little importance:—on its decision, most for which adventists contend, must be either admitted or rejected. The above view, it will be seen, is perfectly consistent with our entire want of knowledge of the Lord's coming, and in opposition to all efforts for arousing the world on this great subject. If it be the true view, then there is too much faith on the earth at present to bring this event. But John in his Revelation, gives us the prayer of the church;—"even so, come, Lord Jesus, come quickly." This is as much a prediction as any other portion of his book:—it is the crowning event of all prophecy—pray for the Lord's return. The parable of the unfortunate widow is also in point, which represents the church as in an attitude of prayer at the time of the Lord's coming—"Nevertheless," or notwithstanding all the importunate prayers, "when the Son of Man cometh shall he find faith on the earth?" or in the hearts of those who shall be praying for it. If the above view be correct, then the day of the Lord must come to all, as unexpectedly as the "lightning,"—as unlooked for as the "thief," as warily as the "snare" is laid; but the passages in which these figurative terms are found, when fairly interpreted, teach no such sentiment. If correct, then the church must at some period go forth to meet the Bridegroom, after which she must fall asleep on the time of his coming, to be aroused only by the trump of God: consequently all human agency to awake her, is an invasion of heaven's prerogative and purposes, and an absolute waste of time and labor. But the various admonitions of God's word to "awake out of sleep,"—"not to sleep as do others," "watch, watch, watch!" together with his having called hundreds and hundreds of his servants, to proclaim the Lord's coming, and his having so wonderfully blest the message to the salvation and sanctification of thousands, all go to conflict with this view. If ever, some of God's most devoted servants were called of God to preach, they know they are called to give the midnight cry: and nothing on earth can stop their mouths. If our opponents be right, then either there are no prophecies or signs which point to the period of the Lord's coming; or there being such, they were either not to be understood, or Christ at his second advent, is to have no warm hearts to desire and welcome his return. Will a rational mind choose either of these suppositions? Will a Christian who has read his Bible, and marked the wisdom and mercy of God in preceeding judgments, with warnings, come to the conclusion, that He will make his last judgments an exception to this rule? He thought that none are to have a premonition of that great day, is enough to produce a shudder in every bosom! how strange that any man can so pervert and rend the clearest portions of the Bible, as to favor the opinion that we can know nothing of an approaching judgment, is beyond all things inconceivable.

I must believe that the cry has been made: it is not a voice, nor a "shout," nor the sound of a "trump"—but a cry: it is given by God's servants, on the authority of his word and Spirit. Upon (tole) or immediately after the occurring of the signs spoken of by Christ, and towards the termination of the prophetic periods, the kingdom of heaven or the true church, went forth to meet the Bridegroom, &c. That a little period should intervene from the time the proclamation is made "behold," &c. is not inconsistent with this view: mark the declaration, "cometh," or is "coming," then again "came." Again the work of the wise is no slight one, after the cry is made: the foolish, too, anticipate a lapse of time. And here we are at this moment, I think: the foolish have gone (disappeared) to buy oil: no more will be heard of them until they begin to utter their fruitless cries, "open unto us:" while the wise stand with their lamps burning and their loins girt about with truth, all ready to enter in to the marriage entertainment.—I must believe that we have had the "cry," or we as adventists, are not the "virgins" spoken of, or we are not after all awake, or we must all slumber again, or we are so inconsiderable a portion of God's church that we did not fall under the prophetic eye of our Lord when he spoke of the kingdom of heaven: and if so, then the work of awaking the virgins has barely begun, and we must throw ourselves and the cause we advocate into the hands of the nominal church: and then of course, Christ could not come for a "thousand years," indeed: and then too we have been exceedingly uncharitable towards our brethren in the churches, and we might as well return back and aid in waking them up to the duty of preparing for their Lord's coming! and then where are our prophetic periods? I must apply the

parable to us, and to these times, and look for Jesus without any tarrying or yield the whole question to our opposers, which I am not going to do of course.

F. G. B.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 28. 1844.

A DAY FIXED.

A dear brother, who had directed his eye, with strong faith, to a day which has now passed, remarked, that when it had gone by, he immediately fixed upon another, viz. THE PRESENT DAY. Each day, as he rises in the morning, he feels that this may be the day for the revelation of Christ—and endeavors to regulate his thoughts, words, and actions, in conformity with that thrilling thought. As he retires at night, he does it with the impression deep on his soul, that he may behold his coming Lord, before the morning dawns. This is our safe and happy position. It is said of Dr. Watts, that he habitually retired to rest, with his soul so calmly stayed on God, and so full of the realities of the eternal world, that he felt a perfect resignation to the will of God to be awaked either in this world, or the next. So let us all live:

That appointed day—the infallible certainty, and tremendous importance of which, Paul urged, as a motive for repentance, upon trembling Felix, upon the enquiring Athenians, and upon all his readers and hearers—has lost none of its interest and glory in the eighteen hundred years which have elapsed since Paul brought that “strange” subject to the ears of the Grecian philosophers on Mars Hill. That “appointed” day was the grand object which caused all intervening ones to disappear. How much more should it fill our vision now! Having its certainty and its grandeur, and our own unutterable interest in it, ever present to our thoughts, how will all things else dwindle into nothingness!

But some may inquire, “Is there not some definite day in the future to which we can look forward and say, We shall expect the Lord then, but not before?” We think not. We have examined the prophetic directions, and we know of but one sign which remains to be fulfilled, and that may be exhibited to-day, followed by the revelation of Christ. We can see no evidence which will enable us to designate any day in the future for the end of the prophetic periods—“the fulness of times”—when Christ will gather together his children who are scattered over the earth, together with those who have fallen asleep in him.

The evidence which gives an intense interest to the present period, we have exhibited again and again; but that evidence cannot be made to cluster around any future day as it has around some that are past. Still, the “fulness of times” has not yet come. Therefore, we must stand in the position to which Christ refers, when he says, “Look up, and lift up your heads, for your redemption draweth nigh.” “So, likewise, (as you know summer is nigh when you see the buds,) know that the kingdom of God is nigh at hand, even at the doors.”

We are waiting for the termination of the “very little while,” and the “quickly,” with the assurance that our waiting days are just about ending.

JUDGMENT DAY.

Jerome who was born in the year 331, used to say, that it seemed to him as if the trumpet of the last day, was always sounding in his ear, saying “Arise ye dead, and come to judgment.” The generality, however, think but little of this awful and important period. A Christian king of Hungary, being sad and pensive, his brother was desirous of knowing the cause of his sadness, “O brother,” said the king, “I have been a great sinner against God, and know not how to die, or how to appear before God in Judgment.” His brother, making a jest

of it, said, “These are but melancholy thoughts.” The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man’s door, he was presently led to execution. The king in the dead of night sent the executioner to sound the trumpet before his brother’s door, who hearing it, and seeing the messenger of death, sprang into the king’s presence, beseeching to know in what he had offended, “Alas! brother,” said the king, “You have never offended me; and is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?”—*Buck’s Religious Anecdotes.*

The same reason which made this king tremble at the thought of the judgment, causes much of the opposition to the proclamation of the advent nigh.

