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WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER. ✕

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Volume IV.

CINCINNATI, FRIDAY, NOVEMBER 29, 1844.

Number 5.

Bro. CHITTENDON has arrived from St. Louis, and left for the East yesterday. Bro. SWEETMAN, from Philadelphia, has been with us the past week, and leaves for Dayton, O., to-day.

Our friends in the country, who feel it a duty to aid in defraying the expense of this paper, will make their remittances, as usual, to the "Western Midnight Cry," Cin. O. But a very trifle has, as yet, been received, and the entire responsibility rests upon myself alone.

TO ADVENT BELIEVERS.

The following remarks were originally designed as a kind of defence of our position before the world; but having become satisfied that it would be wrong for us to attempt to satisfy those that are "led captive by the Devil at his will" of the propriety of our course, I now put them forth for the purpose of satisfying believers in the speedy coming of Christ, and to recover, if possible, any that may have been led astray by the falsehoods and stereotyped delusions of the age.

If one out of one hundred of the reports of "insanity" "suicide," "starving," "freezing," "frightening," "hanging," "drowning," "stealing," "absconding," &c. &c., as the results of this, so called, "awful delusion;" now in circulation, had even a shadow of foundation in truth, we might forever despair of obtaining justice for ourselves from the public press if disposed to attempt it. Having made it a part of my business for the last two or three years to examine into, and search out the origin of these reports, I am perfectly satisfied that the whole mass of them are as destitute of truth, as they are of argument.—Moses Clark, reported by the N. H. Patriot, to have committed suicide by drowning himself; a few weeks since, the Portsmouth (N. H.) Journal of Nov. 6, says, "is alive and well." The colored man in Boston that was reported to have "given away \$2000, and left himself poor," states over his own signature, that he never gave to the Advent cause but \$3.00, "besides a little in the penny collections;" The Carpenter on Tremont road, reported to have "given away \$500, all he had," states that "he has not given to the Advent cause \$20 a year for the last five years, what he always gave for religious purposes." The Grocer on Pleasant street, Boston, reported to have given away \$500, says he has not given more than he used to do before he was an Adventist, and never gave Mr. Himes but 50 cents, which was for another person. Messrs. Davis Palmer, & Co., that bought the old jewelry, say that it has not amounted to \$200 for five years past, and nothing during the last six months. The several ladies that gave up their borders to accommodate "Adventists free of charge, to their great pecuniary embarrassment, if not ruin," proves to be a Mrs. Hedge, of Boston, who says she never thought it worth while to enquire of the public whether she might receive or dismiss boarders, and that when she fails to pay her bills, and rent, it will then be time to say she is embarrassed in her finances. The Mr. Holbrook, reported to have become deranged as the "fruits of Millerism," his wife, and her father state his derangement to have commenced at a Methodist Camp-meeting in August last, since which time he had not attended the Advent meetings. A Mr. Williamson, of Medford, Mass. reported to have committed suicide and left his family poor, writes that he is well and boards ten ship carpenters. Abram Riker, of New York, reported to have committed suicide, is an old friend of mine, and on my arrival in New York a few weeks since, I had the privilege of condoling his family with himself in their midst, alive, cheerful, agreeable, and happy as usual.—Mr. Wyatt, of Dover, who was said to have poisoned himself to death, the Herald says is alive and well. The two children said to have "frozen to death near Philadelphia," are undoubtedly well, for Mr. Marshall, now at Louisville, Ky., told me he was on the ground all the time of the encampment, and that there was not a single case of sickness, or death; not even a case of taking cold.

The large bundle of Bank bills sent to J. V. Himes, proved to be "a single letter, and a few newspapers;" to which fact the clerk of Adams & Co. certifies over his own signature—he being the bearer of it, and it was opened in his presence. The Mr. Gregg, who was reported as having "runaway with \$1900," had been to visit his friends in Lancaster, and was under the necessity of borrowing funds to return home to Philadelphia, where he now is. "The man Himes," who has been reported as having amassed great wealth out of the Second Advent cause,—purchased farms—put out money at interest, and finally absconded to England, Canada, and Texas; and again as having returned and made his "confession"—is at home, and still busy in spreading the great leading truths of the Bible, so long neglected by the Nominal church, and trampled under foot by the world. He is the man, that has expended his all of this world's goods, and become poor, in promulgating a truth dearer to us than the wealth of this world.

The above refers to only a few of the falsehoods of modern date, that have gone the rounds of the newspaper press. If documents are required, proving their falsity, they can readily be obtained, by any individual who will take a little trouble to furnish himself with the facts, in the several cases. We have considered it a virtue to bear all these things in silence, because he that "spake as never man spake" has told his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." But since mob violence, the customary appendage, has been added to the catalogue of falsehood and misrepresentation, a statement of the causes may possibly open the eyes of some misguided soul, before the great day of God shall be revealed. Of what crime against the laws of our land of boasted freedom, are we guilty, that we have been denied the privilege of meeting in our own houses of public worship! Can the united world prove that it is more than this viz. *Reading our Bibles, and noting the signs of the present time!* How could we do less, when the Lord Jesus Christ denounced the Church at his first advent, as "hypocrites" for a failure in this duty? (See Luke 12: 56.)

Our fathers fled from a land of religious intolerance and oppression—toiled and bled to rear in this once wilderness world the pillars of a Constitution, into each one of which, was interwoven a glorious privilege, for generations then unborn—the privilege of worshipping God according to the dictates of their own consciences. It was this that gave birth to the American Republic. And yet the public press—the guardian of this "cradle of Liberty," have combined their influence against a body of people that have come before the public with their Bibles, and their Bibles only,—till they have succeeded in throwing open our houses of worship to the merciless mob, and rendering our peaceful firesides insecure. Our lecturers have been assailed in the public streets of Dayton, with blows—threatened in the Christian city of Cincinnati, and brought before Magistrates in some of the Eastern cities, for appealing to the word of God as evidence of the immediate coming, and peaceful reign of Messiah.

Who, not longer than three months ago, could have been made to believe that such a state of things could possibly have been brought about in this land of civil and religious liberty in so short a time! A thing before unknown in our nation's history; when the worshippers of God have simultaneously, in scores of places, been driven from their consecrated altars. And who, now, can longer blame us, for believing that God has sealed the nations doom!

We beg that none will misunderstand us. We do not complain at the ill treatment we have received, on our own account, nay! we have rejoiced in it all, and will rejoice; not that truth is fallen in the streets, and error is triumphant: But that in these things, we see the thickening tokens that our redemption draweth nigh. That a company of comparatively obscure individuals have been abused and misrepresented before com-

munity, by the public press, is indeed a small matter. That is not the issue: It is *opposition to a vital principle*, acknowledged by all. THE KINGDOM AND REIGN OF THE LORD JESUS CHRIST ON EARTH.

Had we come before the public with dark and mysterious spiritualisms of the Word of God, like those of Emanuel Swedenbourg, or like the Pope of Rome, claimed to have been its infallible interpreters, or like the Prophet of Nauvoo, laid claim to a new Revelation, and thus, or by any similar means, arrived at the conclusions to which we find ourselves irresistibly driven, viz: that "Christ is at the door."—Then might our enemies have found some palliation for their opposition to long established truths. But claiming that the Bible is a plain system of Revelation from God—discarding the popular idea, that principles of interpretation are necessary to an understanding of its simple truths; we have held it forth as an honest Book; easy to be understood by every soul of man that would pursue God's method to obtain wisdom. Coolly and dispassionately we have presented our conclusions to the church, and to the world.

For these conclusions we have courted investigation from the Theological world: Such investigation has been had, and the documents *pro and con*, have been placed within the reach of every one. Finding our opposers widely differing among themselves—no two of them agreeing with the fathers of the church, and no one of them with the Bible, upon the principle that *it means what it says*, we of course have cleared more closely to our position that "the Lord is at hand," and from the signs and periods God had given us, that we could tell very near when his Advent would take place.

This has been the head and front of our offending. In every position we have taken, we have asked for argument, and scriptural reasons why we should not do thus. These arguments have been given in the shape of "reports" of "suicides," "starvation," "frightening," &c. with a small sprinkling of rotten eggs and brick bats. O shame! on our boasts of "equal rights" and "religious freedom." If every man, with the soul of a man in him, spurns from him such contemptible meanness, in endeavoring to bring into disrepute a position with which he is unable to grapple, how must the great God of truth, look upon these things!

"An honest man is the noblest work of God," and if Christianity will not make men honest, it is not worth the having: and how can a man be honest when he studiously avoids everything calculated to throw light upon a theory against which he has imbibed a hatred, and as studiously seeks, and puts into circulation every rumor, tending to the injury of such theory? But leaving our "false accusers" to their frozen consciences, and to God, I will proceed briefly to answer some of the queries that are now afloat concerning us. And first, we confess that we have been twice disappointed, us to the time, in which we had expected the Advent of our Lord. For this cause we are told that if we are honest, we shall now give it up. We think not. Our ideas of honesty, lead us to look now, with more confidence than ever, for the immediate return of our Lord. And for reasons as follows:

1st. It is perfectly natural. Suppose a very dear friend was at a great distance, and your all of this world depended on his return? He had written to you a number of epistles, in all of which were statements of either times or circumstances, under which he might be expected. As the first of those periods drew near, who would blame you for confidently looking for your friend? and what man of reason would denounce you for your disappointment after the time had passed? As another of those periods drew near, it would be perfectly natural for you again to expect your friend, and a disappointment the second time would naturally awaken many sympathisers for you.

If, however, your friend were a landlord that was to dispossess certain tenants that had abused his goods, and violated his laws, there might be

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murmuring on the part of such, and such only would be displeased with your expectations.—When the last of those circumstances, named to transpire, prior to your friends return, had passed, and the last of those periods was drawing to a close, your faith would settle down into a certainty, and all your calculations be made with the assurance that it was perfectly impossible for you to meet with another disappointment. Such is my position relative to the coming of Christ. All prophetic periods terminate within a circle of a few years, and within that circle we now are, as is clearly demonstrated by the fulfillment of events marked to transpire within it, and which no Bible student can mistake. Such are the passing away of the "Ottoman supremacy" (Rev. 9: 11.) "The Papal civil power" having been, within the last year, "broken without hand," so fallen beneath its own weight, without any foreign interference, as to be incapable of exercising itself without the aid of a foreign power. (Dan. 8: 23—27.) The fulfillment of 2d Pet. 3: 1—4; Ezek. 12: 21—28; Matt. 25: 6; &c. &c.

Again—if we are called upon to abandon our position, in order to get wisdom from our learned opposers, let us enquire who these learned opposers are.

Prof. Stuart, of Andover College, is one of the most learned that has taken up his pen to lay in ruins this "morbid delusion." And what does he say? Hear him: "It is a singular fact, that the great mass of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel and in the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say, almost UNIVERSAL custom." Hints, p. 77. He admits that the events for which we are looking, are correct; and that they will, at some time or other, transpire; but the days in connexion with those events, mean nothing but days, though the harmony of the reading requires an understanding of them, the same as in Ezek. 4: 6; covering, as they do, the kingdoms of Media and Persia, Grecia, and Rome.

The next highest, in the list of our learned opposers, is Prof. Bush, of New York. In writing to Mr. Miller, he says: "I do not conceive your errors, on the subject of chronology, to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way, as to affect any of the great interests of truth or duty." Adv. Her. vol. 7, p. 38. Here, then, are the two great champions of opposition to the immediate advent. They stand at the head of the theological schools of the Western world; and one of them admits that WE ARE RIGHT IN THE TIME, and the other, that WE ARE RIGHT IN THE EVENTS, and, furthermore, that the great mass of interpreters agree in understanding the prophetic periods as we do. The advice of our leading opposers, if we are permitted to gather it from their own language, is, virtually, that to be consistent, we must still cleave to our faith. But it is again alleged, that our faith is not the difficulty—all believers in the Bible, admit, that in the main, "it may be true;" and this admission is constantly strengthened by oft-repeated exhortations from the mass of popular theologians, to "get ready." The difficulty, say they, is the impropriety of our course, in ridding ourselves of our worldly interests, and spending so much of our time in public worship. We have been wont to suppose that our Lord meant what he said, in Luke 12: 31—43, and language similar in other places. But suppose we should turn aside from the only acknowledged "rule of faith and practice," and again go to our popular opposers for a course of action corresponding with our faith? First, listen to the Rev. John Dowling:

"The truth or falsity of this doctrine is a

consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me: 'Sir, if this doctrine is true, we certainly ought to know it; and to whom are the christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious jubilee dawns. Were this doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, *The day of the Lord is at hand! Build no more houses! plant no more fields and gardens! Forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for, in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal.*' It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM, were this doctrine true."

To us, the evidence was then satisfactory, and none therefore could reasonably find fault with us for acting accordingly, until they should furnish some argument, sufficiently powerful to overthrow the testimony upon which we rested. True, that time has passed, but the additional testimony makes it now equally sure to our minds, that months cannot pass until our highest hopes are realized.

It is again charged upon us that our faith is accompanied with a deleterious effect upon the mental faculties, "dethroning reason," filling "lunatic asylums," &c. The testimony of Paul to Titus, 2: 12, 13; 1 Pet. 4: 13, and other similar texts, is sufficient for us on this head, but if the language of an opposer is needed, take the following from the pen of the celebrated Alexander Campbell.

"Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New Heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars far brighter than our present sun: a new Earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient paradise, animated too, with the presence of nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "Sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin emaciated face, a shattered constitution sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new Earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity! None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this."

This testimony of an opposer to the happy influences of our faith, so well according with the Scripture, may account for the perfect failure of numerous malignant spirits to prove a single case of insanity as the result of Second Advent preaching.

Again, we are told that no confidence can be placed upon our hopes being realized in the future as the result of the termination of prophetic periods, unless we account for the passing by of the year 1843.

To every such reasonable enquiry I think we

can give a satisfactory answer. One of the prophetic periods will do for this purpose. The 2300 days [years] Dan. 8: 14, begin as all agree, sometime in the year B. C. 457, but whether in the first or last of the year, we think will be difficult to prove. Now add to this period A. D. 1843 and we have 2300 the length of the vision. But who cannot readily see that to obtain this number we have taken the whole of 457 B. C. as well as the whole of A. D. 1843. Consequently we have no positive means of knowing that chronology is wrong until the whole of 1844 shall have passed. And should that fail we have no positive means of knowing when 2300 full years from the going forth of the commandment to "restore and build Jerusalem," (Dan. 9: 25; Ezra 7: 13—20) are filled up, but the coming of Christ and the Resurrection, for when that time terminates he certainly will come: His word cannot fail. The late position that the Lord would come on the tenth day of the seventh month, almost uniformly believed by Adventists, is not to be wondered at. Sustained by Scripture, and justified by the mass of commentators throughout the known world, that we were living in the last days, and the proof as yet uncontroverted that we are in the last year of prophetic periods, we were led, (from an investigation of the accuracy with which the types of the law had been fulfilled in point of time) to believe that Christ would come to those "that looked for him," as the antitype of the High Priest coming out of the "Holy of Holies" on the tenth day of the Seventh month, as explained by Paul to the Hebrews chap. 9. And now, after that time has passed, and we have been disappointed in not seeing him personally, yet our confidence in his immediate appearing is greatly strengthened.

(See article on "Time.")

THE TIME.

Believers in the soon coming of our Lord to reward his servants, and punish the wicked, have taken the position that the time of the advent might be known.

As authority for such position, the following texts of scripture have been quoted, with reference to a careful examination of their several connexions. Acts, 17: 31; Job, 7: 1, 14; 14; Isa. 40: 2; Dan. 8: 17; 10: 1; 11: 35; 12: 10; Hab. 2: 3; Acts 17: 26; Gal. 4: 1, 2; Amos 8: 1—7; 1 Thess. 5: 4; Ecc. 8: 5; Matt. 24: 33; 1 Pet. 1: 9—13; Dan. 8: 13, 14; 9: 23.

The above is but a part of the proof on this subject.

We may be told, that our efforts to understand the time, having twice proved a failure, it will be a species of gross inconsistency for us again to attempt it. We think not, seeing our chart, the Bible, contains directions in this matter.

Jesus Christ is our best friend: He has "gone into a far country to receive for himself a kingdom, and to return." He has told us that he "will come again and receive us to himself." He has furthermore told us by his servant that his children will not be in darkness that that day should overtake them as a thief: and if any of his children are so well prepared that the event cannot overtake them as a thief, still, "that day," even to such, would come as a thief, unless they had some intimations of its approach before it dawned. The following are some of my reasons for believing that "that day" will yet be known previous to its coming. In 1 Thess. 5: 2, we are told that "the day of the Lord so cometh as a thief in the night," but in ver. 4 we have the proof that it is only upon the wicked that it will thus come; and in ver. 6 our knowledge of "the day," is urged as a reason for awaking from sleep, and soberly watching. In 2 Pet. 3: 10, we are again told that "the day of the Lord will come as a thief in the night," but not to God's people, for they "are not of the night." (1 Thess. 5: 5,) and furthermore, in ver. 17 Peter tells them, "Ye therefore, beloved, seeing ye know these things before, beware LEST YE ALSO being led away with the error (not an error) of the wicked, fall from your own steadfastness." And what is that great leading error with which the wicked have been "led away"? Obviously this; making the ignorance of "that day and hour" (Matt. 24: 36,) reach down to the last days, when they had been told (ver. 33,) "When ye shall see all these things, know that HE is near, even at the door." Thus they become "children of the night," and say in the midst of their darkness, "Where is the promise of his coming?" "All things continue

as they were," &c. This is "THE error of the wicked" on whom "that day" will come "as a thief,"—an error from which we pray God to deliver us. Again, we are frequently exhorted watch; and to a watchman the thief never show himself, "as a thief." He is no thief to the one who watches. Thus we are told, Rev. 3: 3, "therefore thou shalt not watch, I will come upon thee as a thief."

