

THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, JUNE 1, 1844.

[No. 11.]

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.

All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.

A general assortment of Second Advent Books and Publications are kept at our office, for sale.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."

IV.—The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 506. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end [of the prophetic periods] 'it shall speak and not lie; though it tarry,' [beyond their apparent termination] 'wait for it; because' [when they are fulfilled] 'it will surely come, it will not tarry.'" *Advent Herald.*

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 1, 1844.

THE PAPER.

Our paper is nearly TWENTY DOLLARS in debt, and we do not intend that any further debt shall be incurred in its publication. We have labored upon it night and day, and have never taken the first *subsidy* from its funds, but have helped it forward with means that our family needed. We do not complain at this; we are willing to do it again, when it is in our power. We still say that we are willing to labor gratis, in spreading the truth among the THOUSAND readers of the "Midnight Cry," if the Lord's servants that have the means, make provision to pay for it. If any poor wanderer strays away from the *Path*, for want of this light, we are determined by the grace of God, that the sin shall not lie at our door.

LECTURES.

Lectures will be delivered, and prayer and conference meetings held each evening in the week, except Saturday and Sabbath, at the Engine House on Fifth street, a few doors west of John.

Lectures will be delivered at College Hall on Sabbath next, at 11 o'clock A. M., and at 3 and 8 o'clock P. M.

THE MEETINGS.

The rainy weather set in after Bro. Fitch and Brewer left us, so that we have had but few meetings at the Tent. A week ago last Sabbath it rained during the day, and our meetings were held at College Hall. Three meetings were held at the Tent during that week, and notwithstanding the unpleasantness of the weather, were well attended. On Sabbath morning last it rained, and we held our meeting at College Hall. In the afternoon and evening we lectured at the Tent, where large congregations assembled, though the weather remained unsettled. The lecture in the afternoon upon the Fall of Babylon, aroused the ire of a number of Catholics that were present, who spoke "great words," but we well understood that they could do nothing more.

On Monday the Tent was taken down, and our meetings are held at present in the Engine House on Fifth street, west of John. The recent troubles in Philadelphia, and news from Rome, has produced much excitement in the community generally. The interest upon the subject of our Lord's soon expected return, we think has never been greater than at the present time. The undecided are becoming decided, either for, or against the doctrine; while believers are becoming more confident in their hopes and expectations of soon seeing the King in his beauty.

The "Daily Cincinnati Gazette," has copied from our paper, No. 9, Vol. 3, the sermon of Bro. C. Fitch, entire, with the following editorial remarks.

THE SERMON.

"A sermon of brother Fitch's will be found on the outside of this day's paper. We publish it by special request. He and his friends think we have been very hard upon them in noticing certain cases of madness produced, as alleged by their preaching, and demand, in justice, that they may be heard. Agreed. So friends, if disposed, turn to the outer page, and there read brother Fitch's discourse."

The proprietor, very kindly, published the discourse in question, at our request; and we made the complaints as stated. So far as Bro. Fitch is concerned, he had nothing to do with it, and knew not what the Gazette had, or had not published.

As it is our business to benefit our fellow men, they will please accept our thanks for placing the article before their numerous readers. We are not in the habit of giving *puffs*, but we think we may, with safety say, the Gazette of Tuesday morning, May 29th, contains more gospel truth, than can be found in any, or all of the daily papers in this city put together; or than can be found in a *cart load* of their own back numbers.

It is possible that the request for Second Advent lectures in the Lutheran Chapel at Milville, may be complied with, as soon as Bro. Brewer arrives. The brethren will soon be advised upon the subject, by letter or some other way.

Bro. Goodrich writes us from Licking county, Ohio, May 23d. He had spent about two weeks in that place, lecturing in the Methodist and Disciples churches, and in a school house in an adjoining neighborhood. The congregations were large, and a prospect of good, by the aid of some opposition that was raised, as usual.

THE TABERNACLE.

At a meeting of the Second Advent Association, of the city of Cincinnati, held at the Great Tent, on Monday evening, May 21st, 1844, after a season of prayer, Bro. J. Hamilton was called to the Chair, and E. Jacobs appointed Secretary.

The Chairman stated the object of the meeting, which was to examine the propriety of erecting a Tabernacle, or temporary place of worship, for the use of the Association. After a short discussion it was

Resolved, That in view of being deprived of a place in which to worship, free from exposure to the weather, that we approve of the plan of erecting a temporary building for such purpose.

Resolved, That a subscription list be now opened in order to ascertain the probable means that can be raised for such purpose.

(Here follows a list of subscriptions amounting to \$402, which we understand was increased to about \$1000, before the close of the week.)

Resolved, That a committee of five be appointed, with instructions to proceed immediately in the erection of a perfectly plain building—eighty feet square, walls of brick, one foot in thickness, and twelve feet in height; with a square, or hip roof. Brethren T. Ball, W. Swain, J. Jones, D. Moore, and J. Perkins were appointed said committee.

Resolved, That Brothers J. Hamilton, J. D. Boyer, and D. Moore, be appointed a committee to take charge of the subscription lists.

Resolved, That we accede to the proposals of Mr. O. Britton, to lease his lot of ground, 85 feet on Seventh street, 60 feet on John, and also bounded on a certain alley running parallel with Seventh street, at the rate of \$266 per year, to be paid quarterly.

Resolved, That a committee of seven be appointed to execute the lease of said lot of ground in trust, for the use of the Second Advent Association of the city of Cincinnati. Brethren J. Jones, D. Moore, J. Smith, J. Gorrell, W. Wisby, J. Hamilton, and J. Perkins were appointed such committee.

Resolved, That we adjourn. Prayer by Bro. Jones.

E. JACOBS, Secretary. J. HAMILTON, Chairman.

We confess that we have had our misgivings relative to erecting such a place for meetings, notwithstanding we were entirely thrown out of a place; but the opposition and wrath, that this move has awakened with those professors of religion that have been warmest in their opposition to the Bible doctrine of Christ's speedy advent leads us to see that the hand of God is in the measure. We have been driven to the measure against our wills and dispositions. If the brethren could have rented a place such as would accommodate our congregations at

any price, even beyond the bounds of reason, we think they would have done it in preference to building; but it could not be done, and the Tabernacle is consequently going up, but we sincerely hope and pray that the Lord will come before it is done. If he does not, we expect, should the weather be favorable, that it will be ready to meet in on Sabbath after next. And if we never meet in it but once, we do not believe we shall ever have occasion to regret the work of building it. We assure our friends abroad, that from present appearances, there is more sympathy among the sects in Cincinnati for the Papal chair, than for the Second Advent Tabernacle.

Some of the talk that we have heard, runs thus, "They have formed themselves into a Church, and are building a Church." "It is just what I anticipated." "It is a practical illustration that they do not believe what they profess." These sentiments not only stand self condemned, but they illustrate the dishonesty of those that make them. Some of these accusers a week or two since were pouring out their imprecations upon us for flocking out to the tent on the commons by hundreds and thousands, exposed to both sun and rain. Because we done THAT, we are fools. Now, because we are preparing a temporary shelter, a little more convenient, we are, in their estimation, knaves. Again, they are the ones, that do not believe what they profess, for not long since they said that this mania of *Second Adventism* or *Millerism*, would all go by the board after the 21st of March, and now they tell us that, building a church is "just what they anticipated."

Furthermore, we are not building a Second Advent Church, for that is God's building—made of living stones, and its register is the book of life. It is upon this building that we are at work, and all we have to say to such meddlers is, "Why should the work cease, whilst we leave it and come down to you?"

We have said this much once for all upon this subject, and could not well have said less, in view of the great amount of inquiries as to our future movements.

The following is a copy of the last official document of the Springfield Presbytery. Bro. Worley, whose remarks follow the article, has penned it down from memory, and consequently there may be some slight deviations from the original.

From these proceedings, originated that numerous and once devoted body of people, known in this section by the name of "Christians" or "Christian Baptists" as they are sometimes called. We are informed that they have never had any other written articles of association, than this "last Will and Testament," &c.

This being the fact, our readers will see how far the so called "Christian Church" in this city, have departed from Law, as well as Gospel, in expelling, or disowning the best part of their members for believing that Christ will soon come, and for attending the Second Advent meetings.

The real death of the said Presbytery is rather questionable. Seeing its danger after the sentence of death had gone forth, it probably fled to Cincinnati, and assumed the name of "Christian," and has been for many years a respectable, useful citizen; but is now playing some of its old pranks again.

SPRINGFIELD PRESBYTERY.

Springfield Presbytery, sitting at Cane Ridge, Bourbon co., Ky., June 4th, 1844.

In more than ordinary health, growing in strength and size daily; but knowing that it is appointed unto all delegated bodies once to die, as it is written, "That which sows itself is not quickened except it die," and considering the life of every such body very uncertain, Do make and ordain this their last Will and Testament, in the manner and form following.

1st. We will that this body die, be dissolved, and sink into the body of Christ at large; for "there is one body and one spirit, even as ye are called in one hope of your calling." *Paul.*

2d. We will that our power of making laws for the government of the church, and executing them by delegated authority, forever cease, that the people may have

free access to the Bible, and adopt "the law of the Spirit of life in Christ Jesus."

3d. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven; without any mixture of vain philosophy, or traditions of men; and let no man take this honor to himself, but he that is called of God, as was Aaron.

4th. We will that the church resume her native right of internal government—try her candidates for the gospel ministry, as to their gravity—acquaintance with experimental religion—aptness to teach, and admit no proof of their call, but Christ speaking in them, and that each church choose her own minister, and support him by a free-will offering, without any written call or subscription.

5th. We will that the people pray more and dispute less; and, while they see the signs of the times, look up, and confidently expect that their "redemption draweth nigh."

6th. We will that the people take the Bible for their Way Bill, or guide to Heaven, and as many as are offended with other books that stand in competition with the Bible, cast them into the fire if they choose; for it is better to have but one book and enter into Heaven, than having many to be cast into hell.

7th. We will that our weak brethren who may have been wishing to make the Presbytery of Springfield their king, and wot not what has now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

8th. We will that J. A.—the author of two letters lately published by him in Lexington, be encouraged in his zeal to destroy partyism.

9th. We will that our bypast conduct, be examined into by the Synod of Kentucky, and that she examine the conduct of all who may have been suspected of departing from the Westminster confession of faith, and that she expell every such suspected HERETIC immediately, that the oppressed may go free, and taste the sweets of gospel liberty.

10th. Finally. We will that our sister body's read their Bibles carefully, and see their fate therein determined, and prepare for DEATH before it is too late.

Springfield Presbytery SEAL.

JOHN THOMPSON, ROBERT MARSHALL, JOHN DUNLAVY, RICHARD McNAMER, DAVID PERVIANCE, WITNESSES.

John Dunlavy, and Richard McNamer, in the month of March, 1805, giving heed to seducing spirits and doctrines of devils, forbidding to marry, &c., which things Paul said would be in the LATTER DAYS, went with the people called Shakers. John Thompson and Robert Marshall, in 1810, went back to the flesh pots of Egypt, or in other words, took the confession of faith, and its whole contents. B. W. Stone and David Perviance, are yet living, and cleave to the Bible as their only rule of faith and practice. With many more of their elder brethren, they have never lorded it over the heritage of God, or the consciences of their brethren; but have truly been examples to the flock or church of God. Other younger men, however, have since grown up, imitating the example of the younger Pharaoh who knew not Joseph, and from the course some of them have been pursuing of late, that they think they have power to expell members from the body of Christ—the church, for searching his holy word, and calling on God for wisdom to understand it. They have disowned brethren for no other crime, than believing that "the day of the Lord is at hand." May God open their blind eyes to see that the day is indeed at the door, when he will come, and cut such servants assunder, and give them their portion with hypocrites and unbelievers: because they are beating their fellow servants, and casting them out for nothing only because they will believe the plain testimony of God, rather than the constructions men put upon it. If this is not requiring men to bestow more honor upon the creature, than upon the Creator, I know not what it is. That God may show them their folly before the master of the house rises up, and forever shuts the door against them, is my prayer.

CALEB WORLEY.

Cincinnati, May, 1844.

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

COMMUNICATIONS.

LETTER FROM BRO. COOK.

JACKSONVILLE, May 20th, 1844.

DEAR BRO. JACOBS:

Having an attack of ague and fever, which seized me the first instant, I have been detained in this region; the long continued rains are now obstructing my progress. I find calls multiplying however just round me so that had I the strongest constitution, I could keep myself weary in doing only what providence calls me to do.

I was hindered from preaching only a few days. As soon as possible I began again, though my physical energies are exhausted.

There is a truly interesting company in Springfield. I had the pleasure of baptising about thirteen in that place. Bro's. Chittenden and Stevens are remembered with much affection through all this region, so far as I have gone. In this place we have had good meetings, though the weather has been very unfavorable.

My conviction is that we have nothing to do but labor, looking all the time for Jesus' glorious appearing.—Amen, even so come Lord Jesus.

Yours in the blessed hope,

J. B. COOK.

LETTER FROM BRO. KIMBALL.

CINCINNATI, May 16th, 1844.

DEAR BRO. JACOBS:

Three weeks ago yesterday, I left this place for a short tour in Indiana. Took the canal to Laurel, conversed freely with the passengers, both ladies and gentlemen, on the subject of our Saviour's advent at hand; who did not attempt to disprove it. Stopt at Brookville an hour, which time I improved by circulating about 50 tracts up and down the principal street. Then proceeded to Laurel, where I met with Bro. Thomas P. Harrie, who is a local preacher in the M. Episcopal Church, but warm in the advent cause, and has to encounter much opposition; but is firm and unyielding. I left some publications with him, and a promise to return in a week or two; then proceeded on to Rushville, the seat of Rush connty, seventy miles west of this place, and 30 miles this side of Indianapolis. Here I was kindly received by the citizens, put up at brother Carr's where I made my home the year I traveled that circuit—at this house my reception was kind as in former days, sister Carr took my chart of her own accord and hung it up in the hall in open view to all that were coming and going, from Friday evening till Monday morning. On Sabbath morning I went up to see Bro. Smith, the stationed minister of the M. E. Church, was kindly received, invited to attend him to the class, then to take the lead, then to preach at night, all which I consented to with cheerfulness. The house was well filled, and I read, and compared the 10th and 11th chapters of Revelation with the 12th of Daniel.

At the close, the preacher in charge arose, and said, all is well enough save knowing any thing about the time of the end: this God in his wisdom, and for our good has put within his own power. Christ says no man knoweth the day nor the hour. And as the Bible teaches us that one day with the Lord is as a thousand years, and a thousand years as one day; therefore it was impossible to know within a thousand years of the time. Who among all those, who unite to give their power unto the beast; and who honor the mother of harlots, and her daughters, do not see the irresistible force of the preacher's argument. Next morning I called on him with my chart. This he turned to ridicule, and became very jealous for the honor of his mother, the M. E. Church. I saw it would be lost labor for me to try to get that house any more; so, I applied to the Presbyterian minister for the use of his house—he said he had no right to let it to any one, but I might see the trustees.

I did so: and was referred from one to the other, each disclaiming the right to let it go. I then applied to the sheriff, who let me have the court house, without any hesitation, where I lectured twice to a very attentive congregation. On Monday rode to Burlington, lectured in the M. E. Church seven miles west of Rushville, and on Tuesday night lectured in a public school house in the neighborhood of Bro. Bracken's. This Bro. Bracken is a local preacher in the M. E. Church, of first rate standing, as a christian, but by the Laodiceans whose craft is in danger, he is set down on the insane list, nearly crazy as I am, and as birds of a feather &c., we were much delighted in each others company. He became a subscriber to the Western Midnight Cry. I think his mind is about made up to leave the lukewarm establishment. He helped me on my way with his boat, and when we parted gave me money to help the truth further. I then came down to Laurel, and not finding a boat ready, I was by Bro. Hadric prevailed on to stay and attend a two day's Second Advent meeting, five miles from town. The meeting house was principally built by those who are now looking for their Lord, and is safely deduced to the M. E. Church. There are three or four local preachers in this neighborhood, all of whom are looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ. May the Lord help them to arise and discharge their duty, though they should, like Amos, be reproved for dropping their word towards the king's chapel, Amos vii. 12-13. I am not able to express the interest I feel for these dear brethren, and I know too, that the salvation of their neighborhood, yea, surrounding neighborhoods, under God depends on them. His truth is already like a fire shut up in their bones, Jer. xx. 9. I lectured in Laurel in the M. E. Church, but was advised by the stationed preacher not to take the chair—he attended, and closed the meeting. At the two days meeting I lectured four times, Bro. Hadric once.

I can truly say that the last three weeks have been the happiest of my life. I have thought much and often on what I have heard you say, about having the truth of this doctrine written on the heart. And I think I can say, that I have about as strong an assurance, that the time of our Lord's second advent is at hand, as that, through his grace I have passed from death unto life. May the Lord make us all consistent believers in, and co-workers together with him.

Yours in the blessed hope,

ISAAC KIMBALL.

FOR THE WESTERN MIDNIGHT CRY.

Wait we for the blessed Saviour,
Wait the trumpets joyful sound;
Panteth Lord, our souls to greet thee,
On thy throne of glory crowned.

Full of hope we hail thy Advent,
Hail the world's resplendant heir;
Hail the joys of thy salvation,
Filled with peace and freed from care.

Tardy fly the winged moments,
Swiftest wines with languor move,
Lightnings flash and sights quick vision,
All are slow compared to love.

Sure 'tis some seraphic sunbeam,
Essence pure that holds control;
Spark angelic sped from heaven,
Which transforms and cheers the soul.

Spirit animating spirit,
Life inspiring life divine,
Love engendering love electric,
Flowing from the Living Vine.

Marion Co. Ind.

JOHN HOBART.

LETTER FROM BRO. KENT.

CLEVELAND, May 10, 1844.

DEAR BRO. JACOBS—

While I am informed through the medium of the Western Midnight Cry, (which I prize more highly than any other publication,) of the faithful labors and glorious success of the dear brethren at Cincinnati, of late; it so reminds me of the many precious seasons we enjoyed together last winter, so sweet to my soul, that though now absent in body, yet I participate with you in the rich favors you are enjoying. We rejoice to hear that you are strong in faith, still looking for the coming One. He will soon, very soon appear. The prophetic history in Daniel and John, the signs foretold by prophets, apostles and the Lord Jesus, the numbers given to Moses, Daniel and John, all proclaim his coming "nigh at the door." "He is faithful that promised." "Firm as a rock his truth shall stand, while rolling years shall cease to move." Now to give up our faith in the personal, glorious, speedy advent of our Lord, would be in us as inconsistent and foolish, as it would have been in Noah to have forsaken his ark the sixth day of the seven. Let us, like Noah, wait. For thus we are commanded, "if the vision tarry, wait for it, because it will surely come, it will not tarry." In our reckoning there may be a mistake of a few months; but in God's reckoning there is no mistake. It is given to us under oath in Dan. xii. 7, and John x. 5, 6, 7, and it will surely come at the time appointed. I do not, cannot doubt it. The vision is written on tables so plain,

To doubt it, in me, would surely be vain,
And wherever I go, o'er the valley and plain,
From preaching this vision I cannot refrain.

Since I came to Cleveland, besides preaching here every week more or less, I have visited Medina, Strongsville, Akron and Detroit. The brethren in Akron enjoy the very efficient labors of Bro. Pickands. They have come out of Babylon—built themselves a convenient, temporary house of worship; have no creed but the Word of God; are united; strong in faith, and looking for immediate redemption. My soul was greatly refreshed while with them.

Last week I visited the brethren in Detroit, Mich.—They are few in number, but love the Lord and his appearing. I labored there three evenings, then returned to Cleveland. About half the inhabitants of Detroit are Roman Catholics. The greater part of the other half, so far as religion is concerned, are but a shade better. They have rejected the Bible, concluding it not fit to be used in their Common Schools. Thus the Little Horn is prevailing.

The brethren in Cleveland are still looking, prayerfully looking for the Lord. They meet at present in the Congregational House, but if time continue, expect to meet in the tabernacle soon. It will probably be finished in about three weeks. The Bible is their creed and only rule of life. Meetings are ordinarily interesting. Last Sunday one week four more were baptised, and added to their number.

By a letter received from Bro. Fitch, we learn that he was to be in Warren yesterday, Sunday. We expect him here as soon as Tuesday or Wednesday. We wish Bro. Brewer and his wife were coming with them.—Cannot they come this way? Bro. Galusha has not arrived here yet. Hence you perceive that I have not gone East yet. Perhaps it is all right. I expect however to be in Buffalo next Sunday.

Yours, in the faith and hope of the Gospel of Jesus,

J. H. KENT.

FOR THE WESTERN MIDNIGHT CRY.

Lamb of God, thou died to save us,
Woke us from the death of sin,
Shed thy holy spirit on us,
Fix'd the seal of faith within.

Taught by thy divine anointing,
Truth we know as 'tis in thee,

At the mercy seat atoning,
Pascal Lamb, O keep us free.

Daily tinge our hearts with crimson,
Let no trace of guilt be there,
Let the hosts that deal thy judgments
Pass us by, our households spare.

Shafis of death and destruction,
Soon will fill the heated air;
Vengeance, wrath, and indignation,
Shake the earth and make it bare.

Thunder, fire and wind commingle,
Lightning, storm, and hail descend,
Mountains, rocks, and rivers sever,
Ocean, earth, and islands rend.

A Sinner.

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but Heaven.

The clouds disperse, the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to Heaven.

Should war's turmoil, and passions boil,
Like Esau's burning levin,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from Heaven.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong
He's coming he's coming no longer delay,
But rise, trim your lamps and be hastening away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.
The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we'er longing to meet thee at home.
O put on thy glories blest Bridegroom and come,
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in
thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

NEW BIRTH.

ITS NECESSITY. Man is diseased, and will eventually die past all remedy, unless there be a *new* principle of life begotten in him, as really as there was *any* principle of life in him when born into the world. When God created him at the first, the life by which he lived, rendered him infinitely happy. 'Every tree of the garden' ministered to his most extended wants, except one, of which he was forbidden to eat, 'for' said his Creator, 'in the day that thou eatest thereof, thou shalt surely die.' (Gen. 2: 17.) Or as the margin reads, *dying thou shalt die*; from which language we can understand no more, nor less, than that in the day he transgressed the commandment of God he should become diseased, from which he would sooner or later die: Dying thou shalt die: or in the day thou eatest thereof thou shalt *begin to die*. He did thus violate the above command, for 'when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.' Gen. 3: 6. That day the penalty attached to the commandment was fulfilled; but *that day he did not die*, for after that he *lived* with his wife who bore children; (Gen. 4: 1,) but on that day he did *begin to die*, according to the sense of the text as conveyed in the language of the margin. That all are involved in the same 'dying state,' see Rom. 5: 12, 'Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' For the order, in which this 'dying' is brought on, and finally finished in death, see James 1: 15, 'Then, when lust hath conceived it bringeth forth sin; and sin, when it is FINISHED, bringeth forth DEATH. Unless it can be proved that our first parents *finished* sinning in the day they eat, &c., nothing more can be shown than that they then commenced 'dying.' James is undoubtedly *right* in placing death at the end of man's transgression, and those that tell us 'man is dead *spiritually*' when he begins his course of sin, are undoubtedly *wrong*. The final execution of the sentence is only revoked through the new birth, or being 'born again.' Thus 'being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin [to be paid when the work is done] is death: but the gift of God is eternal life through Jesus Christ our Lord,' Rom. 6: 22, 23. Yes. Through Jesus Christ our Lord: for he it is, that 'hath abolished death and brought life and immortality to light through the gospel,' 2d Tim. 1: 10. The manner in which he hath abolished death, is abundantly explained to be through faith in Jesus Christ. We learn from 1 Cor. 15: 56, 57, that, 'the sting of death is sin; and the strength of sin is the law. But thanks to God who giveth us the victory through our Lord Jesus Christ.' We are frequently told that the sacrifice of Christ, has actually placed all mankind in possession of eternal life, or of an eternal conscious existence; but in the room of one pointed text to prove such position, we find abundant testimony like the following, 'That as sin hath reigned unto death, even so might grace reign THROUGH RIGHTEOUSNESS unto eternal life, by Jesus Christ our Lord,' Rom. 5: 21. Ag in, 'To be carnally minded, is DEATH; but to be spiritually minded, is LIFE and peace,' Rom. 8: 6. Also, verse 13, 'For if ye live after the flesh, ye shall DIE: but if ye through the Spirit do mortify the deeds of the body, ye shall LIVE.' To escape the penalty of the law, (death) a character must be formed which, in this state of probation, accords with that of Christ, John 3: 14. 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in DEATH.' And in death there is no remembrance of God—in the grave none give him thanks, Psa. 6: 5.

All will be raised from the dead, but all will not be freed from the penalty of the law, Rom. 14: 10. 'We

shall all stand before the judgment seat of Christ.' 2d Cor. 5: 10. 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Acts 21: 15, 'There shall be a resurrection of the dead, both of the just and unjust.' But this is not a release of the *unjust* from death, for in Rev. 20: 13-15, we read, 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire.' Here is the execution of the penalty of the law upon all that are not born again—upon all that are not written in the book of life. When man is born into this world, he is born unto trouble, as the sparks fly upward,' (Job 5: 7,) and 'Except a man be born again, he cannot see the kingdom of God,' John 3: 3. There is no other way of escape—the language is imperative, 'Ye MUST be born again,' ver. 7.

THE PROCESS.

The process through which this being 'born again' is accomplished, will be briefly considered. It is not of blood, for that constitutes all the life we have in this 'dying' state; and it scatters death through our whole system. John 1: 12, 13, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born NOT OF BLOOD, nor of the WILL OF THE FLESH, nor of the will of man, but of God.'

The first agent in working this change—causing man to pass from death unto life, is the word of God. 1 Peter 1: 23, 'Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever.' The LIVING word; the word of God attended by the Spirit of God: for the 'letter (alone) killeth, but the Spirit giveth life,' 2d Cor. 3: 6. The saving efficacy of the living word, is seen in the expression of David, Psa. 17: 4, 'Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.' The absence of that word (not in its letter only, for he undoubtedly had access to that at all times) caused him thus to lament 'Mine eyes fail for thy salvation, and for the word of thy righteousness,' Psa. 119: 123. Giving heed to the word is indispensable, in the work of being 'born again.' Prov. 13: 13, 'Whoso despiseth the word, shall be destroyed: but he that feareth the commandment shall be rewarded.' To prove, that in being born of the word, something more than the letter as it exists in the Bible is spoken of, let the reader consult Matt. 13: 19-23, 'When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.' It is the word of God, as sown in the heart by 'the Son of Man' alone, which can work life in us. If that word be received into the heart, and is cherished there; bringing forth the fruits enumerated in Gal. 5: 22, 23; then it is one of the powerful agents, that works in us a new principle of life.

Begetting us to a new life, is a work in itself, over which we have no control, farther than that of submitting to God, that he may perform the work. James 1: 18, 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. The word of God, not alone, but in the hands of his faithful servants, accomplishes this work. 1 Cor. 4: 15, 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.' While the written word is before us, those words must be spoken to the inmost soul by the Son of God himself, in order to create lost man a 'new creature in Christ Jesus.' John 6: 63, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I SPEAK UNTO YOU, they are spirit, and they are LIFE.'

If the word of God be such an all-important agent, in accomplishing the work of being 'born again,' how necessary to heed the instructions of Paul to the Ephesians 5: 6, 'Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of unbelief.' (See margin.) O how many are fitted for the day of wrath, in consequence of being deceived with *vain words*! And how easy to avoid that storm of wrath, by testing all the words we hear from men, by the unalterable, soul changing word of God!

The next agent brought to view in the Bible, to accomplish the work of being 'born again' is the Holy Ghost. John 3: 5, 'Jesus answered, (Nicodemus) verily, verily, I say unto thee, except a man be born of water, and of the SPIRIT, he cannot enter into the kingdom of God.' The work of begetting again to a new life, by the Spirit, is an instantaneous one—performed by Christ; and is called the baptism of the Holy Ghost; which as completely cleanses, and renovates the whole inner man, as the washing of water does the outer man. There must be a moment from which an individual exists in a state of embryo, before they can be born, and grow up to be a man; which figure is used in Eph. 4: 15, 'Grow up into him in all things.' And 1 Peter 2: 2, 'As new born babes, desire the sincere milk of the word, that ye may grow thereby.' The work of conferring the Holy Ghost, is the prerogative of Christ. Its application is called baptism, which shows the perfection, as well as the suddenness of the work. John, by the spirit of prophecy, testified to this work in Matt. 3: 11, 'I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.' John 1: 33, 'And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptiseth with the Holy Ghost.' Acts 2: 3, 4, 'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' To get rid of the truth that Christ does in these days, baptize with the Holy Ghost internally, as well as man with water externally, this text is quoted to show that the baptism of the Holy Ghost was an external application only, while the expression, 'They were all filled with the Holy Ghost,' is lost sight of, as being the most important part of the work accomplished. 1 Cor. 12: 13, 'For by one Spirit, are we all BAPTISED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit.' In what way can we get into Christ, but by being baptised into him? And the agency of that baptism is not inferred in this text, but plainly stated. The Holy Ghost thus becomes a principle of life in the believer, as may be seen from Mark 13: 11, 'But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.' Its real substance was prefigured, when it descended in a bodily shape upon the Saviour at his baptism, Luke 3: 22. The Holy Ghost was conferred, under the preaching of the doctrines of Christ, upon those that believed, and at the moment when their faith embraced Christ. Acts 10: 44, 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Or upon all that *heeded*, or in their hearts believed it. (See Matt. 13: 9.) Peter, in narrating the above circumstance said, 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost,' Acts 11: 15, 16.

The faith of the church relative to the gift and operations of the Holy Ghost, has much more sadly degener-

sted, than it has relative to the doctrine of the Second Advent of Christ. The first is denied in toto, while the latter is only spiritualised away. If it was the privilege of the disciples to be filled with joy and with the Holy Ghost, (Acts 13:52,) where is that privilege denied to the disciples of Christ in later days? Again, we say where? There was no baptising with the Holy Ghost before the ascension of Christ, for he told them, 'If I go not away, the Comforter [which is the Holy Ghost, John 14:26.] will not come unto you; but if I depart, I will send him unto you.' The ordinance of baptism contained in the commission of Christ to his disciples, Matt. 28:19, 20, by a fair inference was to continue 'unto the end of the world.' The gift of the Holy Ghost by a plain declaration is to abide with you forever, John 14:16. We do not wish to be understood as saying, that the people of God, before the ascension of Christ, did not enjoy the Holy Ghost. They did enjoy it. They prophesied and wrote under its influence, for it is written, 'Well spake the Holy Ghost by Esaias the prophet unto our fathers,' Acts 28:25. And the prophecy came not by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2d Peter 1:21. But they received it in the exercise of a faith like unto that of Abrahams, through the deeds of the law: but since the ascension of Christ, men are baptised with it, through 'the hearing of faith,' Gal. 3:2. The Holy Ghost sanctifies its possessor, Rom. 15:16, 'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' It is no vain shadow, but a blessed reality—a principle of far more importance to the believer than every outward form, or than even life itself, 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' 1 Cor. 6:19. So it is of as much more value than our lives, as the TENANT is of more value than the TENEMENT. So indispensable is it, that we are saved by it. Titus 3:5, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' However pure a man may be cleansed, from every evil way, without the RESIEWING of the Holy Ghost, he is still in his 'dying state.' The Holy Ghost, as well as the word of God, is a witness to the believer, of the work of Christ in his salvation. Heb. 10:14, 15. It is also our EARNEST, pledge, or title, to the everlasting inheritance. Eph. 1:13, 14, 'In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.' 2d Cor. 1:21, 22, 'Now he which established us with you in Christ, and has also sealed us, and given the earnest of the Spirit in our hearts.' The life thus inspired in us, grows to break forth from its embryo state, as it will do at the Resurrection from among the dead. Rom. 8:23, 'Even we ourselves, groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.' The word of God as contained in the Bible alone, is no *mans* title to an heavenly inheritance; for, then might the bold blasphemer say, under the influence of fear, with the Bible in his hand 'this is my hope,' and when a contrary influence arose, his hope would flee. The Holy Ghost—the Spirit of God, so formed in the heart as to become a new principle of life—struggling, groaning, waiting, looking, for victory over the little ALL of life, we have in our 'dying' state; panting for immortality, (Rom. 2:7,) and finally becoming clothed with it in the first resurrection, 1 Cor. 15:52, 53.—The indwelling of the Holy Ghost is that which constitutes, in connection with the other agents, our title to immortality, and an inheritance in the New Earth.

The next agency brought to view, in accomplishing the work of being 'born again' is *Water*. John 3:5,

'Except a man be born of WATER, and of the Spirit he cannot enter into the kingdom of God.' It has been held by many that this being 'born of water' is a work accomplished by baptism with water under the commission Christ gave to his disciples, Matt. 28:19; But there are scriptural objections to this view. There are no exceptions made in this text: and if the outward ordinance be what is brought to view, every man, no matter under what circumstance, that ends his probation without being baptised with water, *never enters* into the kingdom of God. In such case, the poor thief upon the cross is *lost*—hopelessly lost. Look also at the perfect pattern of Christian character that our Saviour gives, Matt. 19:14, 'Suffer little children, and forbid them not, to come unto me: for OF SUCH is the kingdom of heaven.' The great mass of the subjects of God's kingdom is made up of *such*. If the outward ordinance was absolutely essential to the salvation of this class, Christ could not have forgotten to say 'of such' (after they have been baptised with water) 'is the kingdom,' &c., knowing, as he must, if the outward ordinance be what is alluded to in the text, that every child of man, unbaptised with water, was eternally lost. If the words of Jesus here point to the outward ordinance, then the sick and dying, the prisoner and the exile, that are placed beyond the reach of that ordinance, must lie down in despair, for, 'Except a man be born of (baptised with) water, * * * he cannot enter into the kingdom of God.' In vain then has Paul said to the Galatians 2:16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' Baptism is a ceremonial act, is but a work of the law; whether it be embraced in the ceremonies of the Mosaic Law, or the perfect Law of liberty, (James 1:25,) in which Law the subjects of the gospel dispensation are exhorted to 'continue.' It was for nothing to be justified by Christ, in these deeds of the law, that Paul withstood Peter to the face; assuring him that while *these* people sought justification, if they were found sinners, Christ was not to be blamed. See Gal. 2:11—17. We may be wrong; and if we are, the lover of truth, and of his fellow man, will no doubt endeavor, by a *thus saith the Lord*, to guide us into the right path. The views we collect from Scripture, are briefly these: The work of being 'born again' (or begotten again) is not accomplished in any outward work, or ordinance; but through a purely mental exercise—simple faith in Christ alone. Here, is where mourning ceases and joy begins. Rom. 5:1, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' But before we further digress, we must learn wherein, *water* becomes an essential ingredient in the work of being 'born again,' or *begotten again*: (for it is questionable whether being born again, in its most extended sense, takes place till the first resurrection.)

In the outward ordinance, there is no *visible* change takes place with the candidate, and if his inward joys are increased, it must be the effect of the grace of God upon his heart, through faith in Christ, (which we do not say, may not be exercised at the time.) It is the internal, and not the external application, that makes him a better man—a man of God. If the Almighty had taught us in his word, about any *internal* application of *water*, such as would reach, and cleanse the thoughts of the heart, we should at once conclude *such* to be the *water* employed in the work of being 'born again.' Without manufacturing Scripture, to sustain a theory, we will here see what God has said, relative to such internal application of *water*. Ex. 17:6, 'Behold I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in sight of the elders of Israel.' See the use that Paul makes of this Scripture in 1 Cor. 10:2-4. Our fa-

thers 'were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that went with them: and that Rock was Christ.) A real principle of life flowed from Christ, of which they partook. When the name of God is exalted in the (new) earth, (Isa. 12:4,) we read (ver. 4) 'Therefore with joy shall ye draw water out of the wells of salvation.' Water from such fountains will effectually remove *sin*. Such water is again mentioned in Isa. 44:3, 'For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.' Jer. 2:13, 'For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' See also Ezek. 36:25, 'Then will I sprinkle CLEAN WATER upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.' But we are told, that the water mentioned in these texts is not real water, but refers to the operations of the Spirit. If thus, the application of living water, which cleanses from filthiness, and idole, be spiritualised away; the same principle would also spiritualise away the spirit, mentioned in the next verse; and which is given after the filthiness has been cleansed away with this water: Or in other words, a plan of vndering Scripture, that reduces water to Spirit, will also reduce the Spirit to nothing.

With the text already quoted from Jer. 2:13, compare Zec. 13:1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness.' These texts abundantly prove that there is such a fountain of water; and the question arises whether men have access to it this side of the New Earth, and whether it be used in the process of being 'begotten again.' That ancient Israel partook of it, is plainly stated: 'They all drank of that rock,' &c. More positive proof, that *water* from that fountain is used in the work of man's salvation, may be found in John 4:10, 'Jesus answered and said unto her, (the woman of Samaria) if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee LIVING WATER.' 'The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again: But whosoever drinketh of the water I shall give him, shall never thirst; but the water I shall give him, shall be IN HIM a well of WATER, springing UP into everlasting life.' The living water is a cleansing, satisfying principle; and in this text is made to run parallel with the *spirit*, as brought to view in Rom. 5:11, 'But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.' That both the *living water*, and the *spirit* have a *real*, and not an *imaginary* existence in the believer, is just as necessary to believe, as that our existence in a resurrected state, will be *real*. The living water is shared by none but believers, 'He that believeth on me shall never thirst.' John 4:14. See also John 7:37, 38, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' 'But this speaks he of the spirit; the quickening principle more particularly, than of the water—the cleansing and reviving principle. In the room of finding texts to destroy the water, in the text, 'Except a man be born of water,' &c. we find none but what harmonize, like those we have quoted, to strengthen the declaration, 'Except a man be born of water,'

[as well as of the spirit,] 'he cannot enter into the kingdom of God.'

In order to correct natural diseases, it becomes necessary to make ourselves acquainted with the operations of our natural existence: and so of spiritual diseases.—The properties of the new birth are certainly taught in the Bible; and what can be the harm of making ourselves acquainted with those properties? In bringing forth from under the sackcloth covering of sectarian prejudice, to which the truths of God have so long been made to bend, and attempting to show what are the essential properties of the new life 'begotten' in us, which is to raise these bodies from the dead, (Rom. 8: 11,) we may indeed peril our reputation. And what then? Will that change God's truths? Not at all. Furthermore, when we find ourselves in possession of a reputation that stands in the way of a free and open investigation of Bible truths, no matter how soon we loose it.—For the honor of God, and the interests of the soul, the quicker the better.

That *water and spirit* (not spirit, and spiritual water,) constitute two of these properties, is put beyond controversy by the naked word of God, 'Except a man be born of WATER and of the SPIRIT, he cannot enter into kingdom of God.' The one, without the other, will not answer the purpose. They must both operate together; and they must be in the believer, or there is no salvation for him, as we have seen.

Let the reader now consult 1st John 5: 8, 'And there are three that bear witness in earth, the SPIRIT, and the WATER, and the BLOOD: and these three agree in one.' See verses 1 and 10, 'Whosoever believeth that Jesus the is Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.' The locality of the THREE witnesses, agreeing in one, that bear their testimony in earth, is shown in verse 10, 'He that believeth on the Son of God [and is thus born or begotten of him, verse 1] hath the witness IN HIMSELF: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.'

Two indispensable properties of being 'born again' has been proved; and to make the testimony complete in earth, another is here added, which is 'blood.' The blood of Adam constituted the life of Christ in his human nature; which blood he shed, in order to take up a new principle of life, which the Father gave him, (John 5: 36,) and of which to impart to us; first, through the channel of our FAITH; and second, through the RESURRECTION TO ETERNAL LIFE. The blood of Adam still flows in the Christian's veins, and constitutes the *third* witness. Then we have the *living water*, and the *Holy Ghost*, not dreamed of merely, but actually imparted to us, and through the medium of our veins and blood, conveying a sensible evidence through our whole system—bearing witness in earth that we are the Lord's—that being 'begotten again to a lively hope,' &c. means something more than externals.

The child of God knows, that the Holy Ghost affects his *whole system*: It is not confined to his head, or his heart; but as 'a burning fire shut up in his bones.'—'My soul longeth, yea, even fainteth for the courts of the Lord: My heart and MY FLESH crieth out for the living God.' Psa. 84: 2.

Inasmuch as a *sensible* evidence is produced throughout the entire system, under the operations of the Holy Ghost, and the Living Water, what objection can there be to the veins being the medium through which those witnesses operate? All the life we now have, is communicated through that medium. Man is to be raised, and the faithful in Christ to have *eternal life*, thus being restored to what man was before he fell. The properties of his existence, while enjoying eternal life, is Living Water and the Holy Ghost, as may be seen from texts quoted. These properties filling the veins, which blood now fills, we can see, (upon natural principles if the reader please) how existence can be eternally per-

petuated. Blood is a degenerating, corrupting principle, and works death in all bodies which it animates.—The Holy Ghost, and Living Water, are principles, when occupying the place of the blood, which will tend to increase and perpetuate life, as that does death. The 'blood' is a 'dying' witness. It is not to continue after we are 'born into the kingdom.' To overcome, and be seated with his father in his throne, Christ laid down his life—shed his blood. So we are to overcome when we are seated with him in this throne. Rev. 3: 21. The third witness, which only operates in earth, and before the resurrection, and is now the ruling principle of life, is to be laid aside when this mortal puts on immortality.

When a portion of the Holy Ghost, and Living Water, is imparted to these frail systems of ours, easy to how know it! It brings a 'joy that this world cannot give nor take away.' It leads its possessor to cry out, 'I have peace with God through our Lord Jesus Christ.' It leads him to 'groan for adoption, to wit, the redemption of his body,' to exclaim with joyful hope, 'Come Lord Jesus, come quickly! Even so. Amen.' Through its operations the heart is changed. The very thoughts are cleansed. The affections restored from earth to heaven. The whole inner man is corrected. He now finds how he can love God with all his heart, and his neighbor as himself. The outer man must now be corrected; but as his agency, viz: his FAITH, has been employed in procuring the baptism of the Holy Ghost, so his works will be employed in correcting the exterior.

OF BAPTISM.

What has baptism to do in the work of being 'born again?' That there are two baptisms taught in the Bible, none pretend to deny: The baptism with water, and the baptism of the Holy Ghost. Some hold the doctrine, that the latter was never promised to any but the disciples then living, and that it was dispensed with after the day of Pentecost. Others hold the view that the former was dispensed with in the days of Paul, while others still contend that both yet remain in full force. With this latter view the Scriptures fully harmonise. The ordinance as practiced by John the Baptist, was not the same, nor used for the same purposes, as that embraced in the commission of Christ to his disciples. John's was a baptism, not into the name of Christ, but 'unto repentance.' (Matt. 3: 11.) The Christian baptism was in the name of the Father, Son, and Holy Ghost. John's baptism was administered to 'Israel only.' (Acts 13: 24.) The Christian baptism was to be administered to 'ALL NATIONS.' That the baptism of John was a work of righteousness belonging to the Law, seems evident from the saying of Christ when he came to John to be baptised of him, (Matt. 3: 15,) 'Suffer it to be so now: for thus it becometh us to fulfill all righteousness.' It is spoken of thus by the Saviour, by way of distinction, 'The baptism of John, whence was it?' (Matt. 21: 23.) It is spoken of as having existed, performed its work, and then being dispensed with.—'Whence was it?' 'I indeed baptise you with WATER, but one mightier than I cometh, * * * he shall baptise you with the HOLY GHOST—the all important baptism, 'Beginning with the baptism of John,' (Acts 1: 22,) [the end of it.] 'That word, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.' (Acts 10: 37.) But John himself can best settle the purposes which his baptism served, 'And I knew him not; but that he should be made manifest to Israel, therefore am I come baptising with WATER.' (John 1: 31.) As John came baptising to prepare the people for the First Advent, so Christ himself came baptising to prepare the people for his Second Advent. 'He that sent me to baptise with WATER, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptiseth with the HOLY GHOST.' (John 1: 33.) John admitted the superiority of Christ's baptism, saying, 'I have need to be baptised of thee.' (Matt. 3: 14.) John truly baptised with WAT-

ER, but ye shall be baptised with the HOLY GHOST not many days hence.' We nowhere, after John's day, find an account of any one baptising unto repentance; nor do we find a commission embracing any such work.

In order to ascertain what is accomplished by this ordinance, we will examine some of those texts where it is brought to view, beginning 'after the Baptism which John preached.' The commission embracing Christian baptism, is as follows, 'Go ye therefore and teach *all nations*, baptising them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world;' Amen. Matt. 28: 19, 20. As this was a work to be performed by the disciples, the outward work is undoubtedly what is brought to view. But first in order is *teaching* them, or as the margin reads, 'make disciples or christians of all nations.' A disciple is a scholar, or one who learns; and in this case, Christ is the teacher, as to him the disciples were made. A few examples will show that under apostolic teaching, after the door was opened to the Gentiles, the baptism of the Holy Ghost was *first* conferred. 'But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received of man, neither was I taught it, but by the revelation of Jesus Christ.' Gal. 1: 11, 12. 'When he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.' * * 'He shall receive of mine, and show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you.' John 16: 13-15. This spirit of truth is the Holy Ghost. John 14: 26. His teachings alone can make a disciple, or scholar of Christ. 'But the anointing which you have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' It being the office of the spirit to make a disciple according with the commission, that must first be received. Under the teachings of Peter on the day of Pentecost, the people were first 'pricked in the heart,' so as to cry out, and then 'gladly received the word' before they were baptised. Act 2: 37, 41. The first recorded instance of apostolic preaching, to any other nation besides the Jews, and of course the first instance where the commission of Christ to 'teach all nations' was *fully* acted under; the statement is, that the Holy Ghost was conferred under the teaching. Acts 10: 44. 'While Peter yet spake these words the Holy Ghost fell on all them which heard the word. In 1 Peter 3: 21, It is administered not to put away the filth of the flesh, but to answer a good conscience; which already bore its witness in the Holy Ghost: see Rom. 9: 1. The outward ordinance in Paul's day, became so much a cause of contention, that he justified himself in refusing *further* to administer it. See 1 Cor. 1: 11-17. 'Jesus made and [afterwards] baptised more disciples than John, though Jesus himself baptised not but his disciples.' John 4: 1, 2. 'But when they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.' Acts 8: 12, 13. 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts 2: 38. In these two last instances, the gift (or baptism) of the Holy Ghost seems to have followed the outward ordinance; but let the reader bear in mind that both of these occurred before the opening of the gospel door to the Gentiles. When that was done, to the astonishment of Peter, he says, 'Can any man forbid water, that these should not be baptised which have received the Holy Ghost as well as we.'? Acts 10: 47. God conferred his blessings on men under the old dispensation, through the works of the Law; which works, when completed, procured for the

door justification in the eye of that Law: But Christ, under the gospel dispensation, justifies men through the hearing of faith—such kind of faith as receives Christ in as the hope of Glory, &c. from which flows every good work. Rom. 2: 25. Gal. 3: 2; 5: 6.

In the work of preparation for God's kingdom, there is an inward, and outward cleansing, or purity of heart and then of life, so clearly taught, and so undisputed that it is unnecessary in this place to dwell upon the proofs. A few texts will be here introduced to show the relative importance of the inward and outward work.—'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, only in meats and drinks, and divers washings, and carnal rites imposed until the time of reformation.' Heb. 9: 8, 10. 'Wash me thoroughly from mine iniquity, and cleanse me from my sins. Psa. 51: 2. This is God's work alone. 'And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord.' Acts 22: 16. An acknowledgement that the work of washing away sin is God's; for it is done while calling on his name. 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of God.' 1 Cor. 6: 11. 'Unto him that loved us, and washed us from our sins in his own blood.' Rev. 1: 5. 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Rev. 17: 14. 'That he might sanctify and cleanse it, [the church,] with the washing of water by the word.' Eph. 5: 26. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, [with living water] and renewing of the Holy Ghost.' Titus 3: 5. 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.' Psa. 51: 7. 'He that is washed needeth not save to wash his feet, but is clean every whit.' John 13: 10. 'Now ye are clean through the word which I have spoken unto you.' John 15: 3. 'Truly God is good to Israel, even to such as are of a clean heart.' Psa. 83: 1. And to no other Israelites. 'But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 7, 9. 'Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, love one another with a pure heart fervently.' 1 Peter 1: 22. 'And put no difference between us and them, [Jews and Gentiles] purifying their hearts by faith.' Acts 15: 9. 'For if the blood of bulls or of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Heb. 9: 13, 14. 'Therefore we conclude that a man is justified by faith without the deeds of the Law.' Rom. 3: 28. This does not make void, but establishes the Law. Verse 31: 'Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified.' Gal. 2: 16. 'Christ has become of no effect unto you, whosoever of you are justified by the Law; [embracing all external works,] ye are fallen from grace.' Gal. 5: 4. Men may be justified in the performance of good works, but not by them, 'And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.' Gal. 3: 8. 'Sanctify them

through thy truth, thy word is truth.' John 17: 17.—'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' Rom. 15: 16.

'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the gospel.' 1 Cor. 4: 15. He baptised none but Crispus and Gaius, and the household of Stephanus. In the following texts the external cleansing is brought to view. 'Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 15, 17. 'Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.' Mark 1: 44. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work.' 2d Tim. 2: 21. 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 37.

In such texts as the following both the internal and the external work is brought to view in connexion:—'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.' Prov. 30: 12. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Cor. 7: 1.

The outward cleansing is attended to by an outward ceremony. Pilate washed his hands in token of his innocency. Thus having our hearts sprinkled [with living water] from an evil conscience, and our bodies washed [by baptism] with pure water, in token of our outward conformity to the law of Christ. Heb. 10: 22.—

'Know ye not that so many of us as ARE baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, EVEN SO we also should walk in newness of life.' Rom. 6: 3, 4. We would not say that the outward ordinance is not brought to view in this text; but who cannot see that something more than that is presented! To be baptised INTO CHRIST is a lasting baptism. 'Abide in me,' says Christ, 'and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide in me.' John 15: 4. The idea conveyed to our minds in this text, is just what is expressed by a plain understanding of the language. As Christ died—shed out of his veins the blood of Adam, so must we; and into this death we are baptised with the Holy Ghost—the spirit of him that raised up Jesus from the dead, 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Does the expression 'even so' mean any thing? Does it mean what it says? How then was Christ raised up? In what sense of a new life did he walk? 'For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak with him, but we shall live with him by the power of God towards you.' 2d Cor. 13: 4. 'To him that overcometh will I grant to sit with me in my throne, EVEN AS I also overcame and am set down with my Father on his throne.' Rev. 3: 21. 'Even so,' we shall walk in newness of life. A new life—living by a new principle of life—the Holy Ghost, 'even so,' as Christ lives. The outward ordinance conveys no new life. The man is the same as he was, with the exception of his openly having declared his faith in Christ. If this text does not embrace the resurrection from the dead, in vain may we look for that glorious doctrine in the Bible. The manner of being baptised INTO CHRIST is plainly stated in 1 Cor. 12: 13. 'For by ONE SPIRIT we are all baptised into one body.'

&c. 'We being many are one body IN CHRIST.' Rom. 12: 5.

We have protracted our remarks farther than we had designed, and will close the examination of Scripture texts by requesting the reader to compare with the views here advanced the following texts: Eph. 4: 5; Col. 2: 12; Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; Mark 16: 16; Acts 1: 5; Acts 11, 16, 19: 5, 22, 14; 1 Cor. 12: 13; Gal. 3: 27.

A few remarks upon the Baptism of the Holy Ghost, and we have done. We are not of the opinion that its effects are in the main, materially different from what they were under the old, or Jewish dispensation, only as to the manner of its being conferred. Then it was received by faith through the works of the Law. Now, men are baptised with it THROUGH FAITH; working an instantaneous change in the heart. If he that is born (or begotten as the term may be understood,) of God, hath the witness in himself; and there are three that bear witness in the earth, the spirit, the water, and the blood, we ought to be able to know, (from the same cause that John did,) that we are his, by his spirit which he hath given us. 1 John 3: 24. If we have no other evidence of a preparation to meet our Lord at his coming with joy, than the Bible in our pockets—a tolerable knowledge of its truths in our heads, and the life of a pharisee, accompanied with the recollection that we have been baptised with water and partaken of the Lord's Supper; we have sadly degenerated from the apostolic standard of true piety. And if with these evidences alone we content ourselves to meet the events of the last day, we should, it is to be feared, find ourselves among the signs of 'the last time,' as written in Jude 9. 'These be they who separate themselves, sensual, having not the spirit.' 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Jude 20, 21. These with many other parallel texts, show the absolute necessity of God's people possessing the Holy Ghost in 'the last time.' If it produced a sensible effect upon the human system in the Apostle's days, it will do it now. Every child of God can recollect when he was thus baptised—when this soul-inspiring spirit thrilled through his entire frame, almost raising him from the earth; and why should it not? for by it Elijah and Paul were caught up.

The baptism of the Holy Ghost may be distinguished from animal feeling, such as are manifest under the exhibition of pleasant sights, or pleasant sounds—grand and sublime displays of nature, art, &c. Thrills of feeling thus experienced, leave the mind in a depressed and unhealthy state, causing it to loath the ordinary blessings of life: While the baptism of the Holy Ghost leaves the mind in a peaceful, happy and contented state. It may be known by God's rule, 'Try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4: 1. Try them by God's rule—his word. If it be that, or any exercise that harmonizes with it, which has caused these joyous emotions, what can it be but the spirit of God—the baptism of the Holy Ghost? In enforcing the duty, and necessity, of the baptism of the Holy Ghost, we do not wish to be considered as detracting from the outward ordinance. Far from it. It is a blessed ordinance—a happy privilege which God's people enjoy, of professing their faith in Christ, and acknowledging their deadness to the world. It is a good work, but not the Christian's God.

We do not present the above, as the general views of Adventists, but as our own; which we believe are fully sustained by the word of God. We have only given the outlines in this article, begging the reader, prayerfully, to study, and carefully to compare the Scriptures upon this subject—a subject that we have spent days in the examination of, with more pleasure than any other, connected with the great truth of our Lord's soon coming.

WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present.

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.—*Prov. 29: 16.*

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

6. Miller on the True Inheritance of the Saints,

and the twelve hundred and sixty days of Daniel and John,	124
7. Fitch's Letter on the Advent in 1843,	124
8. The Present Crisis, by Rev. John Hooper, of England,	10
9. Miller on the Cleansing of the Sanctuary,	64
10. Letter to Every Body, by an English Author,—“Behold I come quickly,”	64
11. Refutation of Dowling's Reply to Miller, by J. Litch,	15
12. The Midnight Cry, by E. D. Fleming,	124
13. Miller's Review of Dimmeik's Discourse, “The End Not Yet,”	10
14. Miller on the Typical Sabbaths and Great Jubilee,	10
15. The Glory of God in the Earth, by C. Fitch,	10
16. A Wonderful and Horrible Thing, by C. Fitch,	64
17. Cox's Letters on the Second Coming of Christ,	184
18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	124
19. Prophetic Expositions, by J. Litch, Vol. 1,	314
20. “ Vol. 2,	274
21. The Kingdom of God, by William Miller,	64
22. Miller's Reply to Stuart,	124
23. Millennial Harp, or Second Advent Hymns,	124
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25. Inconsistencies of Colver's Literal Fulfillment of Daniel's Prophecies, by S. Bliss,	10
26. Bliss' Exposition of Matthew xxiv.,	124
27. Synopsis of Miller's Views,	64
28. Judaism Overthrown, by J. Litch,	10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey,	184
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey,	124
31. Starkweather's Narrative,	10
32. Brown's Experience,	124
33. Bible Examiner, by George Storrs,	184
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35. A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36. Second Advent Manual, by A. Hale,	184
37. Millennial Harp, Second Part,	124
38. Chronology of the Bible, by S. Bliss,	64
Review of Dr. Pond, by A. Hale,	124
Exposition of Zechariah xiv., by S. Bliss,	4
Miller's Life and Views, bound,	50
“ Lectures, “	50
Spaulding's Lectures, “	50
Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
Millennial Harp and Musings, “	374
German Tract, by J. Litch, pp. 16,	64
Bibles, Charts, Tracts, &c. &c.	
The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	124
Extract of a Sermon by R. Atkins,	64
Two Addresses of Wm Miller,	63
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
A scriptural test of Saving Faith, by John Starkweather,	64
The above Works may be had at the Second Advent Office on Third street, four doors east of Walnut, south side. Address of J. V. Himes, Cincinnati, Ohio.	
SECOND ADVENT DEPOTS.	
CINCINNATI, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.	
ST. LOUIS, Mo.—No. 88 Market street; address H. A. Chittenden.	
LOUISVILLE, Ky.—Jefferson House; address Dr. Nath'l. Field.	
BOSTON, Mass.—No. 16, Devonshire street; address J. V. Himes.	
NEW YORK CITY.—No. 9 Spruce street; address J. V. Himes.	
ALBANY, N. Y.—No. 67 Greene street; address G. S. Miles.	
PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade; address J. Litch.	
MONTREAL, C. W.—No. 153 Notre Dame street; address R. Hutchinson.	
PORTLAND, Me.—Casco street; address J. Pearson.	
AKRON, O.—Address G. Clapp.	
UTICA, N. Y.—Address Horace Patten.	
ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.	
BUFFALO, N. Y.—No. 8 Niagara street; address H. B. Skinner.	