The judgment ought to be made a subject of frequent and familiar contemplation, and every act of our lives should be regulated in view of it, so that we may look forward to it as the prisoner, conscious of Innocence and sure of an honorable release, looks for his trial.

FUNDS.

Having acted out our faith in view of the evidence that our work would cease on the 10th day of the 7th month, we were left destitute of funds. The receipts since have been insufficient for expenses. All who are indebted for books or papers, are requested to make immediate payment. If our brethren think the “Cry” may still do good, we hope they will furnish the means of continuing it; otherwise, it will be suspended.

ADVENT MESSAGE, No. 2. Several months ago, a large portion of our readers were comforted, quickened, and strengthened, by reading the Message, No. 1. The second number was not issued till our minds were engrossed with the expectation of seeing our coming King on the 10th day of the seventh month. Our readers would now be pleased and profited by reading it. It contains 37 articles by different writers. The following is a specimen.

ADVENT RELIGION.

This religion tests the power of living faith, and is a worship of spirit and truth. It brings near the realities of the invisible, the true, and the eternal. It is the power of the manifestation of the truth of God, and depends not on the forms and traditions of men. It realizes the personality, and approaching revelation of the Son of God. Which glory so irradiates the soul, who savingly receives it, that the same loathing of self, and worldliness ensues, which the Prophet expressed when he saw the Lord sitting upon a throne, high and lifted up. He said, “woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.” This penitence, humiliation, and going out of self, as in the case of Isaiah, is followed by the reception of the Holy Spirit, in the application of the live coals from the altar of mercy, by which their iniquity is taken away, and their sins purged. With this assurance of acceptance with God, they rejoice with exceeding joy, at the evidence of his near approach, they are cut loose from the world, and entirely consecrated to the coming glory. This religion gives power alike over the love and fascinations of earth, and prepares the spirit to meet with meekness, and calm endurance, the opposition of sinners, and the ridicule, and contempt, of a professing world. It is, as it were, a mingling, or foreshadowing, of the future with the present, by which the reality and perfections of the eternal, extinguish the false and unreal, with which we are surrounded. Among the seared and chilling bowers of time, there are many weary hearts that sigh for a better shore, and a purer sky. Why then do they linger? The Second Advent of the Prince of Peace, will soon unfold again the gates of Paradise. Why will they not BELIEVE, and enter in, and be eternally at rest?

It is for sale at this office, price 10 cents.

ERROR.—In the article on the Feast of Dedication last week, the reference, 2 Chron. 8 : 8—10, should have been 2 Chron. 7 : 8—10.

We have not heard from Bro. Davidson, of this city, for several weeks. He is requested to write immediately to his family.

MARKS OF DEGRADATION UPON JEWS. Almost 3300 years ago, Moses told the Jews, “Thou shalt be only oppressed and crushed away.” The following illustration we clip from the True Sun of Nov. 22.

☞ No Jewish Synagogue or School can be built in the same street of St. Petersburg with a Greek Church, at a less distance from the latter than six hundred feet. The government of Poland at Warsaw has prescribed this addition to the form of oath to be taken by Jewish recruits in the Russian army: I swear to be faithful to my colors, and never to desert them, not even though the Messiah should come upon the earth.”

FOREIGN NEWS.

The Britannia arrived at Boston last Friday, bringing news from Liverpool to the 5th of November. The following are the most interesting items, taken as, usual, from the European Times, and Willmer’s News’ Letter

IRELAND. There is a lull in the repeal agitation, O’Connell, since his declaration in favor of federalism, has remained till recently, in quiet at his mountain home of Derrynane. His return from Derrynane to Dublin, was a continual scene of enthusiasm and triumph,

In a letter he says :

“For my part, I feel that my first duty is to combine the people of Ireland—ALL THE PEOPLE OF IRELAND, in our peaceable, legal, and constitutional struggle to restore Ireland to her domestic Legislature, without which there is no prospect before us but of increasing misery and accumulating discontent. Protestants of Ireland! non-Repealers! we hold out to you the hand of perfect conciliation and there is a heart in that hand.”

This seems to us equivalent to saying, “there is no hope.” How can the Protestant and Catholics of Ireland, who retain the remembrance of so many bloody revolutions in which they have been arrayed against each other, ever be expected to unite,—especially, while Government retains its power and will to bribe or terrify the people into submission?

One of O’Connell’s late fellow prisoners, C. G. Duffy, editor of the Nation, is strongly opposed to federalism.

The crop of potatoes in Ireland has surpassed all expectations, exceeding the produce of any year on record.

The London Clubs persist in their determination not to admit Americans, so long as any of our States repudiate their debts.

The enormous steamship the Great Britain has at length got afloat.

Manchester has been made a port, with a custom house.

Accounts from Spain represent that unhappy country as in a state of greater anarchy and confusion than ever. There have been continual conspiracies at the capital and there is a rumor that one has been discovered and frustrated at Saragossa.

SOUTH AFRICA. The Portuguese having a quarrel with the Quissama tribe in Angola, in which justice was all on the side of the natives, attacked them, and had the three companies of infantry cut in pieces.

CHINA. Letters from Canton represents the piracies committed on the coast as exceeding all belief.

DISTURBANCES AT CANTON. The English having repaired the walls of the company’s garden, and put on a gate, the Chinese, probably indignant at being excluded, attempted to force an entrance. Being resisted, they commenced an attack upon all foreigners who came within their reach. Several American gentlemen immediately armed themselves and drove them from the front of the factories. Still continuing to throw brickbats, they were fired upon, and one man killed, and another wounded in the arm.

THE JESUITS. A late letter from Geneva says : during the last month, a French gentleman, Mr. Claude Gailard, having abjured the catholic faith in this city, and embraced the reformed religion, the fact was announced in our journals. He immediately received an invitation from a person styling himself a member of the Order of Christian Doctrine at Geneva, couched in extremely polite but very pressing terms, to pass the next morning with his intended host at the parlor of the fraternity, there to talk over the particulars of his conversion. Treating the overture as impertinence, M. Gaillard only mentioned it to his friends, and declined going. Within two days, he having left his house on business and not returning,

his friends became alarmed, and sought for him everywhere, but without success. Information had been obtained that he had been kidnapped at Geneva, and transported by the road of Tranyro to Chambéry, where the Jesuits of that place detain him in close concealment. If this be true, as there is little reason to doubt the quarter from whence the information has been received, the reclamation of a French subject by the French government will follow of course, and the whole iniquitous mystery be unravelled.

PORTUGAL. A bill to abolish slavery in the Portuguese possessions in Asia has been opposed by the ministers, and rejected by a vote of 18 to 13.

FRANCE. The Paris papers announce that France is taking steps to abolish negro slavery in its colonies. The Governor of the island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that island, free laborers from China and the East Indies will be imported.

Violent storms ravage the South of France. In Marseilles the inundations have been so great that the water rose above the carriage wheels in the streets. A terrific storm visited Toulouse on the 24th October. At Avignon and other towns, the Rhone, the Durance, and the Saone, have overflowed, and committed much injury.

A very destructive storm and whirlwind ravaged Cette, near Montpellier, on the 22d of last month. Many buildings were destroyed, and two hundred more or less injured; and a number of persons were injured by the falling houses, while two are known to be killed, and several are missing.

A great number of sudden deaths recently occurred at Dainvilles, a village in the Department de la Meuse, in France; the cause remains a mystery.

TURKEY. Accounts from Albania represent that province as still in a partial state of revolt against the government.

ITALY. So great has been the drought this season at Ancona, [a marquise in the States of the Church, ordinarily very fruitful,] that the magistrates were obliged to distribute a certain quantity to each family from the public cisterns and wells, as is practised in time of blockade.

INDIA. Advances from Cabul mention that an engagement had taken place on the 2d August, between Akbar Khan and Auddool Summond, in which the former came off the victor, capturing among his prisoners, two generals of the enemy. The loss on the side of the people of Cabul was estimated at 3000, while that of the enemy was stated to be 5000, besides prisoners.

ALGERS. The accounts from this country give the details of a most sanguinary conflict between a party of Kabyles and the French, in which the former lost 600 men, and the latter between 50 and 60, with 150 wounded. The French were commanded by General Comman. The scene of the fight was a mountain fastness, where the Arabs fought desperately, and the French, owing to falling short of ammunition, was obliged to retreat into the plain. New disasters commenced in their retreat. Marshall Bugeud was about to proceed hither with 5000 men.

GREECE. It is generally reported at Athens, that the three protecting powers, wearied with the affairs of Greece, intend to retire from any further interference in the destiny of this country, to recal their ambassadors, and to abdicate in favor of Austria—some say Austria and Prussia combined—who is to be the future guardian of Greece, and will march into the country a corps of 15,000 men as an army of occupation till things get a little settled.

HANOVER. At Clausthal, a mining town in the Hartz Forest, in Hanover, a dreadful conflagration broke out in the night of the 16th of last month, and in the short space of a few hours destroyed a church and several public edifices, swept away 213 dwelling houses and a great number of stables and barns, and left three thousand of the inhabitants without a roof to shelter them from the rigour of a northern winter, to which the town of Chausthal, owing to its situation on the top of a mountain, is particularly exposed.

SWITZERLAND. The troubles in Valais are not yet over; there are threats of an invasion from some of the neighboring cantons.

DR. NELSON. This well known, able and devoted Christian minister died Oct. 16th. We have made many valuable extracts from his Cause and Cure of Infidelity.

He was formerly a practising physician in Tennessee, and at that time a bold infidel. On embracing christianity he became pastor of the Presbyterian church in Danville, Ky. His labors were greatly blessed in winning many souls to Christ. About thirteen years ago he removed to Missouri, where he founded Marion College on the Manual Labor plan. Here his anti-slavery principles rendered him unpopular, and by the fury of the mob he was driven from the state. He then planted himself in Quincy, Ill., and established a Manual Labor Institute, to train young men of piety for foreign missions.

STAIRCASE OF PROPHECY.

The following, from the "Children's Missionary Magazine," is an interesting exercise for the family or the Sunday School. It shows how exactly the prophecies relating to the sufferings and death of Christ were fulfilled. Let all the texts referred to be searched out, beginning with the lowest, and ascending to the highest. The first text in each line refers to a prophecy, and the text opposite records its fulfilment.

It has been the privilege and pleasure of the writer to instruct a number of children one evening in the week, in the truths of God's holy word. He began a few months ago to show these children the connection between the prophecies in the Old Testament, and their fulfilment in the New. But, when he came to the prophecies of our Saviour's sufferings, a difficulty presented itself. "If I take them one by one," he thought, the children will be wearied—but yet, all are so beautiful, I do not like to leave one out." The thought struck him, "Let me take the children step by step through these prophecies." And thus the staircase of 18 steps was begun, the interest of the children kept up, and a connected view of these important prophecies afforded.

Isa. 26: 19.	Matt. 27: 52.
Isa. 53: 12.	Luke 23: 34.
Ps. 22: 1.	Matt. 27: 46.
Amos 8: 9.	Matt. 27: 45.
Ps. 119: 25.	Matt. 27: 39.
Isa. 53: 9.	Matt. 27: 38.
Ps. 22: 16.	John 20: 25, 27.
Ps. 22: 13.	John 19: 24.
Ps. 69: 21.	Matt. 27: 34.
Isa. 53: 7.	Matt. 27: 31.
Ps. 1: 6.	Matt. 27: 26.
Isa. 53: 7.	Matt. 26: 63.
Ps. 35: 11.	Mark 14: 55.
Zech. 13: 7.	Matt. 26: 56.
Zech. 11: 12.	Matt. 26: 15.
Ps. 41: 9.	Matt. 26: 14.
Ps. 2: 2.	Acts 4: 25, 27.
Dan. 4: 24, 26.	Gal. 4: 4.

"BEHOLD I HAVE SET BEFORE THEE AN → OPEN DOOR." REV 5: 8.

The promises of the Philadelphia Church are, to the believers in the Advent near, who can understand them as properly applying to themselves, not only soul cheering, but full of glory. We have seen by an article in the Cry of Sept. 12th, that the nominal church, previous to the separating of the Second Advent, or Philadelphia Church, constituted the Sardis Church, unto the Sardis Church it said, Rev. 3: 3. "If therefore, thou shalt not watch (which we think clearly implies that they as a church would not.) I will come on thee as a thief, and thou SHALT NOT KNOW what hour I will come upon thee." Yet there a few names even in Sardis which have not defiled their garments, and the promise unto them is, they shall walk with me in white, for they are worthy. What shall we understand by walking with him in white. Rev. 19: 8. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Dan. 12: 10. "Many shall be purified and made white, and tried." At what time, shall they walk with him in white? The preceding text, together with Rev. 19: 7, we think will throw some light on this point. "Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." But we find that these 'few names,' have separated from the Sardis, and formed the Philadelphia Church. And unto this church we find a promise, which is given to no other. Now if these churches were, (as is claimed by some,) seven literal churches in Asia, why this partiality? but we think that the word, will throw light upon this promise. Behold, I set before thee an open door, who has set before us this open door? Isa. 22: 22. "And the key of the house of David will I lay upon his shoulder, so he shall open, and none shall shut and he shall shut and none shall open." That this prophecy refers to Christ, I think no one will dispute, if they compare it with the declaration in Rev. 3: 7. "And to the angel of the church in Philadelphia, write, These things saith he that is Holy he that is true, he that hath the key of David, he that openeth and no man shutteth and shutteth and no man openeth. I know thy works, behold I have set before thee an open door, and no man can shut it, praise the Lord for this promise, no man can shut it.

But who will pass through the door? Matt. 25: 10. "And while they went to buy, the Bridegroom came and they that were ready went in with him to the marriage, and the door was shut." 1 Thess. 4: 17. Then we which are alive and remain shall be caught up, together with them, in the clouds, to meet the Lord in the air." But when will the door be shut, and who will be shut out?

Matt. 25: 10. And while they, (the foolish virgins) went to buy the Bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut, v. 11: 12. Afterward came also the other virgins saying Lord, Lord, open to us. But he answered and said; verily I say unto you, I know you not." Matt. 7: 21, 22. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." "Many will say to me in that day Lord, Lord, have we not prophesied in thy name?" &c. v. 23. "Then will I profess unto them I never knew you, depart from me ye that work iniquity." Luke 14: 25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, (or call upon the Lord in heaven) saying Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence you are; then, oh hypocrite, then cold hearted professor, then the lukewarm Church, shalt ye begin to say: we have eaten and drank in thy presence, and thou hast taught in our streets, but he shall say,—I tell you I know not you whence you are, depart from me all ye works of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." And now, dear brother, dear sister, let us rejoice, and give glory to God, for this open door, no man can shut it; dear reader, are you one of the wise virgins? if so happy are you, "for they that were ready went in and the door was shut."

C. A. W.

Waterbury, Ct. Nov 3, 1844.

WORDS OF WISDOM.

ECCL. 5: 1—7

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God.—SOLOMON.

STATED PRAYER.

"There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often be looking up to him; and ever go to him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips; but with a heart, alas, far from God. Oh, pray against this heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening, to offer your devotions to the Most High, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider that 'the eyes of the Lord are in every place, beholding the evil and the good,' and that all things are naked and open before him with whom we have to do."

"Thrice happy souls, who, born from heaven,
Though yet they sojourn here,
Humbly begin their days with God,
And spend them in his fear.

So may mine eyes, with holy zeal,
Prevent the dawning day,
May I devoutly read thy word,
And praise thy name, and pray."

LETTER FROM BRO. PEAVEY.

ALBANY, NOV. 12th, 1844.

Dear Bro. Southard.—We are looking with more anxiety than ever, for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; when he shall come to be glorified in his saints, and to be admired in all those that believe in that day. Our brethren in Saratoga, Ballston, and vicinity, generally are decided in the belief, that the disappointment which we are now experiencing is for our good; and also that it will continue but a short time. They evince a determination generally to hold fast that whereunto they have attained that no man take their crown: fully persuaded that deliverance will immediately be realized. For myself, I have no definite point of time to rely upon; unless we may fix upon the time spoken of by Haggai 1: 10, 15, 18 and 20, the twenty-fourth day of the ninth month, which appears to harmonize with the feast of dedication in the winter; John 10: 22, to which you alluded in a recent number of the Cry. I am not fully satisfied that it is the correct time: but it does appear to me that it cannot go beyond that point. It seems to me that we are now occupying that place in which the foolish virgins are seeking for oil—a time in which there is nothing definite or clear to impart on time—a position described in Luke 12: 35, 36. "Let your loins be girded about, and your lights burning; and ye yourselves 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." Also, Heb. 10: 35—39; Rev. 3: 10, 11, and 16: 15:—a month's solemn, and comparatively silent suspense, waiting for the appearing of the Bridegroom to occur—a time evidently represented by Elijah's passing from Jericho, through Jordan, to the place of his ascension. The passage of the Jordan typifying our becoming dead to the world: and when we become dead to that, it appears to me there will be a crying, day and night, on the part of God's people, for him to come and establish his kingdom, and reign from sea to sea: and from the river to the end of the earth.—A living cry, which it seems to me must exist in every heart at his appearing. It is a time in which the faith of God's people is being tried more closely than ever: but it is just what we need—the last test of Abraham's faith was the most severe one to which he was called—but notwithstanding this, so desirous was he of obeying God, that he arose early in the morning, to observe that last sore test; see Gen. 22: 1. Inasmuch, therefore, as we hope to share with Abraham in the inheritance to which his tried faith made him an heir, let no one think of shrinking from this trial of their faith, severe as it may be: for it will be just what is needed to fit us for a share with Abraham in that kingdom.—Without it, we may not think of becoming the children of that friend of God.

Again, our present position appears to be represented by the second test which Gideon's men were called to pass through; see Judges 7. That test was one which humbled them sufficiently to lap water like a dog. Isa. 10: 24—26, refers to this occurrence as a representation of the deliverance now expected. The first test presented in that case well illustrates our passing the year 1843. But in order for the complete fulfillment of that test, it was necessary for the year to go by entirely. Well, as the second test represents our second time—the true Midnight Cry; it was also necessary to have that pass by a little for the complete sifting out of the three hundred who are to go up with our Gideon to the battle of that great day of God Almighty. O my dear brethren and sisters, may we be found in the valley lapping the water when he appears. God is determined to cause us to pass through those trials that will abase us all; for he alone will be exalted in that day; and if we will not endure them, and humble ourselves before him, I fear he will abase us at his appearing. Yours in the patient waiting for the momentary appearing of our Deliverer,

G. W. PEAVEY.

BALTIMORE. Brother Gates writes, Nov. 11.

We have had a most precious time to-day. Bro. Brewer and wife have been with us, and also Brother Lenfest and Mitchell. We are a happy band, if we are despised. The faces of the dear Advent children begin to brighten up, I assure you.

I. R. G.

FROM SISTER S. J. HIGGINS.

Danvers, Nov. 13, 1844.

Dear Brother Southard,—While many of my dear brethren who have been engaged in the glorious work of sounding the "midnight cry" and waking up the sleepy virgins, are now making what the world call a "confession," I feel it would be a privilege for me to confess also. I confess I have been disappointed. I did believe with all my soul that I should see the "King in his beauty" on the tenth day of the seventh month, and when the day had passed, I felt like sitting alone and weeping, and I must say that society was a burden to me; and like the prophet Isaiah, the exclamation was extorted, "Surely I have labored in vain, and spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

Although I could refer my cause to God, knowing I had asked of him light, and could not believe he had sent darkness and delusion, and received for myself the powerful and comforting assurance applied by the Spirit, "I will vindicate my truth; I will vindicate my word!" and was comforted thereby, yet I felt for Zion: in her afflictions I was afflicted. "Zion said, The Lord hath forsaken me, and my God hath forgotten me!" But hear, O Zion, afflicted

With wave upon wave,
Whom no man can comfort,
Whom no man can save,

"Can a woman forget her sucking child:—she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands." "He that toucheth thee, toucheth the apple of mine eye." Kind assurance,—blessed words. And then again in the same chapter, (Isa. 49: 23,) "Thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

It may be asked, How will you extricate yourself from the dilemma into which you are thrown by the confident manner you have proclaimed the coming of the Lord on the 10th day of the 7th month? I will illustrate the subject as it appears to me. Elijah was directed by God to go down to Bethel: he inferred doubtless, that as God had promised him deliverance, he should be delivered at that place; but was he? No. Did not God direct him to go down to that place? Certainly. Again, "According to thy coming out of the land of Egypt will I show thee marvellous things." Mich. 7: 15. Did not the angel of the Lord go before Israel, and a pillar of cloud by day and fire by night, lead them directly down into the wilderness?—did not the cloud stand over them when they were hemmed in before the Red Sea?—and did not proud Pharaoh conclude that "they were entangled in the land—the wilderness had shut them in?" He pursues after: they thought themselves in a fatal position, but the angel of the Lord encamps between them and their foe; the pillar and cloud of fire removes and stands behind them, and was dark to the Egyptians while it was light to Israel. So the evidences which the Spirit has made plain to us, although all behind us, they yet reflect light to Israel, as a light house when passed.

I believe we have passed every point of time, and are now like Elijah after he had passed over Jordan: they journeyed on without another point of destination a little way, and communed till the chariot of Israel appeared. But praise the Lord, "we are not in darkness that that day should overtake us as a thief." "A thief cometh not but for to steal, and to kill, and to destroy." John 10: 10.

Now is a time to try the sincerity of those who have laid their wealth on the altar of God.

I would say to my dear brethren that while they may find it necessary to return to some lawful employment, they must be careful to watch, and keep their garments unspotted from the world, beware of taking thought for the future. Let your loins be girt about—your lights burning, and ye like unto men that wait for their Lord, when he will return from the wedding. They that are ready will go in to the supper.

Yours in the patient waiting for Jesus,

S. J. HIGGINS.

FROM BRO. FLEMING.

Newark, N. J., Nov. 17, 1844.

Dear Bro. Southard,—We are not disheartened nor destroyed at Newark. Notwithstanding we were much disappointed at not seeing the Hope of Israel revealed

at the expected time, we still think we can manifestly see the hand of God, directing the whole affair for good. We have enjoyed a season of deep and solemn interest, and within a few weeks past I have led rising of one hundred into the baptismal waters, and buried them with Christ in a watery grave.

I apprehend we are now standing at the very point where, in the parable of the ten virgins, in consequence of a little apparent delay of the Bridegroom, some were led to say, "Our lamps are gone out," (margin, "are going out.") Now comes the sifting time, when some will go in pursuit of oil—of a different solution of these great truths: and while they are gone, the crisis will come. Now is the time we need the following counsel. Heb. 10: 35—38. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Now is the time for each of us to "watch and keep our garments;" for it seems to me, that the "time is at hand."

The prophetic periods are evidently all about consummated. The signs of the times betoken much. The last times were to be marked, not, perhaps, so much by persecution as by open scoffing. 2 Pet. 3: 3. The recklessness of the press, both secular and religious, and the greediness with which the mass swallow lies, even when the truth is more eligible, speaks volumes. The morbid sympathy, affected by many, shows a difficulty in the heart rather than in the head.

The brethren here are generally steadfast and united, and are looking for a speedy deliverance. They are endeavoring to keep the unity of the spirit in the bond of peace. O in this sifting and trying time, may the brethren everywhere love as brethren.—shun every opinion controversy, and walk worthy of our high vocation, resolved to preserve pure the bond of perfectness, even our mutual Christian love.

"Come, Lord Jesus, come quickly."

As ever,

L. D. FLEMING.

LETTER FROM BRO. J. B. COOK.

Dear Brother Southard,—We have learned by experience that "in the last times" "there should be mockers." The doctrine at which they mock is doubtless stated in the preceding verses, as a prophecy by Enoch, viz. the second advent. Jude 14: 21.

Well, the Scriptures cannot be broken; therefore as "mockers" of our blessed hope abound, we know that it is the last time. Thus though the multitude scoff and laugh, it is made to us a "testimony."

The church and the world act as if they were unwilling to know that Jesus has gone into the true holy place, and that he is to "appear the second time" for the salvation of those who "LOOK FOR HIM." That we are to "live looking for that blessed hope," and thus to wait for him from heaven, to change our vile body, that it may be fashioned like unto his glorious body. Instead of this glorious hope, mockers have adopted death: hence they "wait for" death, and talk of "getting ready for death." By the way, however, they practically put death far away, and get ready to live! Still, in theory, death, which is Satan's apparent partial triumph, is substituted for the blessed hope, than which there is not a more monstrous perversion of plain truth. Death occupies the place which apostles assigned to the second advent—the blessed hope.

True, we have mistaken as to the exact period when the prophetic time should end; but many of our opponents have been compelled—some unwillingly, to sustain rather than disprove our exposition.

It is also true that I cannot fully account for the mistake in the time; yet as the coming of Christ is revealed in terms as plain as those in which the atonement is recorded—as "the signs" given by our Lord to indicate his approach have become matters of history—as prophetic time has about expired, most of our opponents themselves being judges, I feel the fullest assurance that we are right in our main position. Christ is "nigh, even at the door." Nay, more, God has signally blessed us in believing and confessing this truth. Hallelujah.

In expressing this conviction, I give utterance to the sentiments of believers through all this region. The light we now have beams from Rev. 14: 15. A good brother said, last evening, that it was his full persuasion

that when this prayer went through the land, as did the proclamation of the preceding angels, the Lord would come. We feel that it is our special duty to watch and wait in readiness, as did the wise virgins: and to pray, "THY KINGDOM OOME, thy will be done in earth as it is in heaven." Will not God avenge his own elect, crying day and night unto Him? "I tell you," says Jesus, "he will avenge them speedily." Amen!

Mark! Our Saviour is speaking of his coming from Luke 17: 20, to 18: 8. This prayerfulness "day and night," is then connected with his glorious appearing. We have no idea of doing any thing but to wait and watch, and do all his blessed will, assured that the coming One will come and will not tarry a moment beyond the time appointed. Had a few of the Israelites drawn back from the red sea, and sought again the bondage of Egypt, with the light and joy of "Goshen;" when the hosts of the Lord were delivered, they would have fallen into their enemies' hands and perished. So with us. We know that deliverance is promised to God's people at the second advent, (Heb. 9: 28: 1 Thess. 4: 16-18,) as really as to Israel in Egypt. We know also that there is a "time appointed" for our final "salvation," as really as for the Exodus of Israel. Can any one deny this? Dare any one, but an infidel, deny this? I bless God, that with the plain and oft-repeated language of his word, I neither can nor dare deny this. Well, then, I "look for and hasten unto the coming of the day of God;" knowing "on the authority of unerring truth," that "redemption draweth nigh." It will come sooner than any could get back into their old "Goshen." Hallelujah!

The meetings here were fully attended before "the 10th," and also last Lord's day. We purpose to "stand fast in the liberty wherewith Christ hath made us free," and not to be again entangled with the yoke of bondage.

I was absent in Oberlin, Norwalk, and vicinity, from the 18th ult. to the 5th inst. Prof. Finney told me that he did not care about my preaching the advent; I would "not make five converts in five years." Well, I trust that the Lord made more than that number in a very short time. I had the pleasure of burying "in baptism" nineteen, and brother Boggs five more. One of the students attended the meeting in Norwalk, and was baptized there. In all twenty-five. To God be all the glory. Amen!

The conference in Norwalk was attended with a great blessing. Brother P. Alling, who acted out his faith by resigning a lucrative office, and many others, were signally blessed. Prayer seemed to be immediately and signally answered! Elder Whitman of Fairfield came out even on the tenth day. Believers came in from Bronson, Bloomingville, Huron, &c. They were greatly edified. After the tenth passed, they evinced their increased strength by resting sweetly in Jesus, and meekly enduring the irrational opposition of the "mockers." The citizens of Norwalk gave the subject as candid a hearing as in any place where we have been. In Huron, the mob brought tar, &c. to the house of brother Pilgrim, searched his house, found his friend brother B. of this city, whom they took out. Brother P. then went out; but all escaped. The foolish fellows, of the baser sort, constituting the mob, were the only ones who got blacked. It is dreadful to think of the number who blacken their characters, more than these did their faces, by opposing the plainly revealed purpose of God, relative to the second advent.

In this place, there were some open demonstrations of violence; but the meetings have been continued, up to the present time, with interest. Brethren Pickands, Robinson, Needham and Matthews assisted during my absence. We hear a good account of the steadfastness of the brethren in Akron. Brother Robinson is in Detroit. Brethren there are firm in faith. Hallelujah! Amen!!

Many in these places and in this city left business, but we have not been troubled about it at all. They acted out their faith, and though most have quietly resumed, they feel blessed in having done what seemed to be duty. Strange that those whose chosen emblem is a COON or a DUNG HILL FOWL; who spend time, money, Christian character, and soul also, to secure an animal administration of the national government, should complain of us, who desire the administration of the King of kings.

God represented all the four great kingdoms Dan. 7, by beasts. He never misrepresents any thing; therefore all earthly government is beastly. Our Christian

citizens have got down to the bottom of the catalogue. The coon and the dung hill fowl!!

Those Christians attached to the roost or the coon pen, can leave their business, dream of success, and spend hundreds, and be deemed good Christians, while we who believe the plain promise of our blessed Lord's return to bring us into his everlasting kingdom, are (as was the holy apostle) deemed unfit to live!

Well, we'll meekly endure, but we know that our King will "dash" all these animal administrations to "shivers," and reverse their judgment against us. Amen, even so come Lord Jesus.

Yours in hope,
Cleveland, Nov. 12, 1844.

J. B. COOK.

FROM BRO. J. D. PICKANDS.

Akron, Summit Co. O., Nov. 12, 1844.

[As brother Cook's letter of the same date, expresses nearly the same which brother Pickands has written, we have omitted a considerable portion of this letter.]

Dear Bro. Southard,—When the tenth day of the seventh month had passed by, we felt anxious to hear from our brethren at the East. Our own minds were immediately turned to that gracious promise in Rev 3: 10, "I will keep thee from the hour of temptation," &c. which we believe was intended for the advent brethren who constitute the Philadelphia church, and who together with the Laodicean church and the world, should be called to pass through such a time of severe trial. We immediately laid hold on that promise, and have fully realized it in our happy experience. The same has been the case with our brethren at Cleveland and in the region round about. In common with our brethren throughout the land, we had our trials before, at and after the 10th day. The wicked, and especially the hypocrites, were greatly exasperated, and resorted to mob violence to break up our meetings, but without effect. The brethren were calm, trusting in God, who put a hook in the nose of Leviathan, and led him round about without suffering him to harm us. In the mean time, the Lord's word ran like fire in the stubble. Our tabernacle was crowded—sinners from the highways and hedges, who had not rejected the truth, were converted, while some Christians who had not heretofore obeyed the call, came out of Babylon. We baptized at Akron and in the neighborhood, about 120 in about two weeks; and many of these persons, like the Thessalonians, turned from dumb idols to serve the living and true God, and to wait for his Son from heaven. They still stand fast in the glorious liberty of the gospel, and are rejoicing in hope, and patient in tribulation and abundant in labors.

As soon after the 10th as I could get away, I went to Cleveland to see now the brethren there were getting along. I found them generally in the same happy state, though disappointed in not seeing the Lord.

We believe that our Lord waits, according to the Scriptures, to have his people unite in earnest, importunate prayer, that He will immediately descend and gather to himself his elect. We are confirmed in this belief by the following Scriptures, which the reader may consult for himself. Ezek. 36: 37, see the connexion. Dan. 9: 1 and 2. Matt. 3: 10. 2 Pet. 3: 12. Rev. 1: 7, and 22: 20, and especially by Luke 18: 1-8, where Christ teaches us, 1st. That God will avenge his own elect speedily. 2d. That he will do this in answer to their importunate prayers, and 3d. That very few will be found believing this when Christ comes to do it.

He will vindicate his own elect, and show that wisdom is justified of her children. We can afford to wait till "the revelation of the righteous judgment of God." We are rejoiced to see by the Cry and Herald, that the brethren generally find strength and consolation in the promises of God, and are "in nothing terrified by their adversaries."

J. D. PICKANDS.

FROM BRO. VANDERBECK.

Hackensack, Nov. 11, 1844.

I occupy a few leisure moments in addressing a few words to my brethren and sisters scattered abroad, who are looking for Jesus. The time has now arrived when the cords of Christian love, that have hitherto bound us together, should be drawn more closely than ever,—and if one member of the body of Christ (the church) suffers, we should all feel a willingness to suffer with him. I am not surrounded, like most of

you, with hearts many that beat in unison with mine; yet there are a few souls here that love the appearing of Christ, and their prayer is, "Come, Lord Jesus, and come quickly." Though we are few in number, we are not without trials and persecution on account of our belief in the near coming of Christ; but I, for one, feel to thank God that I am accounted worthy to suffer for Christ's sake. But, bless the Lord, he has told us, "They that will live godly, shall suffer persecution." And again, "Blessed are ye when men shall say all manner of evil against you, falsely for my sake." We have been disappointed, but the Lord knows we have desired to understand his truth, that we might discharge our duty to our fellow men. I am free to state that I cannot see definite time any farther, with the light that I now have,—but I fully believe that the Judge standeth at the door, and I look at the event as one that may burst upon us at any moment. Our present position should be one of watchfulness and prayer; one of holy living and faithful dealing with the souls of men. I believe we now stand in a position in which we may expect a fulfilment of the following passages of Scripture. "Behold I come quickly," Rev. 3: 11. "The Lord whom ye seek shall suddenly come to his temple," Mal. 3: 1. "When they (the wicked) shall say, Peace and safety, then sudden destruction shall come upon them," 1 Thess. 5: 3. "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily," Luke 18: 7, 8. "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning; lest, coming suddenly, he find you sleeping," Mark 13: 35, 36.

O, brethren and sisters, let us endeavor to keep our lamps trimmed and burning, that when the Bridegroom cometh, we may enter in to the marriage supper. By the grace of God assisting me I shall continue to look for the event daily, and preach accordingly, enforcing upon the people the importance of being ready. As all the signs given to precede the coming of the blessed Saviour have been literally fulfilled, the next event undoubtedly is the appearing of the sign of the Son of man in heaven. O that the Lord may help us to be ready. And now, brethren and sisters, the little while we tarry here, let us be diligent, as Christians; if we are reviled let us not revile again, but let us cultivate good feelings towards our enemies, and a spirit of forgiveness to all who would injure us. And let us avoid hardness toward those who differ from us in point of doctrine. As parents, let us bring up our children in the nurture and admonition of the Lord. In business, let us be diligent, not with a desire to lay up treasure on earth, but to provide for our own household, and that we may be able to assist the needy. For dress, let us clothe ourselves in modest apparel, not with gold or silver or costly array; but if there be any adorning, let it be that inward adorning of the heart. In a word, let us not be conformed to the world, but let us be transformed by the renewing of our minds by the Holy Ghost given unto us,—for the grace of God that brought salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.

Yours in joyful expectation.

S. T. VANDERBECK.

"WAITING FOR CHRIST."

Dear Brother Southard,—I find many blessed promises in the word of God, for those who *patiently* wait for the Lord; and the following passages will doubtless afford sweet consolation, in this trying hour, to those who "rest in the Lord, and wait patiently for him." "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37: 7, 9, 34. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him, for the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee." Isa. 30: 18-21. "For they shall not be ashamed that wait for me." Isa. 49: 23. "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64: 4. "The Lord direct your hearts into the love of God, and into the

patient waiting for Christ." 2 Thess. 3: 5. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1: 7, 8. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain, be ye also patient. Stablish your hearts, for the coming of the Lord draweth nigh." James 5: 7, 8. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall 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." Luke 12: 35-37. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"—"but if we hope for that we see not, then do we with patience wait for it." Rom. 8: 19-25, compared with 2 Cor. 5: 1-5. "Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise: for yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him, but we are not of them who draw back unto perdition, but of them who believe to the saving of the soul." Heb. 10: 35-39, compared with Hab. 2: 1-4. Oh! may we all "through the spirit wait for the hope of righteousness by faith," (Gal. 5: 5,) and be found with those in God's holy mountain, who enjoy "a feast of fat things, a feast of wines on the lees well refined," when "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it, and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord: we have waited for him; we will be glad and rejoice in his salvation." Isa. 25: 6-9. The following passages give us light and comfort in this waiting time. Job. 14: 14; 19: 23-28. Ps. 130: 5-8. Sam. 3: 25. Micah 7: 7. Zeph. 3: 8. 1 Thess. 1: 9, 10. Dan. 12: 12.

Yours in Christ,

B. T. Young.

PRESENT POSITION OF POPERY.

In Cheever's Letter from Europe, dated October 11, he gives us the following interesting facts and reflections, illustrating the present signs of the times.

The aspect which the Romish Church presents every where now in Europe is one of the deepest interest, and becomes of necessity quite an absorbing subject of reflection and observation, to a traveller who moves about with his eyes open. Almost every day new events are taking place to indicate the approach of a great crisis, when the question of religious liberty or bondage will be decided for at least a thousand years. Rome is rousing up and burnishing her armor, and is like a giant whom old bruises have weakened and laid to sleep for a season, but who will be sure to lay about him with great power and fury, before he receives his death-blow from his enemies. The Jesuits are hard at work in every direction, and new societies of them are forming. The Constitutions of some States are taking a new aspect of intolerance, and in other places, movements on the part of the Romanists are permitted, which put in imminent danger the liberties and peace of the people.

Even in one of the Cantons of Switzerland, the Canton de Vallais, a revolution has recently taken place, and a new Constitution been formed, in which all Protestant worship is interdicted by law. The Roman Catholic worship is declared to be the only worship which shall be tolerated. This goes farther than even in Rome itself, of late years, Romanism has dared to go. They have already broken up the Protestant schools, and interdicted them.—Now they will be likely to enter the domestic circle and come to the fireside, and forbid morning and evening prayer, except it be stamped with the mark of the Beast's worship. A deputation sent from Zurich to gain some sort of tolerance for the Protestants in this Canton, was in vain. It remains to be seen if the Swiss Confederation, which I believe has the right of a veto on the new Constitution, before it can be settled, will permit it

to be ratified. The Canton of the Vallais, always Roman Catholic, has always been one of the most miserable in Switzerland. How far it is owing to the influence of Romanism I will not pretend to say, but the moment the traveller passes from the Canton Vallais to the Protestant Canton Berne, the change from poverty, filth, and ignorance, to plenty, thrift, neatness and intelligence, is so striking as to arrest the attention at once. The people of the Vallais, in the exclusion of Protestants from among them, for such in effect is the interdicting of Protestant worship, are taking the surest way to perpetuate and increase the ignorance and misery which have characterized their country.

Along with the notice of this significant movement, a movement at the bottom of which will be found the Romish priests, animated with the impulse which seems to indicate every where the resurrection of Romish bigotry, may be fitly placed some notice of a most surprising movement of intolerance in Prussia. This is the displacement of a Protestant pastor at Treves, by order of the sovereign, for having protested against the worship of relics, during the exposition of the Holy Robe. This holy robe pretends, I suppose, to be the very robe in which our Saviour was arrayed before Pontius Pilate, and this faithful minister of the gospel has simply preached in his own church to his own flock, against the worship of relics, on the same day when this monstrous farce of the exposition of the Robe was enacted; and for this crime the king of Prussia has deposed him from his functions. You will be ready to ask, Is this possible? and how is it possible? I give you simply what I see in the journals, which in the Romish style announce that this pastor, M. Schriber, having made an unwarrantable sortie against the worship of relics the very same day of the exposition of the Holy Robe, and having thus caused to shudder the pious sentiments of a whole country, complaint has been made to the consistory, who referred the business to the Minister of Ecclesiastical Affairs, by whom, at the order of the king, the functions of this faithful pastor have been "revoked forever!"

A journal which published this account observes, (and you may gather from this what sort of an idea the Romanists have of that sacred thing, the liberty of faith) "that this measure of severity, which manifests such great respect on the part of the king of Prussia for the liberty of worship, has made a grand impression at Treves. Why do not all governments comprehend the protection of religious worship?" Would you not think that this was ironical, that it was mere ridicule and satire! But no; it is just the Roman Catholic idea of the liberty of religious worship, that is, liberty for the Roman Catholic worship, with all its images, relics, superstitions, and elevation of dead bones, but not liberty for the preaching of the gospel against its errors. Liberty for Romish despotism, but chains for those who controvert her doctrines and her power! The Prussian Minister of Ecclesiastical Affairs has also committed another act of usurpation, in suppressing a Catechism published by one of the Synods.

These things are to be placed along with the imprisonment of the Abbe Maurette for publishing his reasons for leaving the Romish Church, and from such deplorable movements, you will see what retrograde progress the cause of religious liberty seems to be making in Europe. You must also take them in connection with the miserable meanness of the British government, in giving over the Island of Tahiti, the poor defenceless Queen, and the Protestant missionaries, to the mercy of France and French priests and warriors. You see the present tendency of things. Roman Catholic governments protect their churches and their missions. Protestant governments desert theirs, and truckle to Roman Catholic assumption and intrigue.

In addition to all this, it is said that Lord Aberdeen, the British Minister, has made overtures on the part of England, to enter into diplomatic relations with the Pope at Rome. It is remarked in reference to this, that as the Pope is head of the Romish Church, and holds a spiritual power which aspires even to the temporal supremacy of all empires, a diplomatic connection with it would be an element of disturbance, if not of ruin to England. As to that I cannot say, but I look with astonishment at the disposition to court, conciliate, and yield to the power of Antichrist. It is scarcely to be hoped that a government which manifests such tendencies, will do any thing toward the protection of the Vaudois, though bound by the faith of treaties to protect their rights. Every Christian must look with sorrow at the selfish and degrading position which England is now taking in reference to Protestant interests.

THOUGHTS FOR PARENTS.—Here we address the following exhortations to all persons, parents or tutors, who are charged with the task of education, beseeching them to give serious attention thereto.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.

4. Aim always, that not only in the presence of the children, but also in their absence, your conduct may serve them for an example.

5. Are any among them defective? Examine what you are yourself, what you avoid—in a word your whole conduct.

6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself and seeking afterwards to improve your children.

7. Think well that those by whom you are surrounded, are often only the reflection of yourself.

8. If you lead a life of penitence, and seek daily to have grace given you, it will be imparted to you, and through you to your children.

9. If you always seek Divine guidance, your children will more willingly be directed by you.

10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord "an obedient heart," in order to be able to govern his people.

11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.

12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.

13. An example in which love does not form a chief feature, is but as the light of the moon; cold and feeble.

14. An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.—London S. S. Magazine.

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance-unto-life; he was educated at the school of obedience, and lives now in perseverance; he works at the trade of diligence, notwithstanding he has a large estate in the country of Christian contentment, and many times does jobs of self-denial; he wears the plain garment of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness; he often walks in the valley of self-abasement, and sometimes climbs the mountain of heavenly mindedness; he breakfasts every morning by faith on the Lord Jesus Christ, and sups every evening on the same; he has meat to eat which the world knows not of, and his drink is the sincere milk of the word of God.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head: happy is the life of such a man; to attain which believe firmly, pray fervently, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.

RECEIPTS FOR THE WEEK ENDING NOV. 28.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W Sturgeon, 19, v 7—E Grant, 20, v 7—N Chapin, v 7, each 25 cts.

W A Morse, 6, v 8—J Biddle, 6, v 8—L Potter 9, v 8, A Nesbit, vol 7—A Dearborn, vol 7—Mrs L Edwards, vol 7—R Way, vol 7—R Van Horn, 17, v 7—M Bassett, 6, v 8—Mrs S Patten, 19, v 7—T E Jones, vol 7—K Jones, vol 7—G W Cherry, 13, v 7—N Chipman, vol 7—S Harmony, vol 6—E Hopkins, vol 6—each 50 cts.

T S Quackenbush, 20, v 8—J Shepard, vol 7—D Chase, 2nd, 19, v 8—A Norton, 8, v 8—L Windsor, 18, v 8—B Reynolds, 11, v 7—R Renfrew, v 7—C Boughton, v 8—E C Post, 13, v 8—J Post, 13, v 8—E C Fellows, 20, v 8—Mrs E Johnson, 20, v 8—J M Wilson, v 7—J Tooker, 19, v 8—C Stow, 19, v 8—W H Kneeland, v 7—N M Catlin, v 7—A S Catlin, vol 7—H Cannon, vol 6—H H Rogers, v 8—C S Ludlow—E R Southwick, 13, v 9—S G Strong, v 7—T Saltonstall, 13, v 8—J Haselton, 13, v 8—C B Hotchkiss, 13, v 8—J H Hardenburgh, vol 7—O Jennings, 13, v 8—Z Pratt, vol 7—H L Smith, 19, v 7—each \$1.00

R E Ladd, balances acct. 4, v 7—C Swartwout, 4 cop. vol 7—H Stanwood, vol 6—J Tift, 19, v 9—\$2 00—S Sage, vol 7, \$3 00—G S Miles,—H Caswell—\$5 00 J Litch, on account,

INDIVIDUALS. C A Warner—T D Adams—H Heyes—J Moffat—J J Porter—F McWilliams—D A Moon—L D Fleming—J Kilton—J M Barstow—J Litch—J Fonday—B F Bissill—G S Macomber—J V Himes—W Wilnot—C S Minor.

POSTMASTERS Ea Northwood, N. H.—Kingsville, O.—Bristol Pa.—Hyde Park, Vt.—Worcester, Mass.—New Bedford, Nass.—Maytown, Pa.