To show that Christ will never, at any moment of time, sustain a relation to his children comparable to the thief, we have only to look at the character and work of a thief as God has given it. "The thief cometh not, but for to steal, and to kill, and to destroy;" John 10: 10. The thief does Christ come to the wicked, for he is to be "revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, . . . who shall be punished with everlasting destruction from the presence of God, &c., 2 Thess. 1: 7—9. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Luke 10: 30. The wicked look upon the character of Christ's coming, like that of a thief—this is their "error;" and to them it will truly be such, but not to God's people.—He cometh "to their joy,"—"that they may have life,"—a "the Bridegroom" who always has an appointed day understood by both parties. "He shall bring forth their righteousness as the light, and their judgment as the noon day." Our history proves, that we cannot "watch" for our Lord's return consistently, viz. in a high state of expectation, without definite time. I do not wish to be understood as saying, that we shall ever have another day so generally proclaimed as to constitute a rallying point, but for us to claim that it will come on the saints as a thief, will be throwing away our Bibles in earnest.

Our Lord has named in connexion with the event of his second coming, three watches; Luke 12: 35—38, and how can we divide time into watches without definite points where these watches will terminate?

Two of these watches, and only two, as I conceive, we have passed. 1843 was the first where scriptural authority for the time of the advent has been given: Upon this we were all agreed. The tenth day of the 7th month was the second, upon this we were all satisfied, and all days appointed. During the first and second watches, on many points in the prophecies, and the fulfilment of the Law have been fulfilled, that we may as well doubt the being of God, as to doubt that we are living in the very last days. With this evidence before us, from God's word, that a knowledge of definite time is to be imparted to those that "watch," shall we now throw ourselves back into our former slumbering position, and say that the day of the Lord is to come upon saint and sinner indiscriminately as a thief? or shall we foolishly claim that our lamps are not "gone out?"

Which of these two positions will best accord with the scriptures of truth? Which will please the triumphant foe that is now taunting, enquiring, "Where is now thy God?" Which will heat the king's furnace "seven times hotter than it was wont to be heated," and purge away the last dross from the jewels that are so soon to be made up? There is but one answer. Through the unbounded mercy of God in Christ Jesus, our lamps still burn. Their rays strike not upon an intervening light, as they have hitherto done, but fall directly upon the eternal show of bliss.—And here, in this third and last watch it will not be strange, if an exasperated ene should use his utmost endeavors, by the aid of false lights, to decoy us to destruction. Therefore "let us take heed to the sure word of prophecy until the day dawns, and the day star appear in our hearts." We have taken heed to the Law in the second watch until its types and shadows have been fulfilled. The sure word of prophecy will now give us our last light before "the dawns."

When Christ appears there must be a body of people on earth to say, "Lo this is our God, we have waited for him." Not waited for interesting events, but for HIM; and if such people are not found among advent believers, when earth can they be found? If God has not appointed them, then indeed must it be questioned whether he has a people at all. In the ages of the world, his people at times strayed from him—fallen into errors, and com-

as they were," &c. This is "THE error of the wicked" on whom "that day" will come "as a thief,"—an error from which we pray God to deliver us. Again, we are frequently exhorted to watch; and to a watchman the thief never shows himself, "as a thief." He is no thief to the one who watches. Thus we are told, Rev. 3: 3, "If therefore thou shalt not watch, I will come upon thee as a thief."

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Which of these two positions will best accord with the scriptures of truth? Which will best please the triumphant foe that is now tauntingly enquiring, "Where is now thy God?" Which will heat the king's furnace "seven times hotter than it was wont to be heated," and purge away the last dross from the jewels that are so soon to be made up? There is but one answer. Through the unbounded mercy of God in Christ Jesus, our lamps still burn. Their rays strike not upon an intervening light, as they have hitherto done, but fall directly upon the eternal shores of bliss.—And here, in this *third and last watch*, it will not be strange, if an exasperated enemy should use his utmost endeavors, by the aid of false lights, to decoy us to destruction. Therefore "let us take heed to the sure word of prophecy until the day dawns, and the day star arises in our hearts." We have taken heed to the Law in the second watch until its types and shadows have been fulfilled. The sure word of prophecy will now give us our last light before "the day dawns."

When Christ appears there must be a body of people on earth to say, "Lo this is our God! we have waited for him." Not waited for intervening events, but for HIM; and if such people are not found among advent believers, where on earth can they be found? If God has not a people among them, then indeed must it be questioned [whether he has a people at all. In all ages of the world, his people at times have strayed from him—fallen into errors, and commit-

ted sad mistakes. But where in their history shall we go to find an instance of a mistake similar to that of the passing by of the tenth day of the seventh month, under circumstances like those in which those "waiting for him" were then found? Deeply humbled before him—praying night and day with fasting—earnestly watching—their eye of faith directed heaven ward, and their finger upon God's word as authority for their glorious hopes—almost constantly living upon their knees.—Where I say, under such circumstances have God's people been led to embrace and greedily swallow a theory composed of error from root to the outermost branch? The instance, in my opinion, cannot be found. There must however, have been some error in that proclamation, or we should on *that day* have seen our Lord.

Our present danger lies in the strong temptation to run into one of two extremes. The first is, in totally abandoning the whole position relative to the *tenth day*, and the other, that of making a wrong application of scripture to that extraordinary movement. Upon this subject, I will here record my present views, upon my own individual responsibility, and if any clearer light is presented I will then abandon the position here taken.

EVIDENCE THAT THE JUDGMENT MIGHT HAVE SET ON THE TENTH DAY OF THE 7TH MONTH.

1st. The reader is referred to the evidence that was presented by Bro. S. S. Snow, in the "True Midnight Cry," that we are in the last year of prophetic periods, and that to fulfill the type of the High Priest coming out of the Holy of Holies, (Lev. 23: 27-32.) Christ must come on that day.

2d. From a re-examination of the subject, it seems quite probable that the coming out of the High Priest on "the day of atonement" was typical of Christ sitting in judgment, rather than of his personally appearing to the inhabitants of the earth. Let the reader examine Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31. The names of the children of Israel were borne on the breast-plate of judgment, (and why is it called thus?) whenever the High Priest went in before the Lord at these annual atonements. No names could have been upon that breast-plate but those that had complied with the conditions in Lev. 23: 29, 32. Thus the disobedient were condemned already, (John 3: 18,) yet that condemnation was not made manifest until the Priest came out in the presence of the congregation. They suffered judgement to go against them by "default," in refusing to appear in obedience to the summons and enter their plea, or "afflict themselves" on the ninth day.

Examine in connexion with the above quoted texts, Heb. 4: 14-16; Heb. 5: 8 and 9: the whole chap. & Heb. 9: 6-12, 19-26, & ver. 28, which shows that there must be a similarity between the appearing of Christ, and that of the High Priest. From Lev. 9: 22-24, it appears that while Aaron was offering the sin-offering he lifted up his hands and blessed the people; (it does not appear that the congregation saw him at that time,) he then came down from the Holy of Holies through the veil into the tabernacle of the congregation, and from thence he came out and blessed the people, and the glory of the Lord appeared unto all the people, and they shouted and fell upon their faces. Here is a blessing the people at two different times by the High Priest: the first when the offering is made at the time their sins are put away, and the second when he came out of the tabernacle of the congregation and appeared to all the people. Christ has gone, as the High Priest did, through "the veil," that is, "into heaven itself." And to harmonize the scripture on this subject it seems necessary that there should be some movement on his part in putting away the sins of his people as a body, before he personally appears.

Acts 3: 19-21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," [typified in the first blessing conferred by the High Priest,] "and he shall send Jesus Christ, which before was preached unto you," [typified by the second blessing,] "whom the heavens must receive, until the times of restitution of all things spoken of by the mouth of all his holy prophets since the world began." See Isa. 25: 7, 8, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory," &c. This

vail now prevents our discovering the New Jerusalem, and within this veil, answering to the tabernacle of the congregation, Christ might have set in judgment on the *tenth day*, and thus fulfilled the type. It is in this mountain that the veil is to be destroyed. See Psa. 2: 6; Isa. 59: 20, "And the Redeemer shall come [first] to Zion and [afterward] to them that turn from transgression in Jacob." Gal. 4: 26, "But Jerusalem which is above is free, which is the mother of us all."

Unless something as decisive as the setting of the judgment took place on the *tenth day*, the antitype is not yet given—the "True Midnight Cry" not sounded; and the overwhelming evidence that we live in the last year of prophetic periods must be abandoned; and God's people are left in darkness, not only to be overtaken as by a thief, but to be devoured by merciless wolves.

EVIDENCE THAT THE JUDGMENT SITS BEFORE THE PERSONAL APPEARING OF CHRIST AND RESURRECTION OF THE SAINTS.

When Christ personally appears to the inhabitants of the world it is not to sit in judgment and pass sentence upon them; but to execute the judgment previously written.

Jer. 23: 5, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Ezek. 5: 8, "Therefore thus saith the Lord God; Behold I, even I, am against thee, and will execute judgment in the midst of thee in the night of the nations." A fair inference that he is not in sight of the nations when he sits in judgment.—John 5: 26, 27, "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the son of man." Jude 14: 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It is not when the judgment sits that the wicked are convinced of their folly, but when it is executed. Psa. 149: 5-9, "Let the Saints be joyful in glory: Let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: This honor have all the Saints." See also Ezek. 39: 13; Rev. 19: 14, and other places which show that when judgment is executed upon the ungodly, the resurrected Saints will have a hand in that work.

The term "Judge" is frequently put for the execution of judgment, but when thus found, its connexion will always determine its import.—There must be a rendering of judgment before it can be executed, and we are assured that God hath "appointed a day" for that purpose: (Acts 17: 31) and furthermore that, to all men, he hath given assurance, or "offered faith" (see margin) relative to that appointment.

ITS RENDERING BEFORE EXECUTION. X

Mat. 5: 25, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee [first] to the Judge, and the Judge [after the passing of sentence] deliver thee to the officer [to execute the penalty] and thou be cast into prison."

Rev. 11: 15, 18, "And the seventh Angel sounded, [the antitype of the Jubilee Trump, as all agree, which always sounded on the tenth day of the seventh month] and there were great voices in heaven, saying, The kingdoms of this world are become our Lord's and he shall reign forever and ever. And the four and twenty elders, [for the "great multitude," ch. 7: 9, were not yet there] which sat before God on their seats, fell upon their faces," &c. What event do these circumstances usher in? "And the nations were angry, and thy wrath is come, and the time of the dead, THAT THEY SHOULD BE JUDGED, and that thou shouldst give [or assign] reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that corrupt the earth." Rev. 20: 12, "And I saw the dead [not yet raised] small and great stand before God; and the books were opened: and another book was

A definite year is brought to view in the Gospel, as a period of peculiar trial, and final deliverance for the people of God; and which is also the period of the discomfiture of all their enemies. Isa. 61: 1-3, "The Spirit of the Lord hath anointed me; because the Lord hath anointed [first] to preach good tidings unto the poor; [second] he hath sent me to bind up the hearts of the meek, [third] to proclaim liberty to the captives, and the opening of the prison doors to them that are bound; [fourth] TO PROCLAIM the acceptable year of the Lord, and the day of vengeance of our God; [and fifth] to comfort them that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, & the garment of praise for the raiment of heaviness; that they might be called Righteousness, the planting of the Lord, that they might be glorified."

Here is the whole work to be accomplished in the Gospel, from its first budding till the time of the "acceptable year of the Lord." The scripture began to be fulfilled, (Luke 4: 1-4) no intimation was given that any part of the mission could be dispensed with till all was accomplished: so it continued to be confirmed to those that heard Christ. (Heb. 1: 2, and 2: 2)

The injunction "to comfort all that mourn" following the proclamation of "the acceptable year of the Lord," harmonizes with Isa. 61: 1-3, where Jehovah commands words of comfort to be spoken to Jerusalem, in view of her wretchedness (appointed time) being accomplished, and her iniquity pardoned; as typified by the the day of judgment.

Isa. 63: 1-4, "Who is this that cometh from Edom with dyed garments from Bozrah? Who is this that glorifies in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . I will tread treading mine anger, &c. . . . For the day of vengeance is in mine heart, and the year of redemption is come."

Jer. 51: 45-47, "My people go ye out of the midst of her, [Babylon] and deliver ye every soul from the fierce anger of the Lord, lest your heart faint, and ye fear for them that shall be heard in the land; a rumor shall come one year, and after that in another year shall come a rumor, and violence in the land against ruler. Therefore the days come will do judgment," &c.

With this text the language in Rev. 11: 1-2 harmonizes: there the first event under the sign of the seventh trumpet is, "the nations shall be angry, and thy wrath is come, and the time is come that they should be judged." This is the "violence in the land," and the "rumor" following the year 1843 when the first "rumor" went forth, had a marked beginning on the day of the seventh month; and from the connection with the people of God; partly those that are looking for the Judgment of Babylon. When nations are angry, there must be a commencement of its developments; and that day, it was so prominent throughout the world, and nation, that the Almighty has not meted out in vain, The time of the dead, THAT THEY SHOULD BE JUDGED.

It seems to me that this judgment commenced in 1798, as some of our brethren have held, for the reason that the Sixth Trumpet could not have closed its sounding sooner than the year 1840; and furthermore the "rumor" one year, to be followed with a "rumor" a second year, in "another year," which was to precede the judgment of Babylon had not then gone forth. Ought not the rumor, together with the rumormongers, to be followed with violence, and the anger of the Lord?

opened, which is the book of life: and the dead were JUDGED out of those things which were written in the books, according to their works."

I trust God will show that we have not been mistaken in the day, and he will soon demonstrate that in proclaiming that day, we have "preached the preaching that God has bid us." That he hath now given assurance of that day to all men we are willing to leave with him. On this subject consult the following text with its parallels. Rom. 2: 14-16, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another; in the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." See also 1 Cor. 11: 32; and Dan. 7: 9, 10. The Prophet here sees first, the thrones cast down: The thrones of the four universal monarchies, for of them only had he been speaking. The next thing is the Ancient of days sitting—the "judgment sits," and the books are opened. Next the beast (the fourth beast) is slain—then his body destroyed and given to the burning flame. And then, while life is yet remaining in some parts of the four beasts, the Son of man comes with the clouds, and finally with his Saints takes the kingdom. The thrones of the four kingdoms, must first be cast down before the judgment sits. Rome, the last of those kingdoms, has maintained its throne, or seat of civil power till the present, or nearly till the present time. The last advices from Rome, were that placards with the inscription "down with the Pope," "down with the government," were recklessly posted up in the public streets in open day light. This looks as though the last of those thrones might be cast down; and if so, there is no Scriptural evidence in the way of the judgment having set on the tenth day of the seventh month.

I think we are not given to understand that we are personally, individually to appear before God, at the time the judgment sits, but we are told in an appropriate type of that event in Ezek. 21: 30, "I will judge thee in the place where thou wast created in the land of thy nativity." And in Isa. 11: 3, 4, "He shall not judge after the sight of his eyes, neither reprove with the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [after that] he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

There must be a movement on his part, at that time, if not visible to us, See Psa. 98: 8, 9, "For he cometh to judge, &c." Psa. 50: 3-5, "He shall call to the Heavens from above, and [give notice] to the earth that He may judge his people," &c., Psa. 82: 8, "Arise, O God, judge the earth," &c. Psa. 96: 11-13, "For he cometh, for he cometh to judge the earth," &c. Psa. 76: 8, "Thou didst cause judgment to be heard from Heaven; the earth feared and was still." Psa. 2: 7-9, "He hath prepared his throne for judgment," &c.

THE PLACE.
Rev. 1-6 "After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were the voice of a trumpet, [Rev. 11: 15] talking with me; which said, come up hither, and I will show thee things which must be hereafter, and immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne." "And before the throne there was a sea of glass like unto crystal." He does not yet see the "great multitude," on that Sea—he only sees it "prepared." Rev. 20: 11, and I saw a great white throne, and him that sat on it," and then (ver. 12,) the dead were judged, before the resurrection, which is the retribution. Rev. 14: 14, "and I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." After this there went forth an earnest petition for the reaping to take place inasmuch as the time had come for that work, and the harvest also was ripe.

1. Thess. 4: 16, 17; "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," (Rev. 11: 15;) but not to the earth, for them which are "alive and remain," are to be caught up with the resurrected saints "in the clouds, to meet the Lord in the air." The Lord descends at

the time appointed, and the first case brought before the tribunal of heaven thus "prepared" is that of "the dead in Christ."

From Isa. 34: 1-9; and Jer. 2, Rev. 14: 7, 15, and other places I am satisfied that it is made the duty of the Watchman, to proclaim words of comfort to the Saints during the period lying between the sitting of the judgment, and this first resurrection: If I am wrong, let the Bible student tell me, under what circumstances, the proclamation is to be made? "Her warfare [appointed time] is accomplished, her iniquity is pardoned?" Many will doubt this position, as we learn from Isa. 40: 27; "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Read the connexion from verse 21 to 31, & also, Isa. 49: 13-17.

The Judgment begins at the house of God, (1 Pet. 4: 17,) and for the whole world cannot occupy more than a full year, (Acts 17: 31,) and for God's people, I have been inclined from the following texts, to believe that it would occupy but 40 days. Gen. 7: 4, 12, 17; "Forty days after Noah was shut into the Ark before it was taken up, and one year and ten days from the time the rain began, till Noah and his family went out upon the renovated earth, Gen. 7: 11; and 8: 13; see the use made of this type in 2d Pet. 3: 3-7, Matt. 24: 37-40; Isa. 46: 9, 10; See also, Ex. 24: 12, 18; Rom. 2: 12; Ex. 34: 28, 29; Matt. 4: 2, 11; Gen. 8: 6; Deut. 9: 1-9; 1 Kings 19: 1-8; Num. 13: 25, and 14: 34; Deut. 9: 25; Ezek. 4: 6; compared with Isa. 5, 8: 5; and Acts 3: 19-21; Jonah 3: 4; Acts 1; 3. If those "waiting for" their Lord do not gain deliverance from these mortal bodies at the end of forty days, from the tenth day, their peculiar trial of faith during this period, seems to me appropriately typified.

I think also that the 40 years from the elevation of Buonaparte to the Throne of France, in 1804, to the present time, with the circumstances intervening, has its type in some of the following texts; Deut. 25: 1-3; Ex. 16: 35; Josh. 5: 6; Judg. 13: 1; Psa. 95: 10; Acts 7: 30, 36; Heb. 3: 9, 17. The reasons for attaching this importance to his elevation, are, that he was the head of that power which subverted the Papal Government, by which dominion had been held over the Saints for 1260 years. In this act he also opened the way for tearing off the sack-cloth from the two witnesses (word of God,) with which Papacy had clothed it.

One thing must be perfectly plain to every Bible student! that there must be a time for God to judge the world, before judgment can be executed. And the evidence from Scripture is, that when Christ personally appears, it is to execute judgment. Why need any believer in the Bible with these evidences before him, and a thousand more clustering around him, abandon any thing more relative to the tenth day, than that Christ did not personally appear on that day?

THE MIDNIGHT CRY.

No believer in the immutability of Jehovah can doubt that he knew the course the people who were "waiting for him," would pursue in the last days. He seeing this, likened them to ten virgins that first went forth to meet him—afterwards slumbered and slept, at length were aroused by "a cry at midnight;" in the next place refused to furnish oil to the foolish, and finally went in to the marriage and the door was shut.

If there was to be a false cry, would the Saviour failed to have noticed it? At present we are bound to believe that we have had the "true midnight cry," recognised in the 25th chapter of Matthew, with this error on our part, viz. the time proclaimed, and not the proclamation itself, was the midnight. This is evident from the fact that no especial blessing attended the proclamation—no slumbering virgins were awakened, until more than half of the previous three months had expired. And never, in all the history of the church, was a people found "waiting for his Son from heaven," with more earnest expectation than those that looked for him on the tenth day &c.—trimming their lamps constantly, which gave a brilliant light until that day, which brought them to the middle watch, and left them in the middle of the present Jewish year, and in midnight darkness relative to the definite time of the Advent: For definite time alone, for the event, could ever have aroused them from their slumbers.

Definite time for the personal appearing of our Lord is certainly contained in the Bible, and if it

lies not at the end of forty days from the "tenth day," it most assuredly does between that time and the end of the Jewish year. If "the path of the just is as a shining light that shineth more and more until the perfect day," we ought to be sure that our lamps are not gone out upon a subject relative to which we are not to be "in darkness."

The word of God is a lamp to our feet, and a light to our path; but a perfectly useless light if our feet are not to move in that path, and a ray of light is not to be cast before us, to show us the threshold of the celestial gates. Can it be possible, that those who have so earnestly contended for the faith once delivered to the saints, are now to fall back into their old position and say we can know nothing of the definite time—the Scripture has left us in the dark so far that the day will come as a thief upon saint as well as sinner? And why shrink from a position that has been so triumphantly defended in the past? Is it because your wounds are yet unhealed and you dread another conflict? Will you thus abandon your ground to an enemy that has given evidence of hatred to the coming and kingdom of our Lord, and thus leave them to say we have been compelled to fall back upon their position? If I am deluded, let some meek disciple of Jesus make haste to my rescue, and speedily throw down in my path a "thus saith the Lord," for I am now, through his ever abounding grace, "HASTING UNTO THE COMING OF THE DAY OF GOD." I feel an indelible and glorious light shining upon my path, ever since the passing by of the tenth day; and which I believe to be the result of proclaiming a truth, which I saw from the first, would be so unpopular, that none would proclaim it but those who had been entirely divested of love to the world, and possessed a stronger desire for Christ to have his rights, than even for sinners to obtain pardon.

Our forty days of temptation will find us settled upon something—either light or darkness. That period has nearly come, and I am sorry to say that it finds me so unsettled as to the definite day when Christ will come, while I am so well assured from Scripture testimony that it is to be known.

Many are saying, "do not fix upon another time," and when the evidence is poured down upon them from the great treasury of truth, that it is the happy privilege of the wise to understand even this, they say, "Show it to us, and we will believe it too." To them we only reply, there is the word of God, containing fixed periods at short intervals, reaching, as we believe, not only to, but far into the immortal state. God, by his spirit, has impressed these facts upon our heart, as we have prayerfully searched his word, and God alone is able to impress them upon your hearts: "Go to him"

Some have, from my remarks on this subject, drawn the inference that I was proclaiming the end of probation. This is not true. I have never to my recollection proclaimed either the end or beginning of probation, nor do I consider it my prerogative to do so, finding nothing upon that subject in the Bible. I know it has been a popular expression that when Christ leaves the "meditorial throne" human probation will end, but I never have been shown the chapter and verse, nor that Christ had a "meditorial throne." I always have, and always shall, feel it my duty to point the enquiring penitent to Christ, but now especially, do I believe it our duty to comfort God's people. I would refer the reader to my remarks on Matt. 25: 1-13, in Vol. 3, No. 9, of the "Western Midnight Cry," published in May last.

Let those that are now "groaning for adoption, to wit, the redemption of their bodies," prayerfully, and without prejudice, search the subject of the time of their deliverance, and more surely than we know that the morning sun will rise at its appointed time, shall we know the coming of that day. And now, while darkness reigns in triumph, and the predicted cries of "peace and safety" are fulfilled as never before, the glorious rays of prophetic light, shining from the sacred Word, will glow upon our path till we enter the long sought haven. Our mistakes have not been in wrong calculation of time so much as the proper application of events. No point of time will probably ever be understood long enough before the event to constitute another rallying point, for this would be a second "Midnight Cry," and only one is authorised; but "the wise SHALL understand." [E. Jacobs]

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Volume IV.

CINCINNATI, WEDNESDAY, DECEMBER 11, 1844.

Number 6.

The Midnight Cry.

THE YEAR.

A definite year is brought to view in Scripture, as a period of peculiar trial, and final deliverance for the people of God; and which is also to witness the discomfiture of all their enemies.

Isa. 61: 1-3, "The Spirit of the Lord God is upon me; because the Lord hath anointed me [first] to preach good tidings unto the meek; [second] he hath sent me to bind up the broken hearted, [third] to proclaim liberty to the captives, and the opening of the prison to them that are bound; [fourth] TO PROCLAIM THE ACCEPTABLE YEAR of the Lord, and the day of vengeance of our God; [and fifth] to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, & the garment of praise for the spirit of heaviness; that they might be called *Trees of Righteousness*, the planting of the Lord, that he might be glorified."

Here is the whole work to be accomplished by the Gospel, from its first buddings till the "Trees of Righteousness" are complete. When this scripture began to be fulfilled, (Luke 4: 18, 19,) no intimation was given that any part of the commission could be dispensed with till all was accomplished: so it continued to be confirmed by those that heard Christ. (Heb. 1: 2, and 2: 3.)

The injunction "to comfort all that mourn," following the proclamation of "the acceptable year of the Lord," harmonizes with Isa. 40: 2, where Jehovah commands words of comfort to be spoken to Jerusalem, in view of her warfare (or appointed time) being accomplished, and her iniquity pardoned; as typified by the *day of atonement*.

Isa. 63: 1-4, "Who is this that cometh from Edom with dyed garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . I will tread them in mine anger, &c. . . . For the day of vengeance is in mine heart, and THE YEAR OF MY REDEMPTION is come."

Jer. 51: 45-47, "My people go ye out of the midst of her, [Babylon] and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that IN ANOTHER YEAR shall come a rumor, and violence in the land, ruler against ruler. Therefore the days come that I will do judgment," &c.

With this text the language in Rev. 11: 15-18, harmonizes: there the first event under the sounding of the seventh trumpet is, "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." This "anger of the nations," and "violence in the land," following the year 1843 when the first "rumor" went forth, had a marked beginning on the tenth day of the seventh month; and from the connexion we must regard the "violence" as having a direct connexion with the people of God; particularly those that are looking for the Judgment of Babylon. When nations are angry, there must always be a commencement of its developments; and on that day it was so prominent throughout the land and nation, that the Almighty has not marked in vain, *The time of the dead, THAT THEY SHOULD BE JUDGED.*

It seems to me that this judgment could not have commenced in 1798, as some of our brethren have held, for the reason that the Sixth Trumpet could not have closed its sounding sooner than the year 1840; and furthermore the "rumor in the one year," to be followed with a "rumor and violence" in "another year," which was to precede the judgment of Babylon had not then gone forth. Ought not the rumor, together with the rumor followed with violence, and the anger of the nations,

on the very day of the year upon which the Jubal Trump sounded, to be considered as the introduction of the antitype of that event? And also to constitute a point that we have reached upon the prophetic chart, where we can safely rally and take soundings? See, also, Isa. 21: 16.

This particular, or definite year, is also appropriately called "the year of Liberty," Ezek. 41: 16, 17, and "the year of recompenses for the controversy of Zion," Isa. 34: 8, and is typified by the "year of rest," Lev. 25: 5,—the "year of release," Deut. 15: 9, the "year of tithing," Deut. 26: 12. It is also,

TIPIFYED BY A DAY,

in Num. 14: 34, and Ezek. 4: 6, where days of bearing the iniquity of God's people are used as the symbols of years, the last one of which serves as a type of "the year of recompenses," &c.

However these texts may be considered, there is but little difference of opinion relative to the 2300 days representing so many full years, and that the last one of these days is a symbol of the year of "release," "recompenses," &c., or brings us to the commencement of that year, so celebrated in prophecy.

This last prophetic day has its

PROPHETIC NIGHT,

which I think is adverted to by the Saviour himself in Luke 17: 34, "I tell you in that night there shall be two men in one bed; the one shall be taken, and the other left." That this is a literal night seems irreconcilable with the idea that the dead are to be raised and the living "changed in a moment, in the twinkling of an eye," the world around; when of course the same moment of time would find all times of both day and night. From the connexion of the text also, it is seen that some are "in the field," and in the mill, engaged in employments peculiar to the day, but not so to the night. As there are prophetic days, and every day has its night, I must understand our Lord as referring to such a night in this place, as he never speaks indefinitely nor in vain.

To the same night, Paul undoubtedly refers in Rom. 13: 11-13, "And that *Knowing the time*, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. THE NIGHT is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." This night is also referred to by the prophet Micah, 3: 5-7, with some of its causes and consequences: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

That a little period, just previous to the personal appearing of Christ, or the rising of "the Sun of Righteousness," (Mal. 4: 2,) is particularly recognized as night, is still further evidenced from the appearing itself, being frequently referred to as the morning.

Mal. 4: 2; Rev. 22: 16, "I am the root and the offspring of David, the bright and morning star." Rev. 2: 28, "And I will give him the morning star." 2 Pet. 1-19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed until the day dawn, and the day star arise in your hearts."

The sure word, is our lamp, (Psa. 119: 105.) and accompanied by the Spirit, our only light to guide us, not into, but through this dark night to the dawning of that day.

Hosea 6: 3, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Ezek. 7: 7, 10, "The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the

sounding (or Echo; margin) again of the mountains. Behold the day, behold it is come: the morning is gone forth; the rod hath blossomed, pride hath budded."

Psa. 130: 6, "My soul waiteth for the Lord more than they that watch for the morning." (Margin. Or, which watch unto the morning.)

Psa. 49: 14, "Like sheep, they are laid in the grave; death shall feed upon them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Psa. 46: 5, "God is in the midst of her; she shall not be moved: God shall help her right early." (Margin; When the morning appeareth.)

Our Lord has told us that while he was in the world, he was the light of the world, (John 9: 5,) and that this world is darkness (Eph. 6: 12), but he has afforded us a "light" or "lamp" to guide us through this darkness, (Psa. 119: 105; Prov. 4: 18; 6: 23; 2 Pet. 1: 19; Matt. 25: 1.) till the "Sun of righteousness" arises; (Mal. 4: 2.) And furthermore, that we can not move forward toward the morning light, destitute of this "lamp" in a burning state, without "stumbling," (John 11: 10.) And again, that a time would come when the mass that professed to have the light, would be in darkness, Micah 3: 6, 7; Ezek. 20: 45-49. And more than this, that those likened to the "virgins" who took their lamps and went forth to meet the Bridegroom, would one half of them complain that their lamps had gone out, or were going out, (Matt. 25: 8.) This last mentioned state of things, to my mind, answers to the last prophetic night.

There never has been a period during the whole Christian dispensation, till the last few years, in which it was not acknowledged by the Church of God, that the Scriptures of the Old and New Testament, gave us light relative to the time of the second advent of Christ, and the end of the present dispensation. It has been a principle universally acknowledged, that 6000 years from the creation would bring us to the great "Sabbath year," and the most popular Theological writers upon the prophetic periods, have brought their termination within a circle of about 44 years, lying between the year 1825 and 1839. The doctrine of the time of the advent, in the room of being the most repulsive part of the popular Theological systems, has been considered the most interesting.

Within a little comparative period, this part of scripture instruction has not only been totally abandoned by the mass of religious teachers, but efforts have been made to conceal the fact that it ever formed a part of the teachings of the fathers. Light from this quarter, so far as guiding us to the time when day will break, has entirely disappeared.

Another class of religious teachers, in the midst of much tribulation, have sought out these "old paths," and found therein the "good way."

The light from this quarter has been so brilliant as to discover and dissipate the dark sackcloth coverings heaped upon the precious word by Papal superstition and bigotry: such as a temporal "Millennium," "Jews Return," "Spiritual Kingdom in the heart," &c. &c. The evidence of the immediate advent, proclaimed from the "sure word" by this latter class, has been so abundant as to overcome all opposition. The year 1843 has been pointed to as the end of the 2300, and 1835 years of Daniel. Thousands took their lamps—saw this evidence, and "went forth." The year passed by, "and they all slumbered and slept: But in the middle of the Jewish year following 1843, a "cry" was made that aroused them all: and now, oh now! the danger comes; for many begin to say "We have no more time," and others, that they have fixed upon the "present day," which is always safe, but which, it is to be feared in many instances, is used as a kind of

abandonment of the whole theory of the *time*, or a kind of indefinite postponement of the subject. What renders this state of things more truly astonishing to my mind is, that recent developments prove the loss of *one year* in the chronology, lying between B. C. and A. D., which would leave us, at the time the *midnight cry* was given, but little past the *middle* of the last one of the 2300 years. Judging from the communications in our various periodicals, previous to October, we would naturally be led to think that at least, *one half* of those that "took their lamps and went forth," had given up the point that the Scriptures taught any thing further relative to the *time*, and those that still held to that position, advocated it in a very sleepy, and slumbering manner. The comparative movements of the proclamation of the advent in 1843, and the "midnight cry," made in the *middle* of this year, has been just as described by our Lord. First, it was a gradual, yet powerful, awaking up to this subject—a taking of "lamps," and going forth at a time when "darkness covered the earth, and gross darkness the people;" and second, like a clear, loud, decided, and distinct cry, in the *middle* of a *dark night*. It caused a most singular, and astonishing movement throughout the entire land. It fell upon the ear of the humble follower of the meek and lowly Jesus, with almost as joyous surprise, as though it had been the *final blast* of the *Seventh Trump*. On the one hand hearts were beating high with the "blessed hope," and on the other, "all faces gathered paleness," while with awful suspense, (whether confessed or not) they awaited the "appointed day." Here let it be remembered, that this last proclamation was in the *middle* of the Jewish year, occupying about the same length of time before the middle as after; and as light upon the *time* did not cease with the close of last year, and as the present prospects are that the *light of day* will soon begin to dawn, the *night* may be considered as occupying the *middle* part of the year.

Another thing ought not to be forgotten, that the latter part of the *night* is the *real sleeping time*: Even those that are placed upon *watch*, always have the most trouble to keep awake just before the *dawn*, and from a knowledge of this fact, the injunction to *WATCH*, has been often repeated.

I cannot agree with Dr. Field, and others of our good brethren, that the "True *midnight cry*" can not be given by *one* of the "wise virgins," because, as is said, "they *all* slept." I think this is more than is said in the text. The expression is, "They *all* slumbered and slept." *SLEEP*, "A suspension of all the faculties of the mind. To live without care or thought—a state wherein external objects act on the organs of sense, without exciting their usual sensations." *SLUMBER*, "Light and imperfect sleep. Figuratively, to live in a state of negligence." See Barclay's English Dictionary, pp. 562, 563.

A person cannot, at the same time, both "slumber and sleep." We must understand that a part (the foolish) slept, and the other part (the wise) slumbered. The cry must be made, either by some of the virgins, or by some of the company that attended "the Bridegroom" to the residence of the bride. Suppose it to be made by one of the latter, and the language is *unintelligible*; for then it should be put in this form, "Behold the Bridegroom cometh! *come ye out to meet him*." What was the business of the virgins? he answers in ver. 12, "Watch therefore;" as they do, whose business it is not only to receive and escort the Bridegroom, but to announce his approach upon the receipt of the first evidence, in the language, "Behold the Bridegroom cometh!" Those that were only "slumbering," "sleeping imperfectly," occasionally closing their eyes, and (burdened with the duty of "watching,) again opening them, and gazing in the direction of the Bridegroom, were the only ones from whom the cry could come.

If we were to give a description of the manner in which *we would have* Matt. 25: 1-7, fulfilled, could we possibly do it better than by advertising to what has recently transpired?

It may be possible that this *whole year* is recognized as "that night," but, according to pres-

ent light I cannot conceive that it is anything more than *half* of the prophetic day, and half of this, reckoning from the "midnight," would correspond with the last part of the *ninth*, or the first of the *tenth* month: But as the sure word is only to serve us "until the day dawn," which must be a little before the "Sun of righteousness" arises, we shall find harmonizing with this view the 2nd chapter of Haggai.

After telling us in the *seventh month*, (the point of time when it was seen that we should need more light) that it was yet a *little while*, and he would "shake all nations," "and the desire of all nations should come;" (ver. 1-7) he tells us that on the *four and twentieth day of the ninth month*, "I WILL TAKE THEE, O Zerubbabel, [stranger at Babylon—a type of the Church,] my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts;" (ver. 23.)

But preceding this, he tells us, (ver. 21, 22,) "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, [Rome,] and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

To prove that this scripture has been fulfilled, we shall be obliged to resort to the Papal practice of denying that it means what it says. Admitting that it is a prediction of events yet future, we must also admit that the events named must commence on the 24th day of the *ninth month* of some year, for it is a plain statement of facts, harmonizing with all scripture as yet future, on this subject, &c. is to be IN THAT DAY, (see ver. 23.) If this is not the year, who can tell when the last year of prophetic periods does come? And had darkness on this point formed a part of the original design, why so much light thrown upon a day, when God has solemnly assured us that he will "shake the heavens and the earth," &c. Paul to the Heb. 12: 25-29, in quoting this language of the prophet, tells us what this word, "yet once more," of "shaking" "signifieth"—It is "the removing of those things that are shaken," and our "RECEIVING A KINGDOM."

It seems to me that Paul has removed all obscurity, if any there was, from this prophecy. If the Lord had personally appeared on the 10th day of the 7th month, we should have been found "taking heed" to the types and shadows of the law, in the room of the "sure word of prophecy," and yet, every "jot and tittle" of the Law must be fulfilled.

The expression, "ye know not when the time is," used in the present tense 1800 years ago, it seems to me, can not affect the plain declarations of our Saviour, Daniel, Paul, and Peter, who have told us, "Then know,"—"The wise shall understand,"—"Ye brethren, are not in darkness," "Seeing ye know these things before," &c.

THE MORNING WATCH.

This agrees in its types with the other divisions of time.

The deliverance of God's people from the bondage of Egypt, has ever been regarded as a type of the final deliverance of God's people in the last days. We read in

Ex. 14: 23, 24, "And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the *morning watch* the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians."

The antitype in Rev. 6: 15-17, says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

Hab. 2: 1-3. When the *first watch* is set the fact is made known that the vision is for an "appointed time." "I will stand upon my watch." When this "stand" was taken, the "appointed

time" (1843) was proclaimed. This, then, was the first watch.

Matt. 24: 43, "But know this, that if the good man of the house had known in what *watch* the thief would come, he would have watched," &c. Just what the prophet said he would do. Here the evidence is clear that the *watches* would be known, from a doubt being expressed by those on whom the day is to come as a thief, as to which one of them the thief would come, in.

Luke 12: 38, "And if he shall come in the *second watch*, or come in the *third watch*, and find them so, blessed are those servants." This seems to be plain, that those servants would be able to distinguish between the different *watches*.

Psa. 130: 6, "My soul waiteth for the Lord more than they that watch for the morning, I say, more than they that watch unto the morning."

David knew that he should not wait for that morning, for when it came, it would awake him from the "dust of the earth." Yet with prophetic eye, he saw that an anxiety for the Lord to come would not then be as great as his then was.

A *fourth watch* is spoken of, but not in connexion with Christ's appearing. (Matt. 14: 25.) In Mark, 14: 35, his coming is placed in connexion with the "cock crowing, or in the morning," which I have supposed to be the same point of time. The division of time into watches, does not appear to be in equal portions, neither is it necessary that it should be so, in order to comply with the figure.

The parts of the night, apportioned to each of the several watches, have always varied in the same, and in different countries, according to the circumstances.

I claim no superior knowledge, neither do I wish to be found occupying the place of an accuser of my brethren when the Lord shall appear. These things all appear much plainer to my mind at present, than I can make them appear to others upon a sheet like this. And now, to those who oppose the idea of our knowing any thing now of the *time*, and are contending that "that day" is to come upon God's people, as well as "all the world," like a "thief," I wish to propound a few questions which you can ponder during your prayerful investigations of scripture truth.

1st. Have you found any arguments in the Bible, perfectly satisfactory to your own mind, overthrowing the evidence contained in the following plain texts, that the time of the advent might be known? 1 Pet. 1: 11, 12; 2 Pet. 1: 19; 1 Thess. 5: 4; Rev. 3: 3; Dan. 12: 10-13, &c. &c.

2d. On what ground did you believe that the second advent of our Lord would take place in the year 1843, unless it was that the weight of argument went to show that the prophetic periods terminated in that year?

3d. What argument did you then possess, proving 1843 to be the end of prophetic periods, which does not now prove the same thing for the year 1844, the evidence being clear, that one year was lost from the chronology between the years 1, B. C. and the year 1, A. D.? And have you not in reality, all the arguments proving the *time* of the advent, that you had at this time of last year, and these arguments strengthened by signs that you did not then have?

4th. Are you not satisfied that the predicted proclamations of "Peace and safety," that was to precede the sudden destruction of the ungodly, are more perfectly fulfilled now, than ever before?

5th. Are you as well prepared, and do you feel as much anxiety to meet our coming Lord, as when you believed the time of his coming was taught?

6th. Is it going backward or forward in the path marked out in the Bible, for the follower of Jesus, to "confess that we are in darkness relative to time and that "that day" will overtake us as a thief?"

7th. Do you love the appearing of Christ as well, and do you talk as much about it as you did in the year 1843?

8th. Does the world hate your company and conversation as bad as they did when you fearlessly, yet affectionately contended that the Bible taught the time of the advent?

9th. Is your present course a "drawing back," or "pressing forward," in the light of scripture instruction relative to "the last days?"

10th. Do you still carry your Bible in your pocket, and in conversation with the brethren, produce it as evidence of the correctness of position as often as you used to do?

From the position I now occupy, I regard my duty, and as a source of comfort to God's loving people, to send forth these "reasons of hope," that on the *twenty-fourth day of the month*, according to the word of Haggai the prophet, as confirmed by the apostle Paul, the "heavens and the earth will be shaken" preparatory to God's people "receiving a kingdom that can not be moved."

WESTERN MIDNIGHT CRY

Cincinnati, Wednesday, December 11, 1843.

To Country Subscribers.

If twenty-eight, out of five hundred and fifty of our subscribers, will send us 50 cents per week, we will enable us to issue an edition of our paper each week until the Lord comes. Brethren ought to feel the importance of having a medium of investigation of the scriptures in a time like this. If the means are furnished, the paper will be published each week as long as it may be needed. In such case, brethren are requested to furnish the articles, either upon matters of religious experience, or their views upon scripture; and they will be published whether they agree with my own or not; as we now, especially, need the privilege of a fair view of the Christian's future prospects from every possible point.

Whether our hopes will be realized, in continuing to make this sheet a medium of comfort to the saints that are "scattered abroad" is a matter that depends, principally, upon the course pursued by the individual that has read this article.

PROPOSITION.

If one hundred and fifty of our brethren sisters in this city will pay 64 cents for their paper, I will agree that they shall be furnished with it regularly each week, at the Depot on Fifth street, near Smith, and at Bro. J. Eschley's, 1-6 Market, and also at the Tabernacle on the evening publication. For the balance, I have no doubt that dependence can be made upon our friends from abroad, after they shall have read the notice "to country subscribers." The present probability is, that but few more numbers will be needed, but this temporary arrangement will secure a weekly emission. It will be seen from the above propositions, that our sheet is now published for less than half its former expense.

The Cause in this Place.

Our meetings are held at the Tabernacle, on the evenings in the week, and three times on the Sabbath. The congregations are quite as large as they were before the "midnight cry" was given. I think there is more unity, love, and spirit-mindedness now existing among us, than has before been known.

A variety of opinions have been held, relative to definite time, among those that are looking for the immediate Advent, but they have in no way affected the ardent love that still prevails. In consequence of the recent movement, and disappointment, have left us, or rather withdrawn from us their fellowship, and in some cases made "hard speeches," "murmured," "complained," &c., Jude 15-16, but there are those who find in their hearts the "charity" that "binds all things" after their faith has been subjected to such a severe test.

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A Question for Believers.

Why is it that those persons who signalized themselves by their opposition to the *personal Advent of Christ*, so readily point to the concessions of those brethren who have given up the idea of the *definite time* being taught, and as a consequence, fix upon "to-day," and with an air of triumph, say, well, Mr. — has found the *right time* at last!?

☞ We hope Bro. Christian, of Louisville, will visit the brethren at Madison, as soon as he conveniently can. We should also be pleased to see him at this place.

☞ An interesting letter from Bro. Miller, received by a friend in this vicinity, will appear in the next number. It is a reply to some questions propounded to him on the subject of the "atonement."

☞ Bro. Cherry, P. M. at Marysville, Union Co., O., writes to us Dec. 6th, "Enclosed I send you one dollar, to assist you in publishing the 'W. M. Cry.' The last number was a feast. May the Lord assist you to continue its publication," &c.

Going Back.

Since the passing by of the *tenth day* of the seventh month, some of the *clergy* in this section have been very industrious in endeavouring to persuade advent believers to go back to their old churches, and in a few instances, if I am correctly informed, they have succeeded. If our brethren can get more scripture truth, and better glorify God in any of the *religious organizations* of the day, than they can in the advent meetings, they are in duty bound thus to "go back." But what are the facts? They well know that in the great mass of these *churches*, the prominent themes are, "The world's conversion," a "thousand year's millennium," and the "Return of the Jews to Palestine," before the *personal advent* of our Saviour. Those that "go back" to sit under the lullaby songs of such *unscriptural, unreasonable* doctrines, do it with their eyes open; and such a course on their part, will be "going back" indeed.

These churches, or nearly all of them, acknowledge, and practice upon the right of legislation, or *making, and enforcing discipline*; and in subscribing to such a claim, we are verily guilty of an act of *High Treason* against the government of God. Where in all the Bible—that perfect law—the Christian's only law, has God acknowledged this right of mortals? No where: not in one place has he conceded the privilege of remodeling the least portion of his truth for the government of his creature man. This consideration alone, ought forever to debar us from subscribing to any *human creed*.

☞ Join our church, says the ecclesiastical functionary. "I cannot conscientiously do it," says the believer, "as I wish to be governed by the *word of God alone*." Again, it is replied, you are deluded; does not every *sect* profess to be governed by the Bible? and is not the christian world already shivered into its "six hundred three score and six" fractions? This discipline and "articles of faith" is in perfect accordance with the scriptures—in fact it has been compiled *from them*, with more labor and study than an illiterate man like yourself is able to bestow. Then a principal object that I am to gain by subscribing to your articles of faith, is the liberty of violating one of the plainest injunctions in the Bible, viz. "Search the scriptures;" and furthermore, I have already

learned that I can not obey the command "go on to perfection," and retain your fellowship under those articles; as they suppose me to know all that I ever can know of scripture, the moment I subscribe to them. The proof of this I have, in previously having been "evil entreated" by the proprietors of similar articles to those you now offer me, because I "searched the scriptures," and found that the "millennium" theory, and "return of the Jews," were fables, and that the second advent of our Lord was brought to view as being very near at hand; and when I wished these blessed truths to be incorporated among others in our "articles," I soon found that those "articles" were unalterable, except upon very complicated conditions, which had been so inserted as to reserve the glorious privilege of "living and dying" a — (Methodist, or Baptist, &c, as the case may be.)

Having become "free," in the scripture sense, it is much more safe to "press forward," than either to "go back," or "draw back," especially at this time when the crown of glory is so soon to be given to the faithful in Christ Jesus.

PATIENCE.

"Patience is that grace that enables us to bear calamities, afflictions and oppositions, with constancy and calmness of mind, and with a ready submission to the will of God."

It is something to be "followed after," 1 Tim. 6: 11; The teachings of truth, as also the temptations of the Devil, constantly present before the mind's eye, a path, and inducements to walk in it. The path of "Patience" is presented by truth, and is to be followed.

By Paul, (2d Cor. 6: 3-12;) it is placed at the head of those graces that commend us to God and good men, in the midst of all the trials, that have ever been the common lot of God's children, or that ever will be incident to christian life. See also, 2d Thess. 1: 3, 6; and 2d Tim. 3: 3-13. While it preserves its possessor from offending by any departure from the path of duty marked out by the Lord, (2d Cor. 6: 3;) it does not always prevent people from becoming offended with us. See ver. 12.

Its exercise is a condition of God's favor, and of being preserved by him in the hour of temptation. Heb. 6: 12, 10: 36; Jam. 1: 3, 4 and Rev. 3: 10.

It is a link in that chain of graces upon which is suspended the christian's hope; Rom. 5: 3, 15: 4; and 2d Pet. 1: 6. It is preceded by love. 1st Tim. 6: 11.

It is as impossible to secure, and retain the noble grace of Christian patience, without "righteousness, godliness, faith and love," as it is for the smith to attach a *fifth link* to his chain, before he has put on the *fourth one*; and the Devil will never assail us with "great wrath," until this chain of graces is complete.

Almost all classes of community hold on to, and admire some one of the links in this chain. Thus we have the "Moral Reform Society," for the promotion of "virtue." The "Temperance Society," for the promotion of "Temperance." &c., &c., But alas! where is the society for the promotion of christian *patience*? For the want of this link in the chain, the christian's hope is fallen in the dust, where it fails to attract the malicious eye of the enemy of God and man.

Patience is wrought in the "trial of our faith," Jam. 1: 3; God has given us a rule of faith—the Bible—containing things to be believed, that when fully believed and practised, will bring the tribulation necessary to work Patience in the soul. Christian patience supposes tribulations—such as are peculiar to the christian—tribulations occasioned by following Christ, 2d Cor. 11: 22-31. It cannot be possessed without tribulation—it is wrought by it. So says the *sure word*, and we are unsafe without a *kind* of patience thus wrought.

An anxiety for the wealth and honors of this

world will destroy its exercise, 1st Tim. 3: 3; 2d Tim. 2: 24.

To gain Eternal Life, the exercise of patience must be continuous, Rom. 2: 7; 2d Tim. 2: 9, 10; 1st Cor. 4: 12-16.

It is a duty enjoined, in waiting for the coming of the Lord, Jam. 5: 7, 8; Psa. 37: 7; 40: 1; 2 Thess. 3: 5; &c.

We need it to bear with each others infirmities, and with a scoffing world; 1 Thess. 5: 14. All men like ourselves, are poor fallible beings, possessing the same liability to err; and we should ever bear in mind that their opposition can affect our salvation in no other way, than by trying our patience. In such trials our eternal well-being is endangered; for if we yield to *impatience*, the chain is broken, and our hope is lost; or become a mere creature of imagination. Those followers of Jesus, whose minds are naturally sensitive, and easily affected by tribulations arising from Sarcasm, Falsehood and misrepresentations, will ever be safe in turning to the reasonings of the Apostle in Rom. 8: 31-39.

We should exercise patience toward our fellow men, because we are ever liable to be placed in circumstances where we may need it extended to us. Matt. 18: 26.

Another reason for the exercise of patience, is, that God has not authorized us to ask any more lenity from him, than we extend to our fellows. Matt. 6: 12; 18: 21, 22, 33.

True patience reaches to the end of the Christian's pilgrimage, James 1: 4. Rev. 13: 10; 14: 12, while the patience of the unstable and worldly minded man, wears out somewhere on his journey, but is more likely to be exhausted near the journey's end. None tire at the beginning of a pilgrimage; few in the middle of it, but many give out near its end.

God has furnished us with an excellent rule for testing our patience, whether it be of the proper kind; for there is seldom a true bill without its counterfeit, 1 Pet. 2: 20-23, is a complete counterfeit detector in this line of graces. It must be a kind of patience wrought by tribulations, occasioned by following Christ, or his word, which is a transcript of himself.

O how much has the Christian pilgrim to try his patience, while passing through this "vale of tears!" "looking for the glorious appearing of the Great God, and our Saviour Jesus Christ." "Behold," says James, "the husbandmen wait for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, for the coming of the Lord draweth nigh." The husbandman prepares his ground, sows his seed, fences his field, and watches the first appearance of "the blade," and never once murmurs because the harvest is not ready at mid-summer; and even though the "harvest" is a month later in ripening, than usual, he patiently waits until it is ready, when he thrusts in his sickle and returns, "rejoicing bringing his sheaves with him."

But we have a higher example, in the patience of God toward our fallen race. After the world has slighted his grace, rejected his laws, and established laws, systems, and governments of their own; Behold his patience, and mark well his tender love! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John 3: 16.

James 5: 10. Moses, the meek, was also the patient servant of God. He exchanged the heirship of the Egyptian throne, for a companionship with oppressed slaves; and while he appealed again and again to the haughty tyrant for the liberation of God's people, he patiently waited till the "first-born of Egypt" were slain; the host assembled; the pillar of fire appeared; then meekly pursued his course through the Sea, and the wilderness, till the promised land was stretched out before his view.

JOSHUA, marshalled the "Sacred Hosts of God's elect," and, following his directions, marched seven times around the city of Jerico, and on the seventh day, when the patience of many would have failed, he accomplished as much as in the whole previous six days, and through his patient and unwearied application, possessed the land promised to his fathers.

JOSEPH, betrayed by his brethren; falsely and maliciously accused by Potiphar's wife; patiently suffered the privations of a prison, till God plead his cause, elevated him to a seat above the throne of Egypt, and finally signalized him as another deliverer of his people.

GIDEON, with his despised band of three hundred men, occupying a station claimed by thirty thousand, that God rejected, patiently pursued his course; and waited at the Midianite's camp, with their simple armor of "pitchers and lamps," till the swords of the enemies of the Lord were turned one against another, and he was left to share the conqueror's spoils.

DAVID, "because God was with him," became an object of the wicked hatred of Saul, who bade his servants slay him. He slew the enemies of Saul "with a great slaughter;" yet, even this, embittered his enemy, who again attempted to thrust him through with a dart. When the kingdom was within his reach, he fled away and sought seclusion in the society of Samuel. In vain did he appeal to his enemy, "what have I done?" he must be sacrificed to the demon of jealousy; and again he fled away—beggard some bread, and the sword of Goliath, and took refuge in the cave of Addullam. This was the man of whom the damsels sung, "Saul hath slain his thousands, but David has slain his tens of thousands," yet now, one heart alone could feel for him; "Jonathan fell upon his neck and wept."

When they that would destroy him wrongfully, were "more in number than the hairs of his head," then he "restored that which he took not away." His companions were the "discontented, and every one that was in debt." Rewards of honor, fields, and vineyards, were offered for his life, yet in no instance would he take revenge upon one that bore the name of an Israelite, but suffered in patience.

His forbearance caused even his proud enemy to weep with a loud voice, and say, "Thou art more righteous than I;" when David held up the "skirt of his robe," that he had cut off while he slept, and exclaimed, "The Lord judge between me and thee," and again he fled into the wilderness of Engedi. When Saul had fallen upon the plains of Gilboa, David stood by his side, and with unaffected grief, cried, "How are the mighty fallen!"

Again an aspirant for human honors, his own son! sat in the gate, and with fair speeches and enticing words stole away the hearts of the people from following after David. Meekly he yields the throne to the usurper, and when a just reward was visited upon the head of the rebel, in the room of joining the song of triumph, he clothed himself in sackcloth, and cried, "My son, Absalom, my son, my son! would to God I had died for thee."

On no occasion, does he trouble himself with a defence of his course, or character; yet God raised him to honor and turned the counsel of Abithophel against him, into foolishness. Look at his last words, 2d Sam. 23: 1-7.

ELIJAH, is another example of patience. Seven times in prayer he bowed himself, and patiently waited for rain upon the thirsty land, till he saw the "little cloud" arise. He preferred to lie down in the wilderness alone, and receive his food from the wild raven's claws, rather than yield to the claims of wicked Ahab, for a prophecy of peace, and prosperity for his corrupted kingdom, and tyrannical reign, when God had not spoken peace. As a reward of his patient sufferings, God sent his chariots, and bore him forever away from the scene of his trials.

ELISHA was no longer safe, after he had directed the anointing of Jehu, and delivered the Message God had given him against Joram, King of Israel.

NEHEMIAH AND EZRA, were special objects of hatred, when they had courage to rebuild the fallen walls of Jerusalem. Sanballat, and Tobiah, sneeringly said, "If so much as a fox go up on your wall he will break it down." But as the work was patiently prosecuted, they changed their tune, first to flattery, then to threats. The dignified, patient reply, to their crafty efforts, was, "I am doing a great work, and why should it cease for me to come down to you?"

ESTHER, raised from obscurity to the Throne of Media and Persia, in patient silence wept and prayed awaiting deliverance from the hand of God, for herself and people, against the deep laid and crafty designs of wicked Haman; and witnessed his overthrow.

JOB. Ye have heard of the patience of Job, Jam. 5: 11. In the midst of affluence, tribulations came. His "oxen were ploughing," and his asses quietly "feeding beside them," when the Sabians fell upon them—carried them away, and slew his servants, and the fire from heaven consumed his flocks.—His houses were rent by winds, and his children perished. His body was smitten with boils till he sat down in the dust and cried aloud with pain. He mourned alone; even his wife upbraiding him for his constancy. His friends conspired against him, taking peculiar pains to prove him a bad man; yet "in all this he sinned not, nor charged God foolishly," but looked forward to the day of retribution, and exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

ISAIAH, patiently bore the disgrace of walking three years, naked, and barefoot, for a sign, and a wonder upon Egypt and Ethiopia.

JEREMIAH, went down to the potter's house, and foretold the evils to come upon Israel and Judah; then they conspired against him and said, "Come and let us smite him with the tongue." God sent him again to prophecy against Israel and Judah, charging him to "diminish not a word." Then they conspired against him, saying, "he is worthy to die." He patiently submitted himself to them—was shut up in the court of the prison—afterwards was cast into a dungeon where he nearly perished with hunger; and in all this, not one bitter complaint for himself; but for his people he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

EZEKIEL, patiently submitted to eat the "bitter roll," and speak the words that God had given him, and "briers and thorns were with him." At the end of his patient, and as usual with God's servants, unpopular labors, he was presented with a view of the Glorious city, and River of life.

DANIEL, and his brethren, patiently suffered the privations of captivity from their Canaan home, and without a murmur submit to the exactions of an unrighteous decree, & thus "stopped the mouths of lions, and quenched the violence of fire."

THE MINOR PROPHETS, all suffered privations in their turn, leaving their cause to God.

And what of all these? Why, if you will obey God, and be his, take them for an example of "suffering affliction and patience."

The Jewish dispensation, with its scenes of suffering, passed away at that point of time, when professed servants of God were conspiring the death of Creation's acknowledged Lord.

And now opens a fresh scene of tribulation, that loudly calls forth the exercise of this *manly*—this God-like grace. I say, *manly*, because it is completely divested of that want of principle—that impatience, which seeks the destruction of its victim—a work the child of God never can, nor never will attempt to do.

First on the list of patient sufferers under the Gospel dispensation is, Who! Ah, Who!? Its leader!—No less than Him that is now soon to appear, leading on the whole army of once patient suffering pilgrims—wearing the insignia of KING OF KINGS, AND LORD OF LORDS. See him in the midst of a mob, Matt. 26: 50-56, betrayed by a professed disciple, yet no unkind word.—They all abandoned him to his enemies, Yet no reproaches. "He was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." They spit in his face, and insulted him on the cross, yet on the cross he prayed, "forgive."

Through patience he slept—he arose—and captive led, the tenant of the tomb.

"Consider him that endured such contradiction of sinners against himself, lest ye become wearied and faint in your minds." Heb. 12: 3.

A. G. SPARHAWK,
Printer, North East Corner Fourth and Sycamore.

WESTERN

J. V. HIMES, PUBLISHER.

Vol. 4.

From the Advertiser

Letter from Brother P. G. Brown

DEAR BRO. BLISS:—I want to say to brethren and sisters scattered abroad, yet looking for Jesus, in confident expectation of his coming, that I have not again, into indefinite time, as that is understood by our opposers, or as it has been by ourselves. I mean something by the Christ's coming. I really expect him every hour; and am as frequently disappointed, says the despoiler of my hope. You continually disappointed, but what the not injured by the disappointment: Such as ours can bear many disappointments heaven to look for God's dear son, without appointed. Disappointment is why they die of our love to Christ. I had no idea of Jesus so passionately, until after the death of my dear mother. It was the first disappointment I had ever known of the kind. You know I always thought that 43 must pass, in order to fulfil various prophecies relative to the prolonging of the day of every rising, the carrying of the ark of peace and safety, &c. But my time has come for the Lord to make his appearing, was sadly, and disappointed in not seeing on the tenth day. The crossing of our hope while we wait, but the next time of our hope will be their time of weeping. This disappointment has distinctly shown who our God and Christ's coming; it has more than any other disappointment since the days of our Lord's betrayal, denunciation and death, exposed the hellish policy of wicked men—everything sacred and in eternity, has been sacrificed and sold by them. What a sign of the times! I yet believe that this last cry was from God, the same mode of deceiving which sought me to deny it a sign, I might expect the movement in relation to going forth to the bridegroom. True, Jesus did not come the time expected, but I had rather wait a few more years before I admit that it was not right to do what we did. God will reconcile this mystery, I believe yet that the virgins arose and their lamps at that time, according to the promise, and that these lamps will burn until Jesus, a disappointment cannot extinguish them are now in the 13th chapter of Luke, 25: see, with our lamps trimmed and burn are literally watching for our Lord; we are in a trying time, when our faith is being tested by the sight of men and angels; we are just as Peter and James and the prophets forewarned us—be—in the furnace of affliction; we are just our great prototype Jesus was before his crucifixion; read the history of his last day suffering; and then tell me in what footstep physical death excepted, have we not been a parable! Read the mournful songs of our David, and then see how all the dearest are journeying the same way! In no way so deficient as that of patience; (1-4,) speaks of it as the crowning of it. If the dear saints can stand this late surely could go to the stake for them and they do stand it nobly and gloriously, brother, the doctrine of Christ's coming is intractable: the cause is of God, and in the power of Omnipotence can overthrow the Holy Ghost begat these things in our you might as well try to annihilate our dry up our passions, stop our breath, last drop of blood from our hearts, by words of reproach, of expostulation, or, as to scare us, or allure us from and this service for Christ. Could I stand from these labors by the most severe under man, without offending (I know sometimes but that I should pro- longer endurance of such trials, but

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, SATURDAY, DECEMBER 21, 1844.

No. 7.

From the Advent Herald.

Letter from Brother F. G. Brown.

DEAR BRO. BLISS:—I want to say to the dear brethren and sisters scattered abroad, that I am yet looking for Jesus, in confident expectation of seeing him right speedily. I have not gone off again, into indefinite time, as that is generally understood by our opposers, or as it has been used by ourselves. I mean something by looking for Christ speedily. I really expect him every day, and every hour; and am as frequently disappointed, says the despiser of my hope. Yes, I am continually disappointed: but what then, I am not injured by the disappointment: Such a hope as ours can bear many disappointments: it is heaven to look for God's dear son, although disappointed. Disappointments! why they test the depth of our love to Christ. I had no idea I loved Jesus so passionately, until after the tenth.—It was the first disappointment I had ever experienced of the kind. You know I always thought that '43 must pass, in order to fulfil various prophecies relative to the prolonging of the days, the failing of every vision, the tarrying of the vision, peace and safety, &c. But my time has now come for the Lord to make his appearing, and I was sadly, sadly disappointed in not seeing him on the tenth ult. The scornors of our hope exult while we weep, but the next time of our exulting, will be their time of weeping. This late movement has distinctly shown who love and who hate Christ's coming; it has more than any other movement since the days of our Lord's betrayal, condemnation and death, exposed the hellish blasphemy of wicked men—everything sacred in time and in eternity, has been caricatured and ridiculed by them. What a sign of the times! I must yet believe that this late cry was from God; by the same mode of reasoning which might lead me to deem it a farce, I might reject the whole movement in relation to going forth to meet the bridegroom. True, Jesus did not come at the time expected, but I had rather wait a few days, before I admit that it was not right to preach as we did. God will reconcile this mystery soon.—I believe yet that the virgins arose and trimmed their lamps at that time, according to the parable, and that those lamps will burn until Jesus comes; a disappointment cannot extinguish them. We are now in the 12th chapter of Luke, 35—6 verse, with our lamps trimmed and burning; we are literally watching for our Lord; we are in the trying time, when our faith is being tested in the sight of men and angels; we are just where Peter and James and the prophets foresaw we should be—in the furnace of affliction; we are just where our great prototype Jesus was before his glorification; read the history of his last days of suffering, and then tell me in what footsteps of his, physical death excepted, have we not been? what a parable! Read the mournful songs of his father David, and then see how all the descendants are journeying the same way! In no virtue are we so deficient as that of patience; James (1: 1—4), speaks of it as the crowning of the graces. If the dear saints can stand this late trial, they surely could go to the stake for their religion; and they do stand it nobly and gloriously. My brother, the doctrine of Christ's coming, is indestructible: the cause is of God, and nothing but the power of Omnipotence can overthrow it; the Holy Ghost begat these things in our souls, and you might as well try to annihilate our thoughts, dry up our passions, stop our breath, or draw the last drop of blood from our hearts, by the use of words of reproach, of expostulation, or of flattery, as to scare us, or allure us from this hope, and this service for Christ. Could I be exhonored from these labors by the most severe servitude under man, without offending God, I don't know sometimes but that I should prefer it to any longer endurance of such trials, but the hope of

"Well done," cheers me, the thought of "blessed is that servant," animates me, the solemn admonitions of my Savior—"Watch," alarms me: so that if I am to die in the struggle, on the altar of this cause I lay my poor life. Praise God, he never was so kind to me, as he has been since I began to proclaim the coming of his Son—he lets me lack for nothing. We are greatly humbled now, but I tell every one of Christ's ministers and members, if there be any remaining who have not as yet taken ground with us, YOU have got to come here! I tell you, you have got to stoop, and to pass through as low and as humble a gate as your despised brethren, or go to perdition! I speak it in all kindness and faithfulness. God has prepared us for ANY CRISIS—we are in advance of you in preparation for it. You are now joined with the world, you are puffed up with self, with pride, you are soundly asleep—you are trying to effect in your own strength, what God will never, never sanction! The startling peals of the Almighty's trump will soon confound you!! You have got such works of repentance to effect for yourselves, as ever had those who were engaged in condemning and crucifying the Son of God! I wish only your good in sounding the alarm to awake out of sleep. I am not mad: it is painful to speak in this strain to many who are my superiors; but I must, I must, or offend God. Do bear with me, while I humbly ask: Is not God fighting against you? You fear, you groan at what you deem innovations upon the order of the ministry, &c. The foundations of Christianity are rocking, as you think. Beloved, take another view of it. May not God's hand be at the bottom of this terrible revolution? and may it not be that you are fighting against God. From my soul, I pity you in your blindness, and would willingly approach your feet, though it were under the lash of scorpions, and through the burning fires, if by so doing you could be persuaded to embrace the simple, yet glorious truth of the immediate coming of my Lord. Oh, how my inmost soul yearns over my former associates in the church and ministry! it seems to me as tho' they are all going to hell together. "Oh, that they were wise." I cannot, I dare not go with them, it would be my death. Oh that God Almighty would speak to them! I have, in common with others, been tempted and tried since the tenth, but I have with them enjoyed great peace, especially since I took The Message and have gone forth speaking "Comfortably unto Jerusalem!" God's seal is just as visible upon this as upon any previous Message. I had abundant evidence of it here on yesterday, (Lord's day).—The brethren in the neighboring towns joined the band here, and I have seldom witnessed a more powerful meeting. The Holy Ghost poured an unceasing tide of salvation into my soul the whole day, so that to-day my lungs are quite feeble.—I was never more sensible of having help from heaven: I dreaded coming here without being able to "define my position," but without any premeditation I had three full Messages: glory to God! We are not in the tarrying time, nor slumbering time—the war will not, I think, be removed, if at all, as before—we are in the waiting, watching, praying time. We are now to use the Lord's prayer, John's prayer (which is the crowning item of all prophecy previous to Christ's coming,) and the unfortunate widow's prayer: we are, in this last respect, just where I have always said we should come, before Jesus would make his appearance; and praise God for the unceasing stream of praying breath that he is granting us. Tremble, ye sinners and slumberers in Zion! for such a rich cloud of holy incense never before went up to God! The foolish have gone (to buy oil.) The wise were never wiser and stronger in the faith: we shall not have another disappointment. The next hope will be realized! I wish you could have been with us

yesterday—"we had wine on the lees:" several were baptized, among others three little lambs of the flock, who came out of the water shouting glory to God. Several backsliders were forward for prayers. Strange and startling signs are being seen in the heavens in this region as well as elsewhere, by both the righteous and the wicked.

I do hope that every lecturer, and every one who has a gift, will thrust themselves out, and comfort the flock; Oh, you will get a rich pay. Let the Peters, "feed the sheep and the lambs." Jesus "went about doing good." Do not let us act, preach, or publish as though "My Lord delayeth his coming." I am touring about in the delightful, delightful service, of feeding the lambs, and the Great Shepherd is feeding me.

Yours, &c.

F. G. BROWN.

Sturbridge, Mass., Nov. 18th, 1844.

From the Advent Herald.

Extract of a Letter from Bro. Miller

"We have done our work in warning sinners and in trying to awake a formal church. God in his providence has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii: 18, also Daniel xii: 10, and Rev. xiii: 10—12. In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it. And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23rd day of the 7th Jewish month. Since that time, they say, "they have no confidence in us." We have now need of patience, after we have done the will of God, that we may receive the promise; for he says, "Behold, I come quickly, to reward every one as his work shall be." You may enquire, how long, quickly means. The false hearted professor will tell you, it may mean ages upon ages yet to come; but the real lover of Christ, will hope it is near. Christ has told us how near.—Matt. xxiv: 32, 33. Again, the apostle James has told us that we are to have patience, for it is nigh. He then tells us that the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. How long then does the husbandman wait? The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to ensure a plentiful crop.—[Carpenter's Introduction p. 334.] "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." How nigh? It cannot be seen by the reading of the passage, that we are to be in this patient waiting for his coming, after we have done the will of God, sown the seed, given the midnight cry; longer, and it may be much less than the husbandman waited. Therefore, let us stablish our hearts, be determined to go forward, let us not look back, "Remember Lot's wife." I think the event for which we look cannot be far off. I know of no rule, by which we can fix on any day or hour. But Christ tells us we may know when it is near even at the door. James v: 9, tells us, when this time of patient waiting comes, then, "Behold the Judge standeth before the door." I feel as confident as ever, that God will justify us in fixing the year. And I believe as firmly, that this Jewish year will not terminate before this wicked and corrupted earth's history will all be told. The amount of scoffing and mocking at the present time, is beyond any calculation. We can hardly pass a man, professor or non-professor, but what he scoffingly inquires, "You have not gone up," or "God cannot burn the world," &c., ridiculing the Bible itself, and

blaspheming the word and power of God. And yet ministers and moral editors wink at it. And some of them are performing the same, to the no small joy of the most depraved characters in community.

If this is not a sign of the last day, we are sure never to see fulfilled 2 Peter iii: 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation," nor Jude, 18, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." I pity the inhabitants who may live in an age of the world that is worse than this. I cannot believe this earth will ever again be so cursed.—Where are our moral judges and rulers? Has virtue fled from the earth, and is there no fear of God in all the land?

Come Lord Jesus, O! come quickly. Or we shall be as when God overthrew the cities of the plain, like unto Sodom and Gomorrah. Where are the watchmen upon the walls of Zion? Can the sign of Peter and Jude be fulfilled before their eyes, and they not see it? Do they not know that one sign plainly fulfilled is proof enough? for God is not man that he should lie, nor is like unto the sons of men, that he should be mistaken. I would beg to know what could be called scoffing, and mocking if the conduct of all classes of men opposing the Second Advent doctrine, is not.—Paul tells us, 1 Thes. iv: 17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—And some are tauntingly enquiring, "have you not gone up?" Even little children in the streets are shouting continually to passers by, "Have you a ticket to go up." The public prints, of the most fashionable and popular kind, in the great Sodom of our country, caricaturing in the most shameful manner, the "white robes of the saints." Rev. vi: 11. The "going up," and the great day of "burning." Even the pulpits are desecrated by the repetition of scandalous and false reports concerning the "ascension robes," and Priests are using their powers and pens, to fill the catalogue of scoffing in the most scandalous periodicals of the day. England and France, with their sinks of pollution, London and Paris, cannot, will not, and dare not, compete with our Boston, New York, or Philadelphia, in scoffing. If these will not open the eyes of our good men in these cities, then I shall believe there is none there. And at any rate, the world must and will be burned up, and few men left. Adieu, my brother, I am patiently waiting for my King, &c.

WM. MILLER.

* Low Hampton, Nov. 18th, 1844."

LETTER FROM BRO. MILLER.

* Low Hampton, Nov. 22, 1844.

Dear Bro. Holmes,—Your letter of the 8th has been just received, I hasten to answer it, you request me to give my views on the atonement. The word atonement, signifies reconciliation, or at-one-ment, and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he never had sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law. There can be no atonement only where there is or has been sin, God is not displeased with his own work, when it comes from his hand it is pronounced good. Therefore sin is produced by some other agent than God, and as sin is a transgression of the law, the agent must be a subject of law. Man is according to this reasoning the subject and agent I have described; for being made under the law, and by transgression has become obnoxious in the sight of God, unreconciled to God, and justly condemned. He cannot be reconciled to a holy God only by the atonement. God seeing man in this deplorable condition provided a remedy in his Son Jesus Christ, and gave him to the world as an offering and a ransom for the world, and as without shed-

ding of blood, there could be no remission of sin; in due time Christ came into the world and shed his blood, and according to the typical law he that knew no sin became a sin for us. Thus far he fulfilled the law for the sinful world; but this could not have saved one sinner, if this had been all that Christ had done. No; but like the High Priest under the Law, he must take his life, or blood which is the life, Lev. 18: 11—and must enter into the holy of holies; which is heaven, to appear in the presence of God for us, where he makes an atonement for us, who come to God by him; therefore he that cometh to God, must believe that he is our intercessor, and that he is a rewarder of all that diligently seek him. He must also confess his sins, for confession of sin is unto salvation, and he who is our High Priest, is faithful over all his house, as was Moses, to forgive them their sin, whose house are we if we hold fast to our faith without wavering firm unto the end.

Permit me now to make plain by questions and answers.

Is not the offering and sacrifice of Christ the atonement? No. These are only preparatory steps, Lev. 1: 1-4; 4: 13-20.

Where is the atonement made? In the most holy place, Lev. 16: 17, also 26, 31, 35 verses; Luke 1: 9-11; Heb. 9: 7-9 & 22-26.

How is the atonement made? By sprinkling of blood, intercession and prayer.

Who makes the atonement for us? Jesus Christ, the High Priest, Heb. 7: 24-26; Rom. 8: 34; 1 Tim. 2: 5-6; 1 John 2: 1.

For whom is the atonement made? It is made for all who believe, confess their sins, or repent, which is the same thing in gospel sense, or come to God by, or through our High Priest. See type Lev. 1: 4, also 16: 20-22; Isa. 53: 11, 12. John 1: 29; Rom. 3: 25; 2 Cor. 5: 17-21; 1 John 1: 7-9; Gal. 1: 4, & 2: 20; Heb. 2: 17, & 7: 25, & 9: 24.

Where is the atonement made? While the High Priest is in the holy place, Lev. 16: 27, and when the sinner believes in Christ confesses his sins, then the atonement is made for that sinner, and not before, see the law.

Can all men be atoned for? All men have a probation, and while in that probation might have an atonement if they would comply with the requirements of the gospel. The sacrifice and offering is sufficient for every individual of mankind; but none who need an atonement will ever be reconciled to God, but those who believe and repent.

Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven, Heb. 7: 25. His death and sufferings being only the sacrifice and offering, by which he is the propitiatory sacrifice to God, so that through his intercession we can be saved by his life, Rom. 5: 10; 1 John 5: 11.

You enquire about the laying on the hands of the Priest upon the head of the scape goat, and their sins being carried away into the wilderness, or land of oblivion.

The type was this: On the day of atonement, the Jews were to bring two goats of a year old, and the Priest was to cast lots upon them, before the Lord, and the goat on which the Lord's lot fell, was to be slain, his blood caught in a basin, and then carried into the holy place, sprinkled upon the mercy-seat, and the atonement or reconciliation made for the place first, and for the people. All this, has had its antitypical fulfilment in the first advent, death, resurrection, ascension and intercession of Christ. Then after the Priest had made the atonement with the blood of the goat sacrificed; then the High Priest came out of the holy place, laid his hands upon the head of the other, called the "scape goat," and laid all the sins of the congregation of Israel upon his head, and the "scape goat" was driven into the wilderness by some one appointed for that purpose.

So must it be when Christ shall come at his second advent. He will come without a sin offering unto salvation, and being then our Judge, he will bear away our sins from us, as far as the east is from the west, and they will be remembered no more forever, Jer. 31: 34; 32: 34; 50: 20; Acts 10: 43; Rom. 11: 27.

That our sins cannot be blotted out until Christ comes to judge his people, is evident from the following texts, Rom. 14: 10; 2 Cor. 5: 10, Rom. 2: 6. If our sins are blotted out now, and remembered no more forever, how can we be judged at the judgment seat for every deed, done in the body? We could not. And if Christ does not come the second time and bear away our sins, our faith is vain, and we are yet, and always shall be in our sins.

But bless the Lord, he that shall come, will come, and will not tarry. Now is a very important time, much danger if we go to sleep now, it will overtake us as a thief. This is the third time within one year we have slumbered, and now we are in the time of patience. Heb. 10: 36; James 5: 7 to 11, you may examine. How long will this time of patience last? I answer it may last as long as the farmer waits for his crop, as James cautions us to have patience as the husbandman has long patience. How long? About 3 or 4 months. Will he come then? Have patience brethren, says James, for the coming of the Lord draweth nigh. Who does Paul and James exhort to have patience? Why, the brethren, say you. Who then are Paul and James' brethren in this day? It cannot be our sects and popular churches. Why not? say you. Because the exhortation implies that the brethren are almost or quite impatient to have Christ come, and no rational man or woman can say our sects, or nominal churches, are over anxious to have him come. Who then, would the dear apostles call brethren if they were among us at this day? Suppose you heard a voice from heaven, like the voice of mighty thunders, commanding you on the peril of your soul, to go and tell the brethren, and none else, "To be patient for the coming of the Lord is nigh," to whom would you go? Would you dare risk your soul's welfare, to go and tell it to the popular churches, or would you suppose yourself most sure to go and tell it to those who were praying and crying, "come Lord Jesus, come quickly." I am confident you would suppose without any hesitation, it means the second advent brethren. Then we can easily tell who and what, Paul and James means. And do believe I am one that ought to take the caution, "BE PATIENT BEFORE BRETHREN, UNTIL THE COMING OF THE LORD."

Give my love and this exhortation unto all the dear brethren looking for our King of kings.

Yours, looking for the blessed hope,

WM. MILLER.

WESTERN MIDNIGHT CRY.

Cincinnati, Saturday, December 21, 1844.

THE PAPER.

Our receipts for the past week, from country subscribers, amounts to one dollar only. And yet a few of the friends who are unwilling that the paper should stop, and who have felt it their duty to aid the cause in this way more than any other, have paid for it. This they cannot continue to do without curtailing the edition, in which case we shall be obliged to discontinue our gratis list, and this we shall be sorry to do.

As but a fraction has been received from abroad towards the fourth vol., we again ask, if we shall receive our dues? We have no salaries to pay, and the brother who prints the paper, and who has to work for his daily bread, feels a sufficient interest in its continuation, to give every week more than he is able to do.

The Great Supper.

Luke 14: 16, "A certain man made a great supper, and bade many;" see Matt. 22: 2; Isa. 25: 6-8; Prov. 9: 15; Matt. 8: 11; Rev. 19: 9. These sayings are no simile, but, "the true sayings of God."

FIRST MESSAGE.

Verse 17, "And sent his servants at supper time,

to say to them that were bidden, 'Come, for things are now ready.'" See Dan. 7: 14; 19: 24; 12: 10, 13; Hab. 2: 3; Job 14: 13; Psa. 102: 13; Isa. 40: 2, &c.

A call to supper, implies a little previous notice—that guests may cease from the labors of the day, and prepare themselves. I solemnly believe this text has had its fulfilment in the production of the coming of the Lord in, or about as founded upon the above, and other evidence.

Verse 18, "And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must go and see it; I pray thee have me excused.' In other words, the Lord cannot come yet, there are large portions of the earth yet unhabited. A "piece of ground" in the way.

Verse 19, "And another said, 'I have five yoke of oxen and I go to prove them. I thee have me excused.'" I have so much business on hand that I have not time to examine the subject.

Verse 20, "And another said, 'I have married a wife: and therefore I can not come.'" I do as much as I can do to attend to my family do not believe one word of it. It is well ready, but as for me, it is my business to attend to my family.

SECOND MESSAGE.

Verse 21, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, maimed, the halt and the blind." And "quit" was the message delivered in the proclamation "Behold the Bridegroom cometh!" Lev. 23: 41; Matt. 21: 8, 9; Num. 29: 1; 7: Lev. 23: 13. They were not to return to their possessions of necessity on that day, or in that month, but THE YEAR of this Jubilee," Rev. 11: 15; 13: 23: 16.

THIRD MESSAGE.

Verse 23, "Go out into the highways and hedges and compel them to come in that MY HOUSE may be filled." This last message is not copied to man, for men are no where commanded to do any thing more than invite. Besides, the last work is bringing the guests into the house to the "Marriage supper," and this is at work, Matt. 24: 31; 1 Cor. 15: 51, 52; 1: 4: 16, 17.

I expect to be absent, on a visit among brethren in Indiana, next week, in which case there will be no paper issued till the week following.

OUR WORDS.

How careful we should be of the words we utter, in a time like this! The land is filled with gossip, and "false accusers," and the temptation to retort upon these "busy bodies," in language similar to that which we receive from them, is very strong; but now is our time to suffer only patiently, but as our master did, in saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37. Let those that are in the habit of speaking words, and acts of others, with whom they agree in religious sentiment, look at the following definition of the word, "FALSIFIER: One who alters the words or sentences of an author, so as to make the sense contrary to what it was originally: one who counterfeits, or makes a thing to be what it is not: a liar, or inventor of falsehood." Barclay. If others are willing, care or malignantly, to place themselves in a

to say to them that were hidden, Come, for all things are now ready." See Dan. 7: 14; 8: 14, 19; 9: 24; 12: 10, 13; Hab. 2: 3; Job 14: 14; Psa. 102: 13; Isa. 40: 2, &c.

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tion to be arranged under the above head, let us take heed, remembering that, "if any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, James 1: 26.

BROTHER.

A brother in the time of trial and adversity is "A brother indeed" And who are our brethren now, when our names are "cast out," and "all manner of evil spoken against us falsely?" Jesus, on one occasion, turning away from his natural blood relations, "stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." Matt. xii: 49, 50. They that DO the will of God, will perform all the kind offices for each other, that are associated with such endearing names.

Brethren that do not the will of God, are no brethren now. They have other interests to attend to besides the interest of the family of Heaven. How valuable is the relationship of a brother!—one that does the will of his Heavenly Father. No other brethren can do us good. Where brethren of this sort are, there is Love—pure and unadulterated.—Love, such as existed between David and Jonathan, or Jesus and the disciple that leaned upon his bosom.—Love, such as drew forth from the Jews, the expression, "Behold how he loved him," as "Jesus wept" at Lazarus' grave. Brethren will love; it is a principle interwoven in the whole being of those that Love the appearing of Jesus. Nothing can separate brethren.—They will sweetly live together, and that "forever, even forever and ever" but God is not wanting in means, to separate from his people all that do not "love as brethren."

ELIJAH.

The translation of Elijah, has been considered an appropriate type of the deliverance of those "that are alive and remain" when the Lord appears.

2 Kings 2: Elijah, when he had an intimation that his change was near, went with Elisha from Gilgal (or "heap of heaps," different bodies,) to Bethel, (or "house of God.") So, when evidences of the near approach of the coming of Christ began to present themselves; from different bodies, (heaps) God's people began to collect and worship him according to primitive usage, with no other articles of faith than his word, and no bond of union but Love "whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end," Heb. 3: 6.

Not finding deliverance at Bethel, Elijah, nothing discouraged, journeyed on to Jericho, (month, or moon.) So the body of God's people collected from these "heaps," seeing the evidences clustering around a certain "month," journeyed thither with high expectations, and as Elijah was, so were they, disappointed.

Elijah, full of hope, journeyed on next across Jordan, or "river of judgment," where his faith was tested, and he prevailed; dividing the water, he passed over.

God's people have had a time of similar trial for their faith—a trial, that in my opinion, has fully tested who do, and who do not, love the Lord's appearing. What period of time is occupied in the antitype of the crossing Jordan, or river of judgment, may be uncertain, but the read-

er can consult the evidence in No. 5 of this vol., relative to the forty days.

The next account of Elijah after he crossed Jordan is, that while in company with Elisha, "It came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

So let it be said of us. "They still went on and talked," notwithstanding the sneering inquiries of "the sons of the Prophets," "knowest thou that thy master will be taken away from thy head to day?" Do you know it? Do you know that Elijah is soon to "go up"?

And even after Elijah was taken up, their scoffs did not cease, for they charged the Spirit of the Lord with having taken him up and "cast him upon some mountain, or into some valley."

How delightful the thought! as they still went on and talked, behold! What! The chariot of the Lord!! "Behold, the Lord cometh with ten thousand of his saints"!! He comes to reward his servants! to wipe away all their tears, and end forever their bitter reproaches.

The letters from Bro. F. G. Brown, and Bro. Miller, in another column, will be read with interest. They breathe life and joy into the heart of the waiting pilgrim.

The conclusions to which these brethren have come, that our work with the church and the world is now done, is painful indeed, but at the same time, it is the one to which we are almost irresistibly driven, after having seen again and again, their utter rejection of the plainest truths found in the word of God.

Some cry out bitterly, and protest against such conclusions, because it has a "bad influence," and is "abominable," &c., not because the word of God does not fully justify it.

The complaints against the idea of a division or separation between the righteous and the wicked before the Lord comes to "execute judgment," do not appear to me to be well founded.

The tares are gathered "first," in bundles to be burned, Matt. 13: When they that work wickedness "are set up,"—and they that fear the Lord are found speaking often to each other, there is a discerning "between the righteous and the wicked," Mal. 3: and when the Lord comes, he comes to execute "the judgment written." Objections, not well founded in scripture, to having our case now brought before the tribunal of heaven for its righteous decision, seem to argue that such are not NOW prepared for the judgment.

The Enquirer and Message.

The following editorial from the "Enquirer and Message," will show the estimate which that editor places upon our claims for justice.

"A FINE OFFER.—The Western Midnight Cry proposes that "if twenty-eight out of five hundred and fifty of our subscribers, will send us fifty cents a week, it will enable us to issue an edition of our paper, each week, until the Lord comes." How if they don't send the dimes? We can't tell. The same journal says, "the prudent probability is that but a few more numbers will be needed." Then, we suppose, the chances of Millerism being true have somewhat increased of late. When will the impudence of the leaders in this delusion have an end?"

We have asked our subscribers to send us a small pittance weekly, of what they owe us. And now, says the Enquirer man, "How if they do not send the dimes? We can't tell." But we can:

Our honest dues will be withheld from us, and according to the above, it will be "impudence" for us to ask for them.

Again, "the chances of Millerism being true, have increased of late," certainly so, if "the coming of the Lord" is what you call "Millerism;" for now is our salvation nearer than when we believed." Again, he says, "when will the impudence of the leaders of this delusion have an end?"

Judging from the past course of this editor, the answer to this last question is perfectly plain. The doctrine of the coming of Christ will live till the Lord comes, of course; and his coming is near at hand, as we know from evidence contained in the Bible, and corresponding events in the history of the present times. Therefore, this so-called "delusion" will "have an end" long before we can expect justice from the editor of the "Equiper and Message," by his retracting the false statements about us, which he has aided in circulating.

Voices of the Fourth Angel.

The above is the title of a small sheet just received—published at Cleveland, by Bro. J. B. Cook, and J. D. Pickands.

The object of the leading article is to show that the mission of the three Angels Rev. 14: has been fulfilled, and that we are now living under the fourth, where it becomes the imperative duty of God's children to pray for his coming. The duty is made clear, and the arguments for the most part are conclusive. It is a subject that has occupied the attention of many of our friends of late. We gladly join in the petition, "Thrust in thy sickle and reap," Come Lord Jesus, and come quickly."

The following articles are from the above named paper:

THE BIBLE, A "LAMP TO OUR FEET."

Many ask "why did you not see that the vision of the fourth angel must be fulfilled?"

ANSWER: We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. "We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn."

By the light of God's word we are to walk; because we are in a "dark" world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch," with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all that the lamp showed us. Next we saw the Seventh month. The thousand voices swelled on the breeze as we advanced to meet him, "Behold the Bridegroom cometh!" Finally, we see that there must be time for the foolish to expend their oil, and for the wise to go on to meet him; while the voice of the fourth angel cries "thrust in thy sickle and reap." Glory, glory, glory is about to burst upon our enraptured vision. It is "the glory of God and the Lamb," to make eternal day.

THE CHRISTIAN'S HOPE.

What is it? Let us ask the Pope. He answers in his encyclical letter: "Let us lift up our hearts to the 'Blessed Virgin' Mary, who alone destroys heresies, and who is the foundation of OUR HOPE."

Ask again the N. Y. Evangelist, what is the Christian's hope? The editor answers in a recent article on revivals, they are THE HOPE of the church and of the world. Is there not then a strong affinity between the hope as defined by the Pope and the Protestant? Mary being 'the foundation' of the former,—those who carry forward

revivals' the means of the latter. A arm of flesh is the basis, or essential of both.

Papist and Protestant have thus lost the Divine definition and description of our hope. Titus 2: 11—13. "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for THAT BLESSED HOPE, and the GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR JESUS CHRIST."

The apostle Paul was 'bound with this chain,' 'for the hope of Israel,' 'the hope of the promise made of God unto our fathers,' and this hope was 'the hope and resurrection of the dead.' Human agency is not the basis or means of this hope.—Divine promise is the foundation; divine power the agency to which believers look for its consummation.

It is painful to see that Protestants can no more use the language 'which the Holy Ghost useth,' (and make it mean what the terms teach) than the Papist, when speaking of his hope.

'The hope' of the fathers is set forth in the following portions of scripture: Psa. 16: 11, and 17: 15. Acts 2: 29, 31. Heb. 11: 32, 39. The patriarch David looked forward to the period when he should 'awake in' the 'likeness' of his Lord.—The apostle Peter affirms of David 'that he is both dead and buried'—also that he 'is not ascended into the heavens.' Paul assures us that he with others 'died in faith not having received the promise'—'these all having obtained a good report through faith, received not the promise.' Of whom he testifies, that some would not accept deliverance, 'that they might obtain a better resurrection.' Mark 1:—They had 'obtained a good report through faith.' They had 'not received the promise,' but sought to obtain a better resurrection. Then David will awake—then he will know 'the path of life'—then he will ascend, have 'fulness of joy,' and 'be satisfied.' Then he will obtain the hope contained in 'the promise, which God made to our fathers.' 'Amen, even so, come Lord Jesus!'

For this creation groans, Rom. 8: 18, 24. For this the soul's seen in vision under the altar, cry: 'How long, Oh Lord, how long?' For this the fourth angel cries to him who sitteth on the cloud: 'Thrust in thy sickle and reap the harvest of the earth! Who would not speed the flight, and swell the voice of this angel, that Patriarchs, Prophets, apostles and righteous men, may 'obtain the hope of the promise'—the 'better resurrection.'

Letter from Sister Bishop.

MADISON, IND. DEC. 9, 1844.

Dear Bro. Jacobs,—It is with pleasure I take my pen to inform you that we are still alive and well, and was much rejoiced to receive a paper from you, and from it to learn that your confidence in the advent cause is unshaken. I hope you will thus remain—firm as the pillars of heaven until our Lord shall come and take his children home. I, for one, long to see that day; for ever since I embraced the doctrine of Christ's soon coming, I have felt like a pilgrim and stranger on the earth. I still attend the Methodist meetings, but our preachers preach Jesus so far away, and us so low down in the grave, and make things look so cold, dark, and dreary, that it affords no comfort to the soul that loves the appearing of the Lord. Such preaching is cold comfort indeed—such as I never again expect to enjoy. We are told that it is presumption in us, to want Christ to come and destroy the world, and damn all the sinners; and that we are mad because he does not do it: But do we not love sinners? Who on this earth has taken more pains to warn sinners than Advent believers? They have spared neither time nor money, in arousing mankind to the importance of a preparation to meet their God in peace.

O what a fearful darkness is hanging over our city! It seems to be in all the churches, as well as among those of the world. All appear alike—of the world. * * *

I have had a home in the Methodist church for thirty-eight years—it is a church that I have loved much, and within whose pales I have enjoyed much of the comforts of religion; but now, it seems no more like home to me. Strange as

this may seem, every true advent believer that I know in this place says the same. Perhaps you are not unacquainted with the same class of feelings yourself. Can this be sin? O tell me! * for I would not be led astray for worlds of gold. Gold has no charms for me. Let me have food and raiment, and the love of God in my heart, and, for myself, I ask no more.

Had I the means, I would freely pay the expenses of some of our Second Advent Lecturers, to this place every week, to have them preach for us; for I think we are more like a little flock of sheep without a shepherd than I ever saw before. Though I have been beloved in the church, I am now looked upon suspiciously, and what for? Because I believe the Lord is soon coming to take his children home. Well, I can bear all this, and more, for the sake of Christ and his kingdom. Should time continue, it is possible our persecutions have but just begun.

Are we ready to lay down our lives for Christ? Are we ready to go to the stake sooner than deny our Lord? Yes, I doubt not, there are thousands who would shout victory in the fire rather than disown Christ. O how humble I feel, even to think upon the subject of laying down our lives for Him that laid down his life for us 1800 years ago.—That Saviour was a poor pilgrim on the earth, and had but few that truly loved him then, and comparatively few that love him now; and a part of that few are called to suffer great reproach for his sake. O may they remain steadfast until he shall come! I am striving to be one that shall have a share in his kingdom. Pray for me that my faith fail not. * * *

We have determined to hold our meetings once or twice in the week, as we are certain this is the only way we can enjoy ourselves. Our names are already cast out as evil, and to go back from the advent doctrine I should risk my all, and perhaps lose my soul.

I will not forsake plain Bible truth. No name or sect on earth shall take away my prospects of soon seeing the Saviour. In such case, my comforts would all die, for I know that I have enjoyed more solid happiness since I embraced the second advent doctrine, than in all my life before, in the same length of time.

Mr. Bishop, joins me in love to all the friends. SARAH BISHOP.

* Amos 3: 3; Eph. 3: 14, 15; 2 Tim. 4: 8, &c. In choosing the subjects of Christian fellowship it must be a safe rule to test them by the word of God, but very unsafe to test the word of God by those whose fellowship we may desire.—Ed.

Letter from Bro. Thomas.

The following extract is from a letter of Bro. J. H. Thomas, Post master at Jacksonburgh, dated Dec. 13, 1844.

"Dear Bro. Jacobs,—I received the "Western Midnight Cry" of Nov. 29th, which informed me that you were still alive and in action, notwithstanding the many persecutions, and peltings you may have had to endure since I saw you at the "Great Tent" meeting in Dayton. * * Though you may have been disappointed as to Christ's second advent, yet you need not be discouraged—the truth is just as certain as ever, and it becomes us more than ever to be awake, and watching.

Although I must confess my faith did not take hold on the last "cry," as to the point of time, yet I do trust I am watching with my brethren, for his coming. I am trying to live, pray, and proclaim in my weak manner, in reference to it. I know not how soon the concave of heaven may open, and the curtain that now hides his lovely face from us may roll back, and let his glory appear to the joy of his persecuted and down-trodden people, and to the annoyance of his now open and scoffing enemies. Perhaps many of the last gained may be found in that day, as having been enrolled in the church books of the various denominations,—now numbering over 640—fast approaching the number of the Beast of Rev. 13: Amongst all my desires, I think, if I know myself, the one greatest and most predominant, is, a desire to be ready at the sound, "Behold the Bridegroom cometh, go ye out to meet him!"

The money sent by Bro. Thomas, for five subscribers, was received, July 13th.—Ed.

The Contrast.

I have sought around the verdant earth for an antidote I have tried every source of mirth, but all all with Lord, bestow on me—grace to let my spirit free. Time the price shall be,—sine, mine the joy.

I have wandered in mazes dark, of doubt and distress I have had not a kindly spark, my spirit to bless; Obsecrate unbelieve—filled my laboring soul with grief What shall give relief? What shall give peace?

I then turned to the Gospel, Lord, from folly away; I then treated thy Holy Word—that taught me to pray; Here I found release,—weary spirit here found Hope of endless bliss—eternal day.

I'm a pilgrim and stranger—here in this world But my Saviour's always near,—as onward I go Jesus is my friend, He'll be with me to the end, And from foes defend; my spirit cheer.

I have heard my Redeemer say his promise is sure He bids me to watch and pray, all hardness endure Jesus be my guide, in thy promise I'll confide, Keep me near thy side; my Life, my Way.

I will praise thee, my heavenly King, I'll praise thee The heart's richest tribute bring, to thee, God of power And in heaven above, sound thy Redeeming love, Loud in strains shall move, forever more.

Hallelujah through heaven will ring, Salvation the glory, honor and praise we'll sing to God and the Crown of glory wear, palms of victory we shall shout of triumph there, never shall end.

Letter from Bro. Silas G. Strong.

MARYSVILLE, Dec. 18.

Dear Bro. Jacobs,—I believe the first in your paper of Dec. 11th, is really "due season."

I am truly sorry to learn that so many are to admit they can learn nothing about time from the Bible. Shall we, who have signally blessed while we fearlessly proclaimed that God had revealed the time to his "the prophets,"—who were instructed that to themselves, but unto us they did not, and that we, that we might understand, instructed to ask wisdom of God and aid that we shall receive it.—Shall we now whole ground, because we believed we should the consummation of our hope on the 10th month, and we are still here living—testing time of our Patience! No, patience have its perfect work. You, for looking with interest to the 9th month, appear well founded. I would have your views made public as far as possible.

Yours, in the blessed hope,

SILAS G. STRONG.

The Sign of the Son of Man in Heaven.

Many inquiries are made what this sign and for years I have been perplexed while ed at Mat. 24: 30. But upon looking Chapter a few days since, the true light believe, and therefore I speak. We have 29th and 30th verses, the signs in the following: 1st, The sun darkened—2d, I not giving her light—3d, The stars in the powers of heaven shaken—Lastly, of the Son of man in heaven.

The first, then, have been seen. When the sun—in the moon—and among the clouds it follow that we must look for heaven, or in the heavens? I think it is to be the sign that when it appears, all doubt, and put to silence the most scoffer at our hope. It is this sign we call out all, yes, even those who cannot induced to attend a prayer meeting, who may be heard and answered. This sign

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, MONDAY, DECEMBER 30, 1844.

No. 8.

The Contrast.

I have sought around the verdant earth for unending joy;
I have tried every source of mirth, but all, all will cloy;
I seek, bestow on me—grace to set my spirit free;
Thine thy peace shall be,—mine, mine the joy.

I have wandered in mazes dark, of doubt and distress;
I have had not a kindly spark, my spirit to bless;
Obscure unbelief—filled my throbbing soul with grief,
What shall give relief? What shall give peace?

I then turned to the Gospel, Lord, from folly away;
I then trusted thy Holy Word—that taught me to pray;
Here I found release,—weary spirit here found peace—
Hope of endless bliss—eternal day.

I'm a pilgrim and stranger—here in this world of woe,
But my Saviour is always near,—as onward I go;
Jesus is my friend, He'll be with me to the end,
And from foes defend; my spirit cheer.

I have heard my Redeemer say his promise is sure,
He has bid me to watch and pray, all hardships endure;
Jesus be my guide, in thy promise I'll confide,
Keep me near thy side, my life, my way.

I will praise thee, my Heavenly King, I'll praise and adore,
The heart's richest tribute bring, to thee, God of power;
And in heaven above, sound thy Redeeming love,
Lord in heaven shall move, forever more.

Hallelujah through heaven will ring, Salvation thy theme,
Glory, honor and praise we'll sing to God and the Lamb;
Crown of glory wear, palms of victory we shall bear,
Shouts of triumph there, never shall end.

Letter from Bro. Silas G. Strong.

Marysville, Dec. 18, 1844.

Dear Bro. Jacobs,—I believe the first article in your paper of Dec. 11th, is really & most in due season.

I am truly sorry to learn that so many are ready to admit they can learn nothing about definite time from the Bible. Shall we, who have been so signally blessed while we fearlessly proclaimed that God had revealed the time to his "servants the prophets,"—who were instructed that not unto themselves, but unto us they did minister—and that we, that we might understand, are instructed to ask wisdom of God and are assured that we shall receive it.—Shall we now yield the whole ground, because we believe we should see the consummation of our hope on the 10th of the 7th month, and we are still here living under the cooling time of our Patience! No; rather let patience have its perfect work. Your reasons for looking with interest to the 10th month, 24th day, appear well founded. I would rejoice to have your views made public as far as possible.

Yours, in the blessed hope,

SILAS G. STRONG.

The Sign of the Son of Man in Heaven.

Many inquiries are made what this sign can be, and for years I have been perplexed when I looked at Matt. 24:30. But upon looking over this Chapter a few days since, the true light shone, I believe, and therefore I speak. We have in the 29th and 30th verses, the signs in the order following: 1st, The sun darkened—2d, The moon not giving her light—3d, The stars falling, and the powers of heaven shaken—Lastly, The sign of the Son of man in heaven.

The first, then, have been seen. Where? In the sun—in the moon—and among the stars. But does it follow that we must look for the last in heaven, or in the heavens? I think not. This is to be the sign that when it appears, will end all doubt, and put to silence the most obdurate scoffer at our hope. It is this sign which will call out all, yes, even those who cannot now be induced to attend a prayer meeting, when prayer may be heard and answered. This sign will call

those out and cause them to join in the prayer that will not be answered; even to the rocks and mountains, and to the confession that the great day of God's wrath is come. When this sign appears, then truly, shall all the tribes of the earth mourn. Then they (who mourn) shall see the Son of man coming, &c. "The Lord cometh with ten thousand of his saints," Jude 14; "The Lord my God shall come and all the saints with thee," Zech. 14: 5. The sign then precedes and prepares the way for the coming of the Lord with all his saints. We have the substance of the sign recorded in the same chapter in the 40, 41 verses; "Then shall two be in the field, the one shall be taken and the other left—two grinding at the mill, the one shall be taken and the other left;" and in a parallel passage in Luke 17: 34—36. Then the ungodly husband will awake and find the godly wife gone—the ungodly wife find the godly husband gone—the ungodly child find the godly parent gone—the ungodly parent find the godly child gone—and the ungodly neighbor find the godly neighbor gone—and many ungodly parents will, we trust, find their babes gone—and all who are left to witness this sign when the tremendous reality seizes upon them, as it will soon—then all the tribes of the earth shall mourn. But when shall this sign be given? When the seventh trump begins to sound, the mystery of God is to be finished, Rev. 10: 7. The mystery, is in the singular number—"Behold I show you a mystery, (in the singular number) we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." "We bent; at the last (the 7th) trump, for the trumpet shall sound, (what trumpet? The seventh trumpet) and the dead shall be raised, and we shall be engaged," 1 Cor. 15: 51, 52. If the foregoing views be correct, may we, dear brethren, be found ready to strike hands on the sea of glass—among the number who will then assemble as an escort to our Lord when he comes with all his saints.

Yours, in the patient waiting for Christ,
SILAS G. STRONG.

MARYSVILLE, O., Dec. 18, 1844.

The Rev. (so called, though improperly) F. P. preached in the 1st Presbyterian church last Sabbath evening, in which discourse he undertook to show up the inconsistencies of those who believe the coming of the Lord is near, (the millennium as he called them.) He distinctly and honestly admitted that it was not a new doctrine, and it had been held to by some portion of the church since some time in the 18th century. But he did not inform his congregation, that the doctrine which he preached (the 1000 years probationary millennium) was (as is the fact) less than 200 years old. He entirely misrepresented our faith, by trying to make it appear that we held to three comings of Christ: One at his incarnation, one at the time of the first resurrection, and one at the final judgment at the close of the 1000 years. Whereas he avowed that the Bible did not speak of but two comings of Christ. He then went on to show that he did come at the destruction of Jerusalem—but whether his coming at the destruction, was his first or second coming he did not distinctly say. Before he closed he found occasion to say, that Christ came to an individual at death—indeed that he had come about 3400 times since he had begun his discourse; leaving his congregation to infer that his coming was, to use the language of some of them, "only in some certain sense;" but in what sense I did not understand. If it was a personal coming what would become of his former assertion, that the Bible did not speak of but two comings? and if in a spiritual sense, where did he learn that Christ would come in any sense that the Bible did not speak of? Neither did he inform his hearers, when Christ recinded that promise

found in Matt. 28: 20, "Lo I am with you always even unto the end of the world,"—or when Christ went away spiritually. He attempted to show that there was but one resurrection, and that a general and universal one at the close of the 1000 years—and for proof dwelt largely on Revelations 20: 4; but took the precaution not to read or repeat the verse following—"But the rest of the dead lived not again until the thousand years were finished—this is the first resurrection." But he dwelt much on the word souls, and tried to show that it could not be the bodies. But he did not tell when these souls died—or from whence they arose—whether it was from a sleep in the grave, or whether they arose from the third heavens (where he contended the departed souls of the saints were,) down to earth? Neither did he attempt to show from the Bible or in any other way, that the word "souls," was used in the Bible, in a sense to indicate—vicarious transfer—had he done so, it is presumable he would, with his logical acumen, have shown that, instead of eight persons being saved by entering into the ark, only eight souls without bodies were preserved, and after the ark rested, appeared in some newly created being, or some spontaneous production of the earth in that age of the world. And that instead of about three thousand of persons, real tangible human beings, being added to the number of disciples on the day of Pentecost, the disciples that were there, received a very large increase of faith, hope, love and Christian graces; and thereby he might have strengthened incidentally, one of his favorite theories, to wit, the certain return of the Jews, previous to the coming of our Lord, by showing that the three thousand devout Jews were not so unwise as to become Christians on the day of Pentecost (as we have generally thought was the case) and thereby forfeit all their title and the title of their descendants for 1800 years, to the promises of God made to Abraham.

Letter from Marysville, Ohio.

Dear Bro. Jacobs—

We hope the Brethren will not suffer the W. M. Cry to be discontinued again. I am glad to see you persevere in the position that time has revealed. If time is not a matter of revelation there are some passages of scripture I cannot understand. May the Lord assist us to arrive at the truth.

Is the prayer of your unworthy brother,
G. W. O'HERRY.

PROFIT OF PERSECUTION.—God chooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire smells the sweetest; the earth, when it is sown up with the plow, becomes more fruitful; the seed in the ground, after frost and snow and winter storms, springs the ranker, the higher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; the gold is better when it is cast into the fire; rough stones with hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment, linen is bucked and washed, and wrung, and beaten, and is the fairest. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.—Bishop Jewel.

TAKING REASON.—Persons who are above the power of a dirty action, are slow in suspecting others. Those whose hands are not clean, imagine every one to be as polluted as themselves.—William's European Times.

The above principle will explain to our friends the cause of the many insinuations and charges of our maligners. Let men become honest themselves, and they will learn how it is possible for others to be honest.—Advent Herald.

WESTERN MIDNIGHT CRY.

Cincinnati, Monday, December 30, 1844.

* INTOLERANCE.

How earnestly ought God's dear children to pray that they may be saved from that wicked spirit of intolerance, that has driven many of us from the society and fellowship of those we have loved. God has been merciful in hitherto granting us a forbearing spirit, while, on some points we have held views, to say the least, widely differing from each other. These views have been freely, and publicly advanced without any fear of denunciation from those who were "looking for the Lord," and with very little apparent danger of weakening the "cords of Love" with which God has bound us together. "We have great need of caution now" in this time of trial, lest this disposition, freely to investigate the word of God, should be checked by the intolerance of brethren. If any view that we may have advanced, with motives, pure as ever dwelt in the human heart, and under a high and solemn sense of duty, is disposed of under a caution, headed "Fanaticism," or in any other way, except candid scriptural reasoning, the tendency with sensitive minds, is, to shut out the light. It seems to me that the editor of the "Voices of Truth," has disposed of the arguments of certain brethren, rather too much in this short hand way.

He remarks as follows: "If any man or minister tells you that the Lord *came*, in any sense, on the "tenth day" more than he has come since or for centuries previous, "Believe it NOT," &c. Now I do not wish to find fault with Bro. Marsh, for his reference may not be to the particular class which I have supposed; but if it is, with all Christian kindness, I would make a suggestion, not only to him, but for the benefit of all such as may be tempted to dispose of an argument in this summary way. It is this; That the argument be plainly stated. Thus,

1st. There are certain brethren who believe that Christ did in some "sense," come on the "tenth day," "more than he has come since or for centuries previous."

2d. They argue that Christ did on the "tenth day," "come" from his "Father's throne" to his "Judgment seat," where he is now sitting in judgment on our world, Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31; Lev. 23: 29, 31; Heb. 4: 14-16; 5: 8: 9: 6-12, 19-26; Lev. 9: 22-24; Acts 3: 19-21. Whether the judgment has yet set upon the "living," they do not pretend to say.

3d. They give as further evidence, that the judgment must rest before Christ personally appears to "execute judgment." Rev. 11: 18-18; 20: 12; Matt. 5: 25; Dan. 7: 9, 10; Ezek. 21: 30; Isa. 11: 3, 4; Psa. 93: 8, 9; 50: 3-5; 62: 8; 96: 11-13; 76: 6; 2: 7-9; Rev. 4: 1-6; 20: 11; 14: 14; 1 Thess. 4: 16, 17.

4th. They hold that when Christ appears to all the inhabitants of the earth, "as the lightning," he will be attended with "all" or "ten thousand" "of his saints" that must previously have been "raised," "changed in a moment," and that he will then "execute judgment upon all" that were "left" when the righteous were "taken;" and not till then will "all know and understand" his coming; for he will then "convince all that are ungodly among them," &c., Psa. 147: 5-9; Jude

11, 15; John 5: 20, 21; Mark 5: 8; Jer. 23: 5; &c.

If these positions constitute an error, sufficient to induce our good brother to caution others to "beware of fanaticism on this point," it is every way worthy of a more extended notice; and it may be the easiest thing in the world to overthrow them.

If we are not now acting under the commission "Comfort ye, comfort ye my people," &c. Isa. 4: 2; it is important we should know it. As for myself, I am solemnly pledged to yield to scripture evidence let the consequences be what they may. Let us possess the "more noble" spirit of the "Bereans," and "Search the Scriptures daily," that we may see whether these things be so.

* CONFESSION.

The "confession" of Bro. Storrs, of his mistake relative to the advent on, or about the 22d of October, has developed the fact, that a strict adherence to the principle of "confessing your faults one to another" is in these times of apostasy, a matter so uncommon for a Christian minister, as to be every way worthy of ridicule, and of destroying, rather than of restoring public confidence in the man that presumes to practice up on this scriptural injunction.

The papal prerogative of claiming infallibility at the expense of cloaking error, and false doctrine, is every where predominant. Bro. Storrs, has confessed his error just so soon as he had a demonstration to his own mind that it was such.

Every lover of honesty and truth can but admire such a course—a course, which must be pursued, in order to restore to the confidence of a Holy God, those teachers that have spent so much of their time in throwing imaginary obstacles in the way of the immediate Coming and Kingdom of our Lord, when they have failed to produce any real ones.

Bro. Eli Green, writes from Rossville, O., Dec. 20th. "We are still looking for the coming of our Blessed Lord and King. Though few in numbers we are strong in faith.

We should feel very thankful to have one of the Lecturers visit us." &c.

My absence from the City last week will account for the want of editorial, and also for a review of the article under the head of "The true Millennium."

* BRO. WILLIAMSON.

As Bro. Williamson, was the first, that to any considerable extent, preached in this region, the coming of the Lord on the "tenth day of the seventh month," there has been no little enquiry among the friends, since that time passed, as to the effect "the disappointment" has had upon him.

The following is a private letter from him to a friend in this place, which I am permitted to make public, and which will "define his position."

Newport, N. H., Nov. 20, 1844.

My Dear Bro. K.—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold tempta-

tions: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to exhort you that ye should earnestly contend for the faith once delivered to the saints." A faith of all others the most blessed, because it is to bring Jesus. This will soon be lost in sight. We see now through a glass darkly, but in a "little while" face to face. We have in the providence of God, been disappointed again in realizing our expectations of seeing Christ. But let us "rest patiently," knowing that "the long suffering of God" "is salvation" to us who through the eternal Spirit are kept through faith unto salvation.

I have often thought of the brethren and sisters in Cincinnati, since the 10th day of the 7th month passed by; I have asked myself a great many questions, and tried to answer them to my satisfaction, but have not been able. I know that I went to Cincinnati with as pure motives as ever were cherished in the breast of a mortal being: and I preached the truth as I understood it, and I have no cringing nor drawing back. I am glad I went there, and I am glad I preached to you that Christ was coming on the 10th day of the 7th month—"Glory to God in the highest!"—I believe it was salvation, and I believe God sealed all that came up to that day, as men and women expecting to meet Christ, and had the glory of it in their souls. God blessed it; souls were converted, set free from sin, who stand to-day "looking for that blessed hope and glorious appearing of our great God and our Saviour Jesus Christ." While a multitude of our advent brethren and sisters, had it not been for this preaching would have been lost. I believe the preaching of this doctrine was of God, as well as the singing, praying, shouting and exhortations, all of God; and our gathering together unto him in the clouds will show to an assembled multitude that the 10th day of the 7th month was of God, by showing there the souls that were converted "by the foolishness of" that "preaching." "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

I find in my journeyings from place to place, that many who were, up to the 10th day, firm in the coming of the Lord, and foremost in the ranks, are the first to go back to perdition, and that those who seemed to be rather weak are now strong to come up to the help of the Lord. I am convinced that the separation must take place before Christ comes; the wheat will be by itself, and the tares bound in bundles to be burned. The line is drawn, Bro. K., which side of it are we! If you are on the right side stay there, and pray God to heat up the crucible, keeping the cleansing refining process going on until Christ sees his image in us: He won't keep us in there so long that we shall spoil. Lord keep us by the power of God unto everlasting life! I said that many of our foremost brethren are going and are gone back. Is it not true! How lamentable! * * * I hope we shall learn to cease from men, whose breath is in his nostrils. We live in so awful time. I don't know how it is with the friends in Cincinnati, but here brethren and sisters cannot get back without going to destruction; nor can they make calculations for winter without losing the glory out of their souls. So here we stand on a pivot: if we turn either way we fall; we must therefore stand still and see the salvation of God. I am convinced we shall never have "time" to preach again. The Sign of the Son of man will, I believe, reveal the day and hour, and that will be a white cloud, and upon the cloud one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle, Rev. 14: 14. You will, I think, by looking thus through, find by a multitude of scripture that this will be so. Also I believe that there will be made the cry: "Give us of your oil, for our lamps are gone out." It will be "on hour of temptation" "I tell you," when the virgins will be crying for oil, and the wicked for mercy. But God has promised to keep us from that hour: it is going to try all that

dwell on the earth. "From" such "an hour of temptation," "Good Lord deliver us!" When this sign of the Son of man appears, he then tells us to lift up our heads, and look up, for our redemption draweth near. O, hallelujah! I long to have it come! My prayer to God is, Lord, send out Jesus, our High Priest, to bless the people. But we must do what the Lord tells us: "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass: for yet a little while and the wicked shall not be; yes, thou shalt diligently consider his place, and it shall not be. 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. For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." I don't believe we shall ever winter in this world. Many of our brethren in New Hampshire, and those of other places, are looking for his coming this week. I don't believe this month will pass without the revelation of Jesus Christ; but be that as it may, my anchor has good grapples, and it is cast within the veil; it has taken good hold. I have hold of the cable: Every time I pray, I get nearer the kingdom, and when I get a little time, be it ever so little, it is as a good knot in the cable; it helps me to hold on, so that I feel a great deal better. I am not afraid of its breaking, glory to God! While I keep my eye on the mark, remembering Lot's wife, and looking unto Jesus the author of our faith. When the 10th day of the 7th month came I believe we got through preaching. I recollect when I left Ireland, that all the way across the ocean the sailors managed the ship until we came nearly in sight of the Gulf of St. Lawrence—the Captain hoisted a signal for a pilot; two came on board; one stepped up to the wheel and dismissed the sailors, while the other walked the deck. The Captain and sailors had no more to do with managing the ship than you or I. You ask, why was all this? I answer, because through the Gulf and up the river to the port of Quebec, was the most dangerous part of the whole voyage. You will want to know what I mean by writing such a circumstance as this; I will tell you. When the advent doctrine was first started, Father Miller went every where preaching the word; steered the Old Ship, took you and I on board, from the dock of Repentance, with a host of others; Bro. Himes, Litch, Fitch, Storr, French, and a large convoy of others that I might mention—in fact, a good supply of sailors from the highest order down to myself; as true-hearted a company of sailors as ever went on a voyage from the dock of Repentance to the New Jerusