

ed, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time, as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. 34: 28. The spies returned from searching the land of Canaan after forty days, Num. 13: 23. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year. Num. 14: 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Ezek. 4: 6. Jonah predicted yet forty days, and Nineveh shall be overthrown, 3: 4. Also our Saviour fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. 11: 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the Horn. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch.—But the righteous can look up and lift up their hands, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says, 1 Cor. 15: 8. "And last of all he was seen of me also, as one born out of due time."

Others suppose "the midst of the week," in Dan. 9: 27, denotes the *middle* of the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence, however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or

resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.

For the Midnight Cry,

THE END OF THE PROPHETIC PERIODS.

The termination of the 70 weeks or 490 years of Daniel, has been a matter of some doubt, though it is agreed by all that they must have closed near the Crucifixion. To make them close *three* and a half years after that event, would be to break the entire prophetic chain, because you cannot harmonize the 1290 and 1335 days with such a termination; for nothing, in my mind, can be clearer, than that the 1290 closed in 1798; then there are but 45 years more, which must terminate in 1843. But if the 70 weeks closed three and an half years after the Crucifixion, the 1810 years from that period would not close till 1847; thus making an entire break in the chain of prophecy. I consider the 1290 and 1335, so to speak, a *binder*, that fastens the whole period, and makes it sure that the 2300 and 1810 terminate in 1843: and I consider that position *immovable*. The only question, in my mind, is, at what time in the year these prophetic periods run out. I conceive it must be somewhere between the Crucifixion and the "king of the south pushing at the exceeding great horn." See Dan. 11: 40. The power pushed at, I apprehend, was the same "horn." That horn, at first, was pagan Rome; then Rome under the ten kings, the dominant power of which, for a long time, was papacy; then came up the atheistical beast, viz. France, the head of which at length was Buonaparte; and the French power becoming the dominant power in the "divided" Roman empire, is then the "exceeding great horn," at which the king of the south, Egypt, pushed, which pushing marks distinctly the commencement of "the time of the end." The French army, under Buonaparte, landed in Egypt the 1st day of July, 1798, and during that month the most decisive battles seem to have been fought. From that period we may safely date the commencement of the time of the end; and 45 years from that time we may expect Daniel will stand in his lot. "Lot," in the Scriptures, signifies inheritance in the promised land; and not the resurrection, as some of us have thought. See Numbers 26: 52—56.

"And the Lord spake unto Moses, saying: Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; and to every one shall his inheritance be given, according to these that were numbered of him. Notwithstanding, the land shall be divided by lot, according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

See also 33d chapter, 54th verse:

"And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place

where his lot falleth; according to the tribes of your fathers ye shall inherit."

Also, Ezek. 48: 29, which, I apprehend, is a description of the division of the heavenly Canaan, or new earth, among the tribes of the true Israel, who are "heirs according to the promise."

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God."

When that division is made, and not till then, will Daniel stand in his "lot." The 1290 days, then, carried us to July, 1798; and the 1335 will carry us to July 1843, when all the saints may expect to stand in their lot on the new earth.

Before that time, the 2300 days must terminate; and as the 70 weeks *seal* those days, if we can find where the 70 weeks terminate, we can come at a pretty accurate calculation as to the termination of the 2300 days. I conceive they will close to a day, because when a part of a year belongs to the prophecy, "an hour" is added, as in the case of the Ottoman Empire, Rev. 9: 15; and the angel says, Dan. 8: 19, "At the time appointed, the end" shall be.

The last week of the 70, the Messiah was to "confirm the covenant with many;" and that week carries us to the anointing of the Most Holy, Holy of Holies, or "Holy place." See Heb. 9: 12. That was the last act of the 70 weeks, and must be supposed to take place either at our Saviour's crucifixion, resurrection, ascension, or the day of Pentecost, which was 50 days after the crucifixion. The same may be said to be true with respect to the termination of the week in which he confirmed the covenant. "To confirm" a thing is, "to put past doubt by new evidence; to settle, to establish." Now, all this was done at farthest by the Pentecost; and I can hardly see how the Lord could be said to confirm the covenant with many after his ascension, when he personally left his followers, in any sense that he did not for years after, if not unto this day; i. e. he does it by pouring out the Spirit. It strikes me, therefore, that the ascension is the most probable period of the termination of the 2300 days. It may be at the crucifixion, resurrection, or Pentecost; but I give the preference to the ascension.

The inquiry now arises, what day in the year does the anniversary of the ascension occur this year, 1843? I answer—If we reckon by solar years, the crucifixion took place 1810 years ago the 3d day of our April; then the 5th would bring us to our Lord's resurrection; 40 days from that would bring us to the ascension, and would be the 14th of May, if we reckon the 5th of April for the first of the 40. But there is a doubt in my mind whether we are to reckon solar years or lunar; i. e., whether we are to reckon to the *day* in the year, or to the paschal full moon; if we reckon the latter, then the anniversary of the crucifixion is Friday, the 14th of April, this year, and the Sabbath after comes the resurrection; from that point, 40 days inclusive will carry us to the 25th of May as the anniversary of the ascension; and I find all our almanacs have that day marked as the ascension. Now, our Lord may appear any hour, and the saints be "caught up," yet I am inclined to believe it will be the 14th or 16th of this month; or else, May 14th, 22d, or 25th; or at the farthest, the 1st of June; beyond that, with my present light, I can see nothing of the 2300 days. I believe at the *outside* they expire then. And when those days expire, then the sanctuary, and the host, the church, cease "to be trodden under foot"—"then shall the sanctuary be cleansed;" and the month of July, it

may be expected, will bring the saints into their lot in the new earth.

If it be said, the time is too short to destroy the wicked, melt the earth, burn up the works therein, and restore the earth again to that glory God designs to give to the inheritance of his saints, I answer—God created the heavens and all the hosts thereof, and the earth, with all its animals, and man upon it, in six days, and his power is adequate to restore it, and put his saints in possession, in any period he chooses, however short. "For he will finish his work, and cut it short in righteousness; because a short work will the Lord make upon the earth." There can be no reason assigned why the Lord should be even 40 days in destroying the wicked out of the earth. True, he gave 40 days to the flood, but then men, perhaps, might repent, and find mercy to eternal life, though they must die by the flood; but when the saints are taken up, the door of mercy is shut, and there is no hope for those left behind; and why may we not suppose it will be as it was in the days of Lot, as well as that it will be as it was in the days of Noah? "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; and our Saviour adds, "Even thus shall it be in the day when the Son of Man is revealed." See Luke 17: 28—30.

If all the periods spoken of in this communication, should pass by without bringing the event, with my present light, I could fix upon no others, but should wait in constant expectation of the revelation of the Lord Jesus, as I can have no doubt but that all the signs have taken place that the Lord has given us to precede that event; but I do not believe the event will pass by all the periods above mentioned; and my faith is daily increasing, that our Lord will speedily appear. Glory to his ever blessed name. "Even so, come Lord Jesus."

GEO. STORRS.

Albany, N. Y., April 6, 1843.

VISIT TO THE PRISON.

On Monday last, four brethren went to Blackwell's Island Prison, with tracts. By the courtesy of the keepers they had free access to all the prisoners, and personally conversed with them on the coming of the Lord, telling them that their cells would probably be their homes till the 7th trumpet should sound. In almost every instance, their attention was arrested, and they promised to seek the Lord's mercy, and to amend their ways and their doings, through his assisting grace. Tracts were left with them which they promised to read. One of the prisoners was once a professor of religion, and he seemed in an agony of remorse, and was very anxious to read the Bible, but none was in his cell. The brethren promised to get one for him if they could.

After leaving the prison, they visited the Lunatic Asylum on the same island, stopping a few moments by the way to pray for God's blessing on their labours. Returning from the Asylum, they were surprised to find a new Bible by the way-side, they received it as an answer to their prayer, and carried it to the cell of the penitent, who had desired one. He received it with the warmest expressions of joy and gratitude, and immediately begun to read it. They gave brother Litch's German Tract to one of the prisoners who could read in no other language. He begged hard for a German Bible, while the tears rolled down his cheeks. They promised to send him one. There is reason to believe, the seed sown in that prison, will, in answer to fervent prayer, bring forth fruit to eternal life, and that some of those despised prisoners may yet be jewels in the Saviour's crown.

IS THIS A HEATHEN COUNTRY?

We were surprised to learn that not one in ten of the cells in Blackwell's Island Prison contains a Bible.

What does this mean? While incalculable labor and expense are employed to send the Bible round the globe, are we building walls of stone to shut up people, where it is impossible for them to read the Bible! This glaring inconsistency should immediately cease, and the prisoners be supplied with the Bible. If the city government does not attend to it, let individuals do the work,—which we might expect the Lord to smile upon. The poor prisoners would see that some persons care for their souls, and the gift of the book might prepare the way for the Spirit of God, and the souls of the givers would be blessed in their deed.

The following was written some years ago, by Joseph Rusling, a Methodist preacher of the Philadelphia Conference:

THE CHRISTIAN'S PROSPECT.

Christian, the morn breaks sweetly o'er thee,
And all the Midnight shadows flee;
Ting'd are the distant skies with glory,
A beacon light hangs out for thee.
Arise, arise, the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in those worlds of glory,
Where thy Redeemer reigns alone.

Thy God is ever kind and gracious,
He will direct thy course above,
For thou art in his sight most precious,
The object of his special love.
Arise, &c.

Though in the proud, dark waves of ocean,
O'erwhelm'd thou need not, shall not be;
'Midst the fierce tempest's dread commotion,
Thy God will still remember thee.
Arise, &c.

Toss'd on time's rude, relentless surges,
Calmly compos'd, and dauntless stand,
For lo! beyond those scenes emerges
The height that bounds the promis'd land.
Arise, &c.

Christian, behold the land is nearing,
Where the wild sea-storm's rage is o'er;
Hark! how the heavenly hosts are cheering,
See, in what throngs they range the shore!
Arise, &c.

Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noon-tide ray;
The starry crowns and realms of glory,
Invite thy happy soul away.
Away, away, leave all for glory,
Thy name is graven on the throne,
Thy home is in those world's before thee,
Where thy Redeemer reigns alone.

FAREWELL HYMN TO REV. E. JACOBS, Pastor of the Attorney-street M. P. Church, on leaving his charge.

DEAR Brother! thou hast ever been
A pastor meek and kind—
The fruit of all thy toils are seen,
Which thou must leave behind.
Thy care for souls was not in vain—
Thy labors have been blest;
Here hundreds have been born again,
Who seek a higher rest.

But we must part!—We grieve to part—
Yet may His will be done,
Who in His hand holds every heart,
The triune Three in One.
Oh! may His Spirit go with thee,
Where'er thy lot be cast—
And Jesus still thy watchword be,
'Till all thy toils are past.

Soon shall the scenes of earth be closed,
How soon, ah! who may tell?
We would not wish His will opposed,
For He's done all things well.
His second advent 's surely near—
Near and more near it comes;
May we then with His saints appear,
And meet again 'at home.'

Then, faithful brother! fare thee well!
Perhaps ere long we'll meet—
With the redeem'd our songs to swell,
And Jesus' praise repeat.

'Till then our kindest love receive—
The Saviour's friend be found:
Still in his promises believe—
The Gospel trumpet sound.

Still bear us in your 'heart of hearts,'
Before the Father's throne—
And ask Him who His grace imparts,
To keep this fold His own.
Then, once more, brother! fare thee well!
Our pastor we resign,
To Him who did His followers tell,
"I CARE FOR THEE AND THINE." *Luminary.*

THE CAUSE IN MICHIGAN.

A brother in Michigan writes: "I am a member of the M. E. Church, and never had read anything about the second advent doctrine, and was amongst the scoffers, till last Christmas-eve, when Elder Whitaker commenced a course of lectures on the second advent of Christ in 1843. I heard and believed, and God blessed me, and to God be the glory. My family are all with me, and I can now say, come Lord Jesus, come quickly. Elders J. H. Smith, Whitaker, S. Libby, and Knight take hold and preach the midnight cry, 'Behold the Bridegroom cometh,' in good earnest; but we have not lecturers enough to supply half the places that are calling for light. Our churches are generally closed against second advent lecturers, except the Baptist. They are all open as far as I know. Our preachers are generally all Antiochus men, and second hand Dowling preachers, saying, 'My Lord delayeth his coming'—'no man knoweth,' &c. May God open their eyes. I am very thankful for the Bible Examiner, No. 3. I received much light and comfort from it, although my Methodist friends say, brother Hossler has become an infidel, and has made others infidels, with his infidel paper, but their saying so doth not make it so."

POSTAGE.—We are obliged, to protect ourselves from deceivers, to refuse *unpaid* letters. If our friends wish to have their letters opened by us, instead of going to Washington, they will not send them to us unpaid.

No. 1 and 2, vol. III. Those who can return us this paper, [Feb. 24.] will confer a favor on us, and we will send other papers instead.

LETTERS RECEIVED DURING THE WEEK END- ING APRIL 13.

POSTMASTERS.—Jakes, Prairie Mo. 37 cts. Willington, Conn.—East Roxbury, Vt.—Batavia, N. Y., each 50 cts. Half moon, N. Y.—Fairview, Pa.—Chinabee, Ala.—Statesville, N. C.—Cincinnati, O.—Tombsville, S. C.—De Witts Valley, N. Y.—Franklin, Pa.—Ballston, N. Y.—Hernando, Miss.—Mount Sterling, Ky.—Freemantown, Ill.—Auburn, Mich.—Fredonia, N. Y.—Jamaica, Vt.—Martinsville, Va.—Spartenburg, S. C.—Two Mile Branch, Va.—Oppenheim, N. Y.—Pontiac, Ill.—New Philadelphia, O.—Circleville, O.—Danville, Ky.—Union Mills, N. Y.—Attica, N. Y.—Austerlitz, Mich.—State Line, O.—Fairhaven, Mass., each \$1 00. Newbury, Pa. \$1 50. Troy, Mich.—Stillwater, N. Y.—Cheshire, Vt.—Carlisle, Mass.—Middletown, Conn.—Pikeville, Ala.—Jacksonsburg, O.—Michigan City, Ind.—Clarksville, O.—Ohio City, O., each \$2 00. Meriden, Ct., \$2 40. Uniontown, Ala.—Lewistown, N. Y.—Berlin, Ct., each \$3 00. Akron, O.—Kilida, O., each \$4 00. Lima, N. Y.—Pomfret, Conn., each \$10 00. Huntingdon, Pa.—Buck Shoals, N. C.—Wayne, O.—Victor, N. Y.—Carthage, Ind.—Bloomington Valley, Pa.—Stafford Corner, N. H.—Durhamville, Tenn.—Elizabethtown, O.—Cloverdale, Va.—Ithica, O.—Nathansville, Ala.

INDIVIDUALS.—Thos. Hill, Jr., H. Palmer, G. F. Cox, Eben. Rollin, Aaron Frost, C. Swartwout, each \$1; M. Stoddard, David Rose, Daniel Weedham, each \$2; J. H. Jameson, Davis Crane, Anthony Pearce, Daniel Ashton, each \$3; H. Beacon, M. J. Blackwell, each \$5; A. N. Hart, \$6. T. G. Brown, N. Hervey, E. Jacobs, John Snyder, G. F. Cox, B. F. Robbins, L. D. Fleming, John Kilton, Josiah Litch, J. B. Cook, C. Mickle, J. P. Servoss, E. E. Payne, V. M. Randolph, Dan. Mills, E. Brown, P. M. Dougle, D. G. W. Fritzer, Daniel Reynolds, A. S. Crosby, Geo. Storrs, J. V. Himes, J. R. Gates, E. D. Spencer, John Marshall, R. C. Kline, J. Williams, S. W. Stuart, Geo. Storrs.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK, THURSDAY, APRIL 20, 1843.

No. 3.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 36 PARK-ROW.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(Brick Church Chapel.)

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
\$5 for Six Copies—\$10 for Thirteen Copies.

THE MIDNIGHT CRY.

ANNIVERSARIES.

The great anniversary week in this city commences, as usual, on Sabbath evening, May 7th. Those who are looking for Christ's speedy coming will doubtless be pleased to assemble together. Public meetings will be held, Providence permitting, at the corner of Catharine and Madison streets, day and evening, at which brethren Himes, Miller, Whiting and Storrs will probably be present.

PUBLIC WORSHIP

Is continued at the corner of Catharine and Madison streets, every evening, and three times on the Sabbath. Prayer meetings at half-past 3 o'clock every afternoon. Brother Jacobs is now with us.

SUBSCRIBERS who prefer, can pay for half of the present volume. We trust those who have the means, however, will be prompt in forwarding, as their hearts may dictate, and their funds shall be faithfully expended.

TRUMPET OF ALARM.—This is an excellent sheet, of 16 pages, just issued at Philadelphia, by brother J. Litch. It contains a comprehensive view of the prophecies of Daniel and John. It should be widely circulated. Price 5 cents single, 37 1-2 cts. per dozen.

EXTRACTS ON PROPHECY.—We intend to give copious extracts, from some of the best writers in the last two or three centuries, and from the early fathers, whose views on the millennium were the same as ours. We cannot restrain our amazement at the course taken by modern Protestants, in opposing the cherished belief of the brightest lights of the Reformed Churches.

A GLORIFIED STATE is described by Isaiah and by John in nearly the same words, and both say it shall be in the new earth. Isaiah 65: 17, and Rev. 21: 1-4. Isaiah says, then "He shall swallow up death in victory," 25: 8, and Paul tells us when that shall "come to pass," 1 Cor. 15: 54. No word in the New Testament hints at any other millennium.

TO PREVENT HEADACHE AND DROWSINESS ON THE SABBATH.—Go to the bath and wash Saturday evening—get up next morning at sunrise—walk two miles—eat sparingly at breakfast—take a walk to relieve the poor and distressed—read God's word, that you may know and obey the truth, and remember that eternal realities are just before you.

"SECOND ADVENT WITNESS."—Under this title Brother Fleming has published the excellent "Letter to Every Body," together with a Second Advent Address and Tokens of Christ's Immediate Coming. Price \$1 per hundred, 2 cents single.

"TRAITORS" AND "TRUCE BREAKERS."

It is a common remark, that we don't know whom to trust: in other words, there are so many traitors that we don't know who is not a traitor. The messenger entrusted with money packages between New York and Philadelphia, was so long tried that he was said to be the last man who would be suspected. It is now known that he frequently bought lottery tickets, (those gambling contrivances of civilized governments) sometimes spending \$100 per day. He thus squandered his earnings, to feed lottery dealers, who, like rum-sellers, fatten on ruined characters and broken hearts, till he became desperate, and run away with the money which was in his hands at the time. The following character is now given of him:

"Shipman would occasionally go on 'sprees,' and when excited by drink on such occasions, was little better than a madman."

His situation has been offered to one of the "Millerites," but he wisely chooses to keep clear of the absorbing care, and the heavy responsibility.

BROTHER THOMAS GOODMAN.

We ought to have mentioned the death of this esteemed fellow-laborer before. On Saturday, March 25, he went to Peekskill, to comply with an engagement to preach for brother Miles. On his way, he was taken suddenly sick, and returned home, in great bodily suffering. It was nearly a week before the nature of his sickness was understood. It was the small pox. The physician still held out hopes of his recovery, but he manifested no anxiety on that point. He "fell asleep in Jesus," Friday, April 7, in the full expectation of coming quickly with Christ, "and all his saints."

He was a native of Dereham, England, where he was admitted to a class in the Wesleyan Methodist Society in 1822. He left his love to the "dear second advent brethren." His attention was first called to this great subject by brother Winter, who is now in England.

THE PRIMITIVE DOCTRINE OF THE MILLENNIUM.—Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of the primitive Christians, says:—"The ancient and popular doctrine of the Millennium, was intimately connected with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day.] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

THE TARES AND THE WHEAT shall both grow together until the end of the end of the world. The millennium cannot come till then.

LETTER FROM GEO. A. STIRLING.

TO THE EDITORS OF THE SIGNS OF THE TIMES:

GENTLEMEN—Although unable to agree with you as to the year 1843, and the non-restoration of the Jews, still I have looked with admiration upon the boldness with which you have been enabled to hold up before an unbelieving and scoffing world, the solemn and glorious truth—the Son of man is near, even at the doors. For better than ten months I have proclaimed in the ears of all who hear me, that "something of unspeakable moment is at hand." I read these quoted words yesterday in your paper, and as they are precisely the same ones I have repeatedly used, and as I have not the least doubt that they sprang from deep and awful impressions made upon my mind by the Spirit of God, I am deeply struck by the coincidence of their being manifested in like manner to the Rev. Mr. Brown, as signified in your paper. What, my brethren, does this mean, but that the Son of man is now working deeply upon the hearts of his chosen children, preparing them, and teaching them to prepare others, for his immediate coming? This is the interpretation I have given to what Christ in his infinite condescension has done for me; and now that I discern precisely the same manifestations made to a brother clergyman in a far distant field, of whom I never before heard, and with whom I could have had no previous communion, my convictions are only deepened, and I am filled with a more awful awe of what is soon to come upon the world. "Blow ye the trumpet in Zion, and sound an alarm in all my holy mountain, and let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand." Go on, then, my brethren, fear not what man can do, but rather fear him who can destroy both body and soul in hell. Christ is our shield, our refuge, and exceeding great reward. I speak but the truth when I affirm, were I to attempt to describe the course through which my Master has taken my mind the last ten or twelve weeks, I could not use more explicit terms than those brother Brown has used expressive of his. To God let us give exceeding glory. I cannot but repeat that the coincidence is most marvelous and expressive in these days of darkness and unbelief. "Truly these are strange times." Strange because previously we have had so little faith, and now to be introduced so suddenly into that marvelous light in which Christ is closing up the scenes of these last days, fills us with as much astonishment as the young convert is filled when he first tastes an omnipresent God—and we exclaim, notwithstanding our previous light, "What a Babylon, what a Babylon we are inhabiting!" Before, we were like little children sitting in a dungeon lighted up by a single candle, hence we could see but a little distance, and had not the most feeble conceptions of the depravities with which we are surrounded. But now the sun itself has come down in our midst,

and Oh God! what sights do we behold. The valley of dry bones, and a Church dead in the wilderness, are to us no longer figures of speech, but we see them as with the naked eye, and cry, O Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. Then said I, Lord, how long? A deep and awful revival of religion has been given to my church in the mean time. On the last Christmas eve, I preached the Son of man near. It was blessed by the Spirit immediately to the deep anxiety of a few, and the work has extended until it has embraced nearly every soul above 12 or 14 years of age, in fact all excepting a few who have shown an unwillingness to seek; hence to some considerable extent I have an additional testimony that it is a truth which Christ now especially blesses. I feel a strong inclination to express more particularly the course of the Spirit with me. The Monday evening following this proclamation—Christ at the door—I was invited to attend a union prayer-meeting, during which I rose and spoke, concluding with a strong declaration that now God was going to pour out his Spirit greatly. I thought of no such thing when I rose. And the firm determination with which I spoke could only have come, as I felt at the time it did, from the Spirit of God. The event has confirmed it. It was during this week that the Holy Ghost was given me in a new and glorious manner, and I was enabled to realize all that brother Brown has stated, a mighty increase of faith, and love, and spiritual discernment, connected with an irresistible disposition to proclaim, Lo, the Bridegroom cometh. Christmas eve I did it tremblingly, somewhat doubtfully—but now I was fully persuaded that my faith stood in the “power of God.” hence there was no hesitancy. The spirit took the things of Christ and showed them unto me. I was in a measure prepared for this by reading the Bible in connection with the writings of Bishop Newton, and other distinguished divines of the Church of England, who maintained the true doctrine of the soon pre-millennial advent of Christ, without setting the year, which latter they deem beyond the will of Christ to man, although at the same time they say, they see not but that all things are ready. For the views which I have thus been enabled to take, and the zeal and power with which I have moved amidst this work of God, I have been proclaimed crazy, both far and near: but thanks be to God, if I am beside myself it is for Christ's sake; hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give to me, and to all who love his appearing.

A few evenings since, I held a meeting for prayer and enquiry in my house, and was filled with great surprise at the manner with which the Spirit came upon me when I told the hearers of Christ's soon coming—so much so that I made it known to all present. During the second week of the revival, I was called away about 40 miles to visit a sick brother. On the road I had no peace except I proclaimed at the public houses, and at all proper times, the Advent near, and in the mean time the Spirit brought to my mind *without any previous thought on my part*, the long neglected Scripture, “Is any sick, let him call on the elders of the church.” &c. I was filled with dismay—enquiring most diligently of Christ whereunto this would lead, and was soon composed, feeling that if now he was reviving one long neglected truth, it was not at all incredible that he should revive another, and that he should bestow it upon one whom he had formed by grace to fear neither man nor the devil. “Truly, these are strange times!” But only strange because we are now

just waking from spiritual death, and coming of a sudden out of deep spiritual darkness—beholding the veil torn in twain which shut out from our eyes the full light of God, and the glory with which he will soon fill the earth. Let then the watchmen, set upon Zion's towers, cry aloud and spare not; especially let them whom Christ has raised to the highest pinnacle, whose spiritual vision is most extended, let them too cry speedily of all things they can see coming on the face of the earth. Let him cast his eyes over the signs of the times, and proclaim them all in one voice. Point to the water-wheel of the manufacturer; show how it has ceased its roll; look to the once thronged exchange, and see how it is deserted of its worshippers—closed as it were and still as the temple of Janus, when Christ first came; point to the sailor sleeping upon the shrouds to pass away the unemployed hours of a prostrate commerce; let him look to the once rich forsaking their palaces for the humble dwelling, exchanging the sumptuous dinner for the single potato. Amidst all this distress, see the poor beings looking to a sinful Congress for help—getting none. See how God is confounding their councils, making their boasted wisdom appear foolishness to all men:—Crying that the country is dying of poverty, yet spending tens of thousands to recall in one session the foolishness of the previous one. Humanity finding no relief here, tell them of the next Providence—the raising up a body of men who proclaim from one extreme of this distress to the other, Lo, the Bridegroom cometh, go ye out to meet him. Ye have nothing else to do: look for this blessed hope, and glorious coming of the great God and our Savior Jesus Christ. He shall wipe away all tears from your eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. “Be patient, therefore, brethren, unto the coming of the Lord.”

Yours, in the hope of the gospel,
GEO. A. STIRLING,
Minister of the Episcopal Ch.
Huntington, Ct., March 24th, 1843.

The intense interest, excited by Brother Brown's previous letters, is sufficient evidence that the following will be received with joy by our readers.—Ed.

LETTER FROM BRO. F. S. BROWN.

MY DEAR BRO. HERVEY—In reviewing my first letter, I find many important points in my experience of January omitted, which I should have been particular to insert, had I supposed myself writing for any other than your own eye. I should have gone back as far as to last August, when I was first interested with the perusal of “Stuart's Hints,” when I began to look about and to see and to realize the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer, in regard to the neglected cause of missions; but circumstances prevented my attendance. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen: and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb.

From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of most other churches as to all that gives dignity, beauty, and life, to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my flock. I began to review my past life, and especially the few past years of my ministry. This review

awakened within me humility and pain. I knew that I could not be condemned on the score of severe intellectual labor, preparatory to the weekly performances of the pulpit—for here, it had always been my rule not to fail, though I might as a pastor—but I could detect some unhallowed motives which had too long prompted my ministerial labors:—a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God,—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit.

I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress all youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God as did Enoch. I can now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and I can see the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I have said that I never prayed for what I then experienced; this is true: but I did pray for more spirituality, engagedness, &c. God in mercy granted me a greater blessing than I had requested: but not perhaps a greater blessing than those dear, praying, and holy children of his, of whom I was the unworthy pastor, had long sought for me. I bless God that I ever saw Portsmouth. I should have given to the public an account of my experience at that time, could I have found language that would justly express it: but I wanted an angel's power, correctly to set forth what great things God had done for my soul.

Immediately on having my eyes and my heart so widely opened, I felt as though there was some additional truth, as yet undiscovered; and like a little child just beginning to stand and to go alone, I wanted some kind hand to uphold and to lead. I was willing to sit at the feet of any disciple of Christ, however obscure or despised, could I but receive more knowledge. Although a revival of religion at once begun and followed, God's wonderful dealings to me, still I felt no particular solicitude for any one but myself. God seemed to whisper from his throne, and bid me retire to my closet, and to give myself to prayer, and to the further investigation of his word. This I did for the space of four or five weeks. I searched the Bible with reference to what I had experienced, and found the experience of primitive Christians to be like my own: and although I trembled when I said it, yet I thought it due to God to declare that He had baptized me with the Holy Ghost.

I studied the Bible doctrine of holiness, and read Fletcher, Bramwell, Wesley, &c., until I was satisfied, that speculate as we might, and dispute about terms as we would, the Christian standard of sanctification was aspired for, and reached but by few; and that it was our privilege to arrive, at least to a state of *conscious* purity. And yet my mind was not relieved: there was some truth concealed from my view, and my soul must have it. I could almost see the finger of God pointing it out, and Jesus bidding me embrace it. That it was the doctrine of the Advent near, I hardly dared believe, until after my examination of the subject, and my soul had received it; then Jesus seemed to smile benignantly, and the Spirit which had so long been striving with me in relation to something, was satisfied, and left my soul in a state of yet greater peace and joy than I ever knew before. It seems as though I had seen and viewed everything in the light of death, judgment, and eternity; and as though God had given me a discerning eye, so as to discriminate between truth and error, good and evil.

Many will be disposed to censure me for the confident tone of my second letter; but I cannot help it; it is the confidence of my soul. I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ Advent, it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come. In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall always teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of

our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have I believe been taught of God. I have not read Mr. Miller's lectures, neither know what they are; nor do I suppose that I should subscribe to much more than to the grand outlines of the view concerning Christ's second coming, as it is generally held. As to any mortification or chagrin which it might be supposed that I should feel should time prove my error, I have only to say, that if a vestige of pride is yet lurking in my heart, I desire its total destruction.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation of this charge I must refer not only to the east of my mind, which would sooner incline me to scepticism than to fanaticism; and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life. I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature, what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded ten weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered, when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out—I am like a vessel at sea, with the storm beating, and winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit, which now influences me to give the midnight cry.

It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manoeuvre? I must hazard the issue, in connection with those whom I am gratified to find have had an experience just like my own on this subject; they are good men, whatever I may be. In months and years gone by, the preaching of "Christ at the door," has resulted in the conversion of souls who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final Judgment be a proscribed theme on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter. One good at least has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved in all their native freshness and power unto the coming of our Lord.

Yours as ever,
Boston, March 21, 1843.

F. G. BROWN.

JERUSALEM SHALL BE TRODDEN DOWN of the Gentiles until all the times of the Gentiles be fulfilled. Can that be before the end of the world?

THROWING AWAY THE KEY.

The seventy weeks of Dan. 9: 24, have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B. C. 457 to A. D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lip has ever been heard against it. Even those expositors of these last days, who have departed from the almost universal custom of most standard protestant commentators, and deny that the days of Daniel are, in prophecy, years, yet they have never dared to deny that the seventy weeks are weeks of years. The seventy weeks, however, have been so conclusively shown to be the key to the 2300 days, that the only way to avoid the conclusion of those days terminating in 1843, has been to show that "the key does not fit the lock." Those who have thus labored, have however been so unsuccessful in disconnecting the 8th and 9th of Daniel, that they have been tempted to throw away the seventy weeks.

Professor Stuart found the seventy weeks in his way, when he wrote his "hints." He there calls them a "locus veratissimus," and virtually admits that his own exposition is unsatisfactory to himself. Although Scripture was given for our learning, and is profitable, yet if Professor Stuart is correct, this portion of Scripture must be an exception, for he says it would require a large volume to establish an exegesis which can stand. "Hints," p. 104.

The Boston Christian Watchman, a Baptist paper that will not devote a column to give an argument in favor of the second coming of Christ, contains an article of nearly three columns, which attempts to prove that the time of Christ's first coming is not contained in the Bible. The article in question was written by the Rev. Calvin Newton, whom the Watchman calls "a very sensible man and a ripe scholar." The result of his sense and scholarship, is shown in this attempt to nullify one of the clearest prophecies in the word of God.

According to Mr. Newton's exposition, the seventy weeks are a very small affair. He says "the anointed PRINCE was Shesh-bazzar, or Zerubbabel, called the prince of Judah;" and that "from the time when Cyrus published his decree from the throne of Persia, before the Jews in Chaldea could rally under their prince Shesh-bazzar, it would necessarily be about seven literal weeks." The sixty-two weeks he supposes must have been the last sixty-two weeks of the reign of Cyrus, which he thinks was a time of trouble, and which must, therefore, have been about eight years after the seven weeks. The MESSIAH that was cut off he says was Cyrus, who died precisely at the end of the last sixty-two weeks of his reign! The last week he claims was fulfilled some eight years after the sixty-two weeks ended, and was a festival of seven days, at the close of which "a multitude chose themselves rulers, and went up to Jerusalem rejoicing." "Thus," he says, "one week confirmed a league with many." And he says, "in the midst of that week," every thing remained in confusion. "The abomination spoken of by Daniel the prophet," he says, "means no more than an abomination of desolation like that spoken of by Jeremiah the prophet when Herod slew the infant children of Judea." "The end thereof shall be with a flood," he says was fulfilled when "Smerdis the Magian was wounded by his own sword and suddenly died." The "anointing of the most holy," he says, was the holy of holies in the new temple.

He thus makes the seventy weeks fulfilled in isolated parts, and scattered over a space of fifteen or twenty years. He says nothing about finishing the transgression, making an end of sins, making reconciliation for iniquity, sealing up the vision and prophecy, or bringing in everlasting righteousness; but yet, he trusts, that his "view, though novel, will yet be considered as plausible, and worthy the attentive examination of the candid."

If "very sensible men and ripe scholars" can only avoid the conclusions of Mr. Miller by such an exposition as the above, we may rejoice that God has raised up men "mighty in the Scriptures" who make no pretensions to scholarship.

After this ripe scholar has explained away the strong prophecies, which confound the infidelity of the rejecters of Messiah, and on which Christians, converted from Judaism, have rested, from the days of Papias and Polycarp, to the times of Wolff, would not the words of Peter, the fisherman, inspired by God to open the Scriptures, sound like a death-warrant in his ears? "TO HIM (CHRIST) give ALL the prophets witness."—Acts 10: 43.

TIME OF CHRIST'S CRUCIFIXION.

That Christ was crucified in the year 33 of the common era, seems to be one of the best established facts in the circle of human knowledge. It rests not on the testimony of Ferguson alone, but he was the first to apply the test of astronomy to remove the previous uncertainty.

The following is his account of the way in which he did it, from page 192 of an old edition of his large work.

"349. There is a remarkable prophecy in Daniel, ch. ix. ver. 26, 27, concerning the year in which the Messiah should be cut off. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease. Now, as it is generally allowed, that by each of Daniel's prophetic weeks was meant seven years, the middle of the week must be in the fourth year. And our Saviour did not enter upon his public ministry, or conforming the covenant, until he was baptised, which, according to St. Luke, ch. iii. ver. 23, was in the beginning of his 30th year, or when he was full 29 years old, this prophecy points out the very year of his death: namely, the 33d year of his age, or fourth year of his public ministry. Let us now try whether we can ascertain that year from astronomical principles and calculations.

"350. The Jews measured the months by the moon, and their years by the revolution of the sun; which obliged them either to intercalate 11 days at the end of every 12th month; or a whole month (which they called *Ve-Adar*) every third year: for 12 lunar months want almost 11 days of 12 months measured by the sun.

"351. In the year of the crucifixion, the passover full moon was on a Friday; for our Saviour suffered on the day next before the Jews sabbath. Here we have the day of the week ascertained. St. Mark, ch. xv. ver. 42. St. Luke, ch. xxiii. ver. 54.

"As the lunar year falls 11 days short of the solar, the full moon in any given month, must at the annual return of that month be 11 days sooner; and consequently cannot fall again upon the same day of the week; for 11 days measure a week, and four days over. Hence if the April full moon this year, for example, be on a Sunday, on the next year it will be on a Thursday; unless the next be a leap year, which will cause 12 days difference; and so, counting backward, throw it on a Wednesday.

"Thus it is plain, that in different neighboring years, the passover full moons must be on different days of the week, unless when the passover months themselves are different: that is, when the full moon happens between the vernal equinox and first day of April, the passover falls in March; but always in April, when no full moon happens within this limit.

"Now, if it can be proved, that there was but one passover full moon on a Friday in the course of a few years, about which we imagine the year of the crucifixion to have been, as it is generally allowed that our account is not above four or five years wrong at most: that year on which the passover full moon fell on a Friday, must undoubtedly be the year sought.

"In order to determine this, I first went to work with my orrery; which, in two or three minutes may be rectified so as to show the days of the months answering to all the new and full moons and eclipses, in any given year, within the limits of 6000 years, both before and after the Christian era: and when once set right, will serve for above 300 years without any new rectification. I began with the 21st year after the common date of our Saviour's birth, and observing from thence, in every year to the 40th, was surprised to find that in the whole course of 20 years so run over, there had been but one passover full moon on a Friday: and that one was in the 33d year of our Saviour's age, not including the year of his birth, because it is supposed he was born near the end of that year. But that it might not be said I trusted to the mechanical performance of a machine, I computed all the passover full moons (according to the precepts delivered in the following chapter) from astronomical tables, which begin not with the year of our Saviour's birth, but the first year after it; and found, as a thing very remarkable, that the only passover full moon which happened on a Friday in all that time, was in the 33d year of his age by the tables, or fourth year of his public ministry, agreeable to the forementioned remarkable prophecy.

"352. We shall here subjoin a table of the true times of all the conjunctions of the sun and moon (adapted to the meridian of Jerusalem) which preceded the passover full moons, from A. D. 28 to A. D. 36 inclusive, although it be more than double the number that there is occasion to examine for our present purpose. All these new moons fell in *Pisces* and *Aries*, which signs set at a greater angle with the horizon in the west, than any others, § 243, & seq.; and therefore, a few degrees of them take more time to go down. Now, the moon moves somewhat more than 12 degrees from the sun in 24 hours; and if two small patches be put 12 degrees asunder upon any two parts of *Pisces* or *Aries* in the

ecliptic of a common globe, and the globe be rectified to the latitude of Jerusalem, the most easterly patch which represents the moon will be an hour later of setting than the other, which represents the sun: consequently, in that latitude the moon may be seen just setting about an hour after the sun, when she is not above 24 hours old. And 14 days added to the day of this first appearance after the change, gives the day of full moon.

True time of conjunction at Jerusalem.	Moon visible at Jerusalem.	Jewish full moon.
A. D. 28 Mar. 15 1 4 Morn.	Mar. 16.	Mar. 31, Wed.
29 Apr. 2 7 30 After.	Apr. 3.	Apr. 17, Sun.
30 Mar. 22 8 45 After.	Mar. 23.	Apr. 6, Thur.
31 Mar. 12 1 51 Morn.	Mar. 13.	Mar. 27, Tues.
32 Mar. 23 11 19 After.	Mar. 31.	Apr. 14, Mon.
33 Mar. 19 1 12 After.	Mar. 20.	Apr. 3, Fri.
34 Mar. 9 5 12 Morn.	Mar. 10.	Mar. 24, Wed.
35 Mar. 28 6 20 After.	Mar. 29.	Apr. 12, Tues.
36 Mar. 15 6 30 After.	Mar. 17.	Mar. 31, Sat.

M m 2.

"353. The above 33d year was the 4746th year of the Julian year period, and the last year of the 302d Olympiad; which is the very year that Phlegon informs us an extraordinary eclipse of the sun happened. His words are, *In the 4th year of the 302d olympiad there was the greatest eclipse of the sun that ever was known: it was night at the sixth hour of the day, so that the stars of heaven were seen.* This time of the day agrees exactly with the time that the darkness began, according to Matthew, ch. xvii. ver. 25, Mark, ch. xv. ver. 33, and Luke, ch. xxii. ver. 44. But whoever calculates, will find, that a total eclipse of the sun could not possibly happen at Jerusalem any time that year in the natural way.

"All this (from § 348 to 353 inclusive.) seems sufficient to ascertain the true time of our Saviour's birth and crucifixion to be according to our present computation; and to put an end to the controversy among chronologists on that head. From hence likewise may be inferred the truth of the prophetic parts of scripture, since they can stand so strict a test as that of being examined on the principles of astronomy."

Until this testimony of Ferguson can be set aside, we see not how any doubt can be thrown upon the time of Christ's death. We therefore call upon Mr. Dowling to correct the following statement which he has given to the world, or show how he can reconcile it with astronomical facts. We think it undeniable that the crucifixion was 490 years before the seventh year of Artaxerxes.

"Christ was born four years before the common era, as is now universally admitted. Consequently he was crucified A. D. 29, and this is so stated in Archbishop Usher's chronology.—So that only 486 years intervened between the year B. C. 457 and the crucifixion.

A. D.	29
	457
	486

"Mr. Miller might have learnt this fact, which of itself is fatal to his whole theory, by simply subtracting the year of the world 3,547, corresponding with B. C. 457, the date of Artaxerxes's decree, from the year of the world 4,033, the date, according to Usher, of the crucifixion.

4,033
3,547
486

We call upon the editors of the Tribune, and the South Western Christian Advocate, and Memphis Appeal, to give the facts to their readers, for this subject is too momentous for imposition.

PICTURE OF THE TIMES.

The Commercial Advertiser, in its Review of the Money Market, says:

"The continued abundance of money has not yet been productive of the improvement, either in business or prices, which some two or three months since was anticipated. The abundance of money both in this country and in England, is the natural and ordinary result of a stagnation in business, and is an evidence of the little confidence felt by business men in embarking in new transactions, even at unprecedentedly low prices."

From Austria the intelligence reads thus: "The Austrian Finances are in a deplorable condition." Thirty years ago, when the country was flooded with government lands, they were redeemed with new bonds at a discount of 80 per cent. In process of time, these bonds fell 60 per cent., so that a man who had advanced 50 dollars to a needy government, must consider himself paid when he received \$4 in return. After all this, the government is obliged, yearly, to run in debt to pay the interest of its old debts. In a large part of the country

the people are obliged to serve 14 years in the army, which renders them afterward fit for nothing but the mechanical movements of camps and their attendant vices. In the province of Transylvania, every man, from the 19th and to the 60th year, is bound to be a soldier; and Hungary, the system of enlisting and pressing soldiers is resorted to, and executed in many instances with the most atrocious cruelty.

Such is the situation of the people in the centre of the most enlightened quarter of the globe, in this boasted age.

THE MIDNIGHT CRY.

THURSDAY, APRIL 20, 1843.

REV. MOSES SPRINGER'S CORRECTIONS.

A communication has just appeared in Zion's Herald and the Christian Advocate and Journal, by Moses Springer, of the Maine Conference, purporting to contain corrections of some statements respecting the signs of the times. Some of them require notice. The Letters of Brother G. F. Cox were first written for a newspaper. One of them, dated January, 1842, begins thus: "I write in great haste. I have but little time to devote to the press. For the last four weeks, I have scarcely had two hours that I could call my own. I have been out, too, in about every storm during that period." These letters were collected into a pamphlet, which was printed without proper revision. The following sentence is the result of somebody's carelessness. Probably there is either a typographical error in the sentence, or it was founded on some erroneous statement:—

"Fifteen hundred stars have recently faded from the vault of heaven."

This sentence has remained uncorrected in the book, because the author and publishers, believing their time was short, have been busily engaged in other duties. We have never seen it quoted by any body, till now. About six months ago, the following paragraph appeared in the Signs of the Times, and was copied in the Midnight Cry:

"SIGNS IN THE STARS.—During the last two or three centuries, thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashly pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O! how dreadful! A whole world, nay, a whole system on fire. The great central luminary, and its planets, with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever! And is it impossible that such may soon be the fate of this terraqueous globe! Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned."

We consulted with an astronomical friend, who said these statements were true. We are always ready to correct errors.

Mr. Springer also says:

"Mr. Cox, in the same article from which I have quoted, gives the Aurora Borealis, or northern lights, as another sign of the last days; and says, 'Is it not remarkable that, although we may account for them on the same principles as were in operation when the fathers fell asleep, that no record of them appears till quite recently?' In the expression, 'quite recently,' there is a characteristic indefiniteness. It was supposed, indeed, by many who had not investigated the subject, that the Aurora was first seen in England in 1716, as no record of its appearance for many years had been made in that country, where the atmosphere, especially in winter, is unusually loaded with vapors. But on examination, I find that the Aurora is mentioned in 1560, in a scientific work, entitled, 'A Description of Meteors,' published soon after the invention of printing; subsequent to which, and before 1761, there are many accounts of the same phenomenon."

We should have been glad if the author had mentioned the year and place of the publication of the "Description of Meteors," and will take it as a favor if he will forward the book to either of the Second Advent offices, and it shall be safely returned to him, according to his order.

It is well known that the Aurora was a matter of surprise in Connecticut, about one hundred years ago.

Mr. Springer proceeds:

"Some accounts have recently been published in the newspapers, by mischievous editors, of wonderful changes in the planets and fixed stars. This has been done to hoax the ignorant, and alarm the superstitious."

We have been almost alone in condemning these outrageous falsehoods, which have rendered the press, in many cases, a curse. We do not know of any second advent lecturer who has ever been deceived by them, but if one should be, it would be no crime. We are apt to judge others by ourselves. Knowing their own honesty, some may have thought these deceivers to be honest men. But it is better to be deceived than to disregard the Lord's signs. He says: "Can ye not discern the signs of the times?" referring to signs which were almost entirely overlooked by the priests and learned men. It is certainly wiser to do as "the wise men" did when they saw the single star, who took a journey to find him whose star they had seen.

Mr. Springer says:

"The celestial appearances which more nearly correspond with a literal fulfilment of the Scripture signs, are the dark day of May 19, 1780; and the meteoric showers of Nov. 12, 1799; Nov. 12, 1832; and Nov. 13, 1833. We will not say that these, with the Aurora Borealis, are not signs of the speedy dissolution of the world."

He proceeds to state that they do not conform to his standard by which to try signs. We cannot help this. The Lord never promised that the signs should satisfy every body. On the contrary, it is expressly said that those who live in the last days, surrounded, of course, by the fulfilled signs, will still be saying, "All things continue as they were."

But let us look at his standard, by which the signs are set aside:

"If the Scripture signs already alluded to are to receive a literal fulfilment, we may reasonably expect that they will conform to the four following tests—

1. They will appear near the event of which they are intended as the harbinger; probably within the generation of those who will be living at the end of the world.
 2. They will be witnessed in all parts of the earth; because all are alike interested.
 3. They may all be expected to appear, and not a single class of phenomena without the others.
- "They will be such as will impress intelligent minds with their strangeness."

All this is man's wisdom, but the wisdom of this world is foolishness with God. If the signs are fulfilled so as to compel us to believe, there will be no room left for humility and faith. The signs have all been fulfilled sufficiently to warn those that look for Christ's appearing. Mr. Springer proceeds:

"From a careful examination of all the accounts I have been able to collect of meteoric showers of the last and present century, the whole of them together have occupied a space on the globe less than one-eighth of its surface."

If he had read the Midnight Cry, of January 6, he might have seen quotations from the People's Magazine for January, 1834, in which there are authentic accounts of these wonders in North and South America, and in Europe, Asia, and near the coast of Africa, and we have no reason to suppose we have accounts of all. If these signs have been seen by us, it seems presumptuous to reject them, because we do not know that they have been seen by every body.

The following remark of Mr. Springer, respecting the signs, is important:

"It does not follow, that, if designed to fulfil the divine prediction, they should be either supernatural or unaccountable."

He winds up as follows:

"We can easily excuse the weakness that converts the most common occurrence into a prodigy, or exalts an eclipse into a sign of the coming of the Son of man; but we cannot, Mr. Editor, so easily excuse ministers of the gospel, who, on so grave a subject, either recklessly or ignorantly publish to the world that which is untrue. Whatever may be said by way of palliation, the effect is to produce a reaction upon minds temporarily affected by their assertions, and to bring the sacred office of the ministry into contempt."

We will not retort upon this "minister of the gospel!"

in his own style. Brother Litch has convicted *him* of a palpable mistake. We can "excuse" him, however, if he will correct his error, as promptly as we have that of Bro. Cox, on its being pointed out.

N. B. Bro. Litch's note has been sent to the Christian Advocate. If not inserted there, we shall publish it.

MISTAKES OF MILLERISM.

REV. DR. WEEKS, in No. 5, of his "Mistakes of MILLERISM," turns his attention to the taking away of the daily and setting up of the abomination that maketh desolate. On this point he enumerates 16 mistakes. We do not design to enter into the detail of his objections, but shall state a few facts in relation to the supremacy of Catholicism.

The date of the taking away of the "daily," and setting up of "the abomination that maketh desolate," Dan. 11: 31, and 12: 11, is given by Mr. Miller, as being in 508. The *daily* he calls pagan abominations, and *the abomination that maketh desolate*, Papal or Catholic abominations. Daniel 12: 11, says, "And from the time the DAILY shall be taken away, and the abomination that maketh desolate set up, a thousand three hundred and five and thirty days." It does not follow that the one must be taken away just at the point where the other begins. It must be taken away before it begins; but a period may elapse after one is taken away, before the other is set up.

For instance, the American colonies throw off the yoke of the mother country in 1776, but the Federal Government was not set up until 1789. So all which Dr. Weeks says of the abolition of Paganism by Constantine, his sons and Theodosius, &c., is true. But it does not follow that a Roman Catholic monarch, ever gained supremacy in the city of Rome as a Roman power before 508.

I will farther illustrate this by the same familiar circumstance already alluded to:—"From the time the British Government over the American Colonies shall be thrown off, and the Federal Government set up shall be 52 years." We find the date of American Independence, and add 52 years, and we come to 1828. Did anything of importance to the American government take place then? Nothing. We find the date of the setting up of the Federal Government, and add our 52 years, and we find the government without a President; and every hour of its subsequent history marked with decay and ruin.

Which of the two dates should we be bound to take? Clearly the latter. So in Dan. 12: 11.

Did Catholicism as a ROMAN power, gain supremacy for the first time in Rome, in 508?

The imperial power of Rome expired in 476, when the Heruli established their kingdom in that city. But still the Roman government existed in the form of the consular and senatorial power. The supreme Roman power was transferred by the Senate to the East, and vested in the emperor of Constantinople. So that the Roman and Barbarian kingly power both existed at the same time.

The Barbarian kings were in process of time converted to the Christian faith. Some embracing the Arian, others the Orthodox or Catholic faith. Clovis, the king of France, who was converted in 496, was the first to embrace the Catholic faith, "which gave rise to the custom of addressing the French Monarch with the titles of *most Christian Majesty*, and *eldest son of the Church*."—*Mosheim*, Vol. I. p. 379.

The conversion and subsequent history of Clovis, is thus stated, in *Gifford's History of France*, p. 32, 39.

"The court of Burgundy, fearful of offending a young prince whose arms were everywhere victorious, granted his request, and the princess Clotilda was accordingly espoused to him. The death of their first son, who with the king's consent received baptism, notwithstanding the earnest remonstrances and soothing persuasions of his wife, inspired him with aversion to the Christian religion. His conver-

sion took place 496. Between that time and 508, 'by alliances,' 'capitulations,' and conquests, 'the Asbro-rici' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths were brought into subjection. A. D. 508. It was on his return from this (last) expedition that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and, allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built."

From this extract we gather the following facts:—

1. That Clovis, from the time of his conversion, became the great champion of the Catholic faith, and prosecuted his wars for the extension of the faith.

2. That his last great victory, his conquest of the Visigoths, was gained in 508.

3. That on his return from the war, he received in a formal and legal manner, the titles and insignia of Patrician and Consul.

The question comes up, "Did Clovis fix his government as Patrician and Consul at Rome?" We answer, he did not; nor did the eastern emperor, in whom those offices were vested by the Senate in 476. But neither of them any the less possessed those powers on that account.

If it be objected that "the emperors who held the consular dignity, before 508, were Christians:" it is granted; but they were also strong antagonists to the supremacy of the Roman Catholic Church. In 499, such was the hostility existing between the eastern emperor and the Pope of Rome, that the Pope in connexion with the Senate excommunicated the emperor from the Church, and defended himself in his proceedings, in a long letter to the emperor.—*See Du Pin*, Vol. I. p. 526.

The contest thus commenced, was increased to a flame, by the famous quarrel on the *Trisagion*, on which occasion the emperor and the Catholic Church were brought into open collision. The facts are thus stated by *Gibbon*:—

"[A. D. 508—518.] In the fever of the times, the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The *TRISAGION*, (triple holy,) 'Holy, holy, holy, Lord God of hosts' is supposed, by the Greeks, to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which, about the middle of the fifth century, was miraculously revealed to the Church of Constantinople. The devotion of Antioch soon added, 'who was crucified for us!'"

"The *Trisagion*, with and without this obnoxious tradition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched and shouted, and fought at their head. 'Christians! this is the day of martyrdom: let us not desert our spiritual father; anathema to the Manichean tyrant! he is unworthy to reign.' Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the patriarch

had pardoned his penitent, and hushed the waves of the troubled multitude.

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine *Trisagion*; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion, he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars, which have been waged in the name, by the disciples of the God of peace."

From the foregoing, we learn, 1. That before and after 508, the imperial power was hostile to the Catholic Church.

2. The emperor was compelled by Vitalian to submit to the pope, and grant the Catholics what they demanded.

3. That the successor of Anastasius, and uncle of Justinian, more faithfully performed the conditions of the reconciliation. And Justinian himself, as is well known, became the great champion of the Catholic faith, and gave supremacy to the Roman pontiff in Rome itself.

From these facts, it is clear that *CLOVIS*, king of France, was the first Catholic power that ever possessed supreme Roman authority: and that he received it from the emperor in 508. The 1290 years passed on, and their termination witnessed the abolition of the papal government in Rome. *Catholicism* gained supremacy in 508; and *papery* in 538; when the Ostrogothic empire ceased, and the pope was set up in its place.

INSANITY.

Once more we must say a word on this touchstone, revealing the nature of the opposition to us.

A few days ago, a preacher in this city professed to have received information, direct from the Asylum at Blackwell's Island, that eleven insane persons were there as the "fruits of Millerism." Some of our brethren, after visiting the prisoners on the island, were invited to go up to the Asylum. They there inquired respecting the truth of the report. The superintendent instantly replied that the number should be *four* instead of *eleven*. Having thus cut off the *increase* which the story had gained in rolling down four miles into the city, he mentioned the names of the four.

1. Mr. Hope. Respecting him, we *know* that he was a member of a Baptist church in this city, and we have the certificate of his pastor which says:

"The first day of January last, he became very much quickened in his religious fervor. He called into my study. I discovered symptoms of approaching insanity. After this, he thought he was called to preach,—a thought which no sane person could seriously entertain of him."

Shall we attribute his insanity to a revival of religion in his heart? The pastor concludes:

"My opinion is that there was a partial insanity before he saw a second advent paper, and that without a change in his religious course, he would have become deranged, if he had never seen them."

2. Dr. Thorne. We have the written testimony of this man's neighbors, who have regularly attended our

scare people and make them crazy. I gave six lectures to crowded audiences, and many were deprived of hearing, not being able to gain admittance. The public mind was disabused. They saw that, instead of idle fancy, it was substantial Scripture truth and historical evidence. Good has been accomplished, and to God be all the glory. I expect next to lecture in Geneva."

FRIENDLY NOTICE.

Brother Marsh, editor of the Christian Palladium, speaks as follows of the Cry:

"We cannot too highly recommend this weekly sheet to those who are seeking for knowledge on the prophecies concerning the second coming of Christ. It is published by J. V. Himes, assisted by L. D. Fleming and N. Southard. Your post master will send your orders and money free of postage. We wish no one to abandon the Palladium, but to continue and pay for it; but we do recommend all who can spare fifty cents to take the Midnight Cry. You will not be the poorer, but we believe far the richer for so doing. This counsel is meant for your good; and we hope it will be heeded."

In a private letter, he writes:

"From a notice you will see in my last No. of the Palladium, No. 24, and from letters received, I think you will soon have an increase to your subscription. My services as editor of the Palladium are now closed, at least for the present. I shall resign if the paper is not kept free. The Palladium is read in nearly every State in the Union, and the Canadas, and never has it been read with deeper interest, and I think, with greater profit, than since it has fearlessly proclaimed the coming of our glorious Lord nigh: the entire community is awake to this momentous subject. The work is the Lord's, therefore it triumphs."

A PRECIOUS REVIVAL.

A postmaster in Ohio writes:

"CANTON, OHIO, April 12, 1843.

"Brother Himes,—I hasten to drop you a few lines, to inform you of the great and glorious work which the Lord has commenced in this ungodly town. A short time since, brother McCue, of the Methodist Episcopal Church, stated minister of this place, embraced the doctrine of Christ's second coming this year. Feeling anxious that his congregation should have the benefit of the labors of Mr. Miller, in explaining the prophecies, he wrote to brother C. Fitch, of Cleveland, and asked him to come to this town and set before the people here the truths of the gospel. Brother Fitch having other engagements on hand, could not at that time comply with brother McCue's request; but recommended brother Pickards of Akron, to us. Brother P. was written to, and responded to the call; and is now here, and has been for a week past. A mighty work has commenced. A very great number have been converted to the truth of our Saviour's speedy coming. A large number are enquiring the way. A deep work of grace appears to be going on in the hearts of God's children. A large number of professors are beginning to put their house in order. Much opposition has been manifested against brother P. and the doctrines which he promulgates, both from professed followers of the Lord Jesus, and infidels; but, notwithstanding this, he has not refused to "declare the whole counsel of God." A few copies of the Midnight Cry are circulated among our people, and are read and sought for very eagerly. A large number of the second advent papers are distributed amongst our townsmen, and much good is accomplished by them. I will endeavor to obtain you some subscribers. The people in the country are anxiously seeking information, and as fast as the light of God's truth falls upon their hearts, they give way. Prejudice is being removed rapidly from the hearts of professors.

"The old doctrine of a thousand years temporal millennium is being rapidly abolished. Men begin to read for themselves, instead of taking Scott's or Clarke's Commentaries as their light. They wonder why it was that they have been so stupidly ignorant of the word of God. Our conference meetings are well attended. It does one's soul good to listen to the brethren and sisters telling how the Lord has blessed their souls. Brother P. will remain with us, the Lord sparing him, until the close of this week. He will then go to Bethlehem, to give his views with regard to the second advent. Laborers are much wanted; every town is sending for a second advent minister. The people want light.

Yours in the gospel of love,
O. P. STIDGER."

A postmaster in Missouri writes:

"I have seen three numbers of your paper, and am much pleased with it. There are several that would like to read them, but cannot raise the money to send for them."

A brother who forwards \$50, in addition to a still larger donation previously received, writes:

"I observe, in reading the late Nos. of the Midnight Cry, that you have many pressing calls from persons residing in different parts of the country, to have the Midnight Cry sent to them, many of whom, it appears, have not the means to pay for it. I hope such calls will be attended to so far as you have the means to do it, and I beg leave to assist in this labor of love. My means are quite limited, but thank God he has blessed me with a few dollars more than I need for present necessities, and I wish to assist you what I can in the glorious work of arousing a slumbering world to prepare to meet the Lord. I therefore send you enclosed a fifty dollar bill, to assist in publishing and sending abroad your excellent paper, the Midnight Cry; and I pray God that He may open the hearts of second advent friends, that we may feel willing to let go our hold upon the world, and no longer give our pennies to benefit our fellow men when dollars might be spared. As we believe that the end of all things is just at hand, let us be consistent, and show our faith by our works.

"But one brother says, 'O! if I was only sure He would come this year, I would then be willing to do all that you ask.' Truly, thought I, and so would the infidel. Another may be ready to inquire, what should I do, if after I have given half of my surplus means to feed poor perishing souls with the bread of life, the Lord should not come this year! To such an one I would say, Christian brother, where is thy faith! Dost thou believe that there is a God in heaven, and that he reigns! or dost thou believe that all things are brought to pass by the wisdom and foresight of men! Dost thou believe the promises of God! And what does He say! Hear him: 'He that giveth to the poor, lendeth to the Lord, and he will repay him again.' Had you rather trust your money in the hands of a poor dying mortal, and take his promise to pay seven per cent. interest, than to cast it into the great Safety Fund of Almighty God, who is infinite in riches, faithfulness, and truth!

"Let us awake to this subject, and examine our hearts, and see to it that we are as willing to trust God as we are to trust our dying fellow men. I feel that what we do, must be done quickly, for surely we know that Christ is at the door. I am daily expecting that the Lord Jesus will rend the heavens and come down, and I wish to be found of him in peace, having my garments unspotted from the world. 'He saith, Behold I come quickly. Amen. Even so, come Lord Jesus,' is the language of my whole soul.

Yours, in the glorious hope
of soon seeing Jesus, W. T."

A postmaster in Maryland writes:

"I had received one number of the daily Midnight Cry in December last, and four in January, but thought them not worthy of reading, but had laid them by in my drawer till, I think, about the 21st of February, when I gave two of them to two good friends of mine, to read them, and the others I kept and read myself. But here I must stop and tell you, that the Sunday previous to my reading them, the Rev. Mr. Ambrose Rondthall, pastor of the Moravian congregation at Graceham, of which I am a member, gave us a touch upon Miller's doctrine, which has roused our feelings somewhat. We then began to read the Midnight Cry, and we read them with such an understanding that we cannot help believe that the Lord will soon come. Yes, our church believes that Christ will soon make his appearance, and my only wish and prayer is, that we may be prepared to meet him when he does come. After I was done reading them, I distributed them among my neighbors; and now there are almost every day calls at my office for some of Mr. Miller's Midnight Crys. I received one number of the weekly Midnight Cry, dated March 31st, which I could not keep at home till I had read it through myself. You can judge from what I have said, that the people of our place wish to have light upon this subject. Yes, I can say, they are thirsting for information. I therefore send you one dollar, for which you will send me the weekly Midnight Cry."

PROPHECIES.—While so many are slighting the prophecies, and casting contempt on the study of them, it is interesting to read such testimonies to their value:

"You see, or may see, with your own eyes, the Scripture prophecies accomplished; and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true."—*Newton on the Prophecies*, 1760.

MAGNIFICENT POPISH SCHEME.

Emigration.—Our Irish readers will, no doubt feel interested in the prospectus of a scheme, which has been matured in London, in concert with the Roman Catholic Clergy in Ireland, for the purpose of relieving the pressure of our increasing population, by an extensive scheme of emigration to the agricultural Free States in the North Western Valley of America, comprising the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, and Missouri. The name of Father Mathew, who is one of the trustees, is, in itself a guarantee that the emigrants will not be decoyed from the land of their fathers to a distant soil, by brilliant promises never intended to be fulfilled. There is a reality in the whole appearance of this project, that forbids all ideas of deceit; and we doubt not that the emigrants will be fairly treated, if the proposed money capital of £200,000 can be obtained, so as to enable the directors to make purchase of the lands required to give effect to their benevolent intentions. The northern part of Illinois, and the high grounds of Wisconsin, bordering on Lake Michigan, are to be selected for the first settlement of emigrants. These districts contain very large tracts of unoccupied fertile prairie ground, and have every communication with the lakes and deep waters of the Mississippi.—*London paper*.

Jesuit in Disguise!—The *London Record* announces the following startling fact, among many others, to the growing catalogues of Jesuitical work:—

"Not long since a curate was appointed to a parish in, we think, one of the midland counties, who was obviously an able and well-read man, and made himself uncommonly agreeable to his parishioners, and all with whom he had intercourse in the neighborhood. A gentleman, upon returning from Italy, came on a visit to a friend in the parish in question. He was soon promised a treat, in meeting at dinner this most agreeable of curates. On meeting, however, the curate's manner appeared wholly changed. He was apparently absent, as he was silent; and under some excuse left the dinner table at a very early hour. Great surprise at the change was instantly expressed by the host on the curate leaving the room. His friend said, I can explain the mystery; that gentleman was introduced to me in Italy as a Roman Catholic Priest!!!

"THE SEA AND THE WAVES ROARING."—The gales during the month of January, in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 19.

POSTMASTERS.—Landisburgh, Pa., 50 cents.—West Topsham, Vt.; Millville, O.; Copenhagen, N Y; Braintree, Vt; Fort Ann, N Y; Centre Sandwich, N H; Bradford, N H; Cicero, N Y; South Paris, Me; Middletown, Pa; Wales, Me; Noblesville, Pa; Rockford, Ill; East Greenwich, R.I; Watson, N Y; West Martinsburg, N Y; Newton Upper Falls, Mass; Youngster, N Y; Lincoln, Me; Norwich, O; Ballston, N Y; Richwood, O; Graceham, Md; Honesdale, Pa; Uniontown, Md., \$1 each.—De Witt, Iowa; Champlain, N Y; Attica, N Y; Jennett, N Y; Greenland, N H; Union Mills, N Y; Salisbury, Md; Conesus, N Y, \$2 each.—Climax Prairie, Mich; New York Mills, N Y, \$3 each.—Hernando, Miss; Holmes Hole, Mass, \$5 each.—North Port, Ala; Hillsboro', O; Northford, Ct; Ridge, Md; Utica, N Y; Bellbrook, O; Big Spring, Tenn.

INDIVIDUALS.—S. R. Lathrop; Geo. W. Whitney, 50 cents each.—W. A. Bronson; A. Way, \$1 each.—D. Crane, \$2.—C. B. Hotchkiss, \$2 50.—A. Andrews, John H. Hall, \$3 50.—L. G. Curtis, \$10.—Butler Morley, \$20.—Winslow Twitchell, \$55.—Geo. Storrs; J. V. Himes; J. H. Hurdley; J. B. Cook; D. O. Ostrander; J. Pollock; Robinson and Jones; John Corton; E. Canfield.

POPERY.

THE LITTLE HORN PREVAILING.

We cut the following from the Boston Christian Reflector. Do such facts indicate that a temporal millennium is just at hand?

FACTS DESERVING ATTENTION.—The stupor of our evangelical Christians on the subject of missions, is quite unaccountable. And it seems the more so when contrasted with that of European Papists. The following statement copied from an English journal, will exhibit, in a strong light, the unfavorable contrast.—“The Society of the Propaganda at Rome received, last year, the sum of upwards of \$500,000, which was employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labors, by instilling into the minds of the heathen, the errors of the Roman Catholic faith. Six priests arrived in China in August, 1842. ‘The building of their chapel and school at Hong Kong,’ says Mr. Williams, of the American Board, ‘is advancing. It will cost, it is said, \$26,000, at least \$20,000—more than your mission to China has cost from the beginning. They have twenty men to our one.’ Mr. W. hopes God is with the unit, and well he may so hope; for unless such is the fact, the success of the Protestants is utterly hopeless, with means so limited and rivals so numerous and zealous. So we may say of most of our English and American missions. Few indeed would be the triumphs of the gospel, dispersed at the slow and dull rate at which we send it abroad, if it were not the word which Jehovah owns, and arms with the Spirit’s power. But shall not the zeal of Papists shame and arouse us? Shall it be said that they are sending *sic* missionaries to our one, to the ‘celestial empire?’ Shall we lie supinely, and see the millions of China embracing a mere counterfeit of Christ’s blessed religion, while we have the means, and are commanded to give them that which the apostles carried to the Gentiles, and by which alone pardon can be obtained and salvation secured? Is this the way to prove the superiority of our faith? Are these the fruits of our more excellent principles? It is indeed high time, that evangelical Christians awoke to a consciousness of the position in which God has placed them, and the great work which presses upon them. We have as yet scarcely begun to make the sacrifices and exertions, which the age and our obligations require of us.”

Death of Bro. Chaucey E. Dutton, of Utica.

Dear Bro. Himes,—Our dear brother, Chaucey E. Dutton, sleeps in Jesus till the “FIRST RESURRECTION.” He died on Sunday morning, the 19th ult., after an illness of about 48 hours. He had been long afflicted with an affection of the lungs and throat, which sometimes prostrated him, attended with violent pains of the head. The attack with which he died was one of uncommon severity, and baffled all exertions to counteract it. So extreme was his suffering, and so suddenly did he depart, that he said but little in his last hours.

As it respects testimony to the truth and power of the religion of Christ, he had no need to speak on a death-bed. His life was a “living epistle, read and known of all men.” Bro. Dutton was a man “full of faith and the Holy Ghost.” For about ten years, he was an experimental witness of the perfect love of God.

A little more than a year ago, having had his attention directed to the Lord’s advent night, he commenced with his brother, H. Patten, the reading of William Miller’s lectures. One Sabbath morning, while reading at their separate residences, and without each other’s knowledge, they both became impressed with the truth of the doctrine of the coming of Christ in 1843. Bro. Dutton went immediately to the house of his brother Patten, and asked him what he thought of Mr. Miller’s argument. Bro. P. then told him his exercises, and the conviction of its truth that had been wrought on his mind. Bro. Dutton responded that his own mind had just undergone similar exercises and convictions: and they embraced the truth then and there together.

Bro. Dutton, however, did not come out in the advocacy of the *time* until the visit of Bro. Storrs to this city last September. From that time, he proclaimed the coming of the Lord in 1843 with great boldness and power, till he “ceased at once to work and live.”—For several weeks just previous to his death, he was engaged in excessive labors, proclaiming the midnight cry, and winning souls to Christ. In the town of Floyd, through his and Bro. Patten’s labors, it is be-

lieved that at least 150 souls were brought to the Saviour, and the work has been going on since they left with great power.

But a few days before his death, he returned from a week’s hard labor in an adjoining village, with his physical nature exhausted, which immediately sunk under the power of death in the manner already noticed.

At the request of the friends, on Tuesday, the 21st, the day of his burial, I delivered a discourse to a large audience, as appropriate to the death of a *son of Abraham*, on Heb. xi. 13: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” It was a season of deep solemnity to all, but especially of holy inspiration and joy to the dear disciples of Jesus, who are looking for their returning Lord to put them in possession of the Abrahamic inheritance, with all the children of promise.—We sorrow not, therefore, as those without hope, but are daily looking for the glorious consummation, when we expect to meet our brother in the New Jerusalem, where “there shall be no more death.”

Yours in the Abrahamic faith,

DAVID PLUMB.

THE AGE OF DEBAUCHERY.—This is not the golden age, nor the iron age, but the age of debauchery—insatiate lust, and bold-faced, reckless, desperate debauchery. Unholy passions are gaining a most frightful ascendancy—morals are corrupt. Will the libertine publications of the French school, which are progressing among us, mend them! No; they will make them infinitely worse.—*N. Y. Union.*

Taking heed to the *sure word of prophecy* being a duty required in the word of God, no man is justified in neglecting it. However there may be, and are, prior duties that require our first care and attention, this too must have its due share of regard. There may, indeed, be an exclusive and excessive attention to it, which is wrong. The study, when once the mind and heart are truly interested in it, is so attractive and engrossing that persons in such circumstances, need a caution not to have their thoughts too much occupied with one part of divine truth, and to be told how very possible it is, to have the mind wholly filled with the subject of prophecy, and the heart unconverted to God, and the whole man dead in trespasses and sins. Nothing can be more awful than for a man to have a clear view of judgments impending and glories ready to be revealed, and yet take no practical steps for his own personal escape from the wrath to come, and his own personal attainments of the promised blessedness.—*Bickersteth.*

TIMELY THOUGHTS FOR THE CHRISTIAN.

DEAR FRIEND,—I feel as if the time of Christ’s second coming was near, that it might burst upon us at any moment, and I think these words are spoken to us, “Be ye ready.”

He thinks the last great day is near
When Christ in judgment shall appear,
When Gabriel’s trump shall sound aloud,
To summon man before his God.
How great and terrible the day,
When this wide world shall flee away,
And these vile bodies changed shall be,—
Mortal to immortality.

The busy world think this but nought;
On that great day cast scarce a thought,
But “peace and safety,” loud they cry,
When their destruction may be nigh.
Christ his enquiring followers told,
When signs and wonders you behold,
Know then the time is near at hand,
Then faithful watch, and ready stand.

MRS. CATHARINE MICKLE.

Kinderhook, March 28, 1843.

ABOMINATION.

See a land—a favor’d nation,
Chosen out from all the earth—
Land where Freedom’s “Declaration”
Was conceived and had its birth:
See its Temples—Faith rejected!
Priests enriched, and robb’d the poor!
See its Courts—Rights unprotected,
Where they once were thought secure.
See its Press—Abuse and Slander
On each faithful witness thrown!
Ever ready lies to pander—

Silent where the truth doth groan!
Land with plenty overflowing;
Land of suffering, starving poor;
Where the selfish, and the knowing
Sit at ease, and dwell secure.
Not secure, ye proud oppressors!
God will burst your strongest band;
Not at ease, ye false professors!
God will yet redeem the land.
Land despising God and goodness—
Land of false and evil men—
Land of blasphemy and lewdness—
Hole of asps, and dragons’ den,
God will break thy haughty spirit—
Bring thy pride into the dust.
Make his saints the earth inherit,
Make thee know that God is just.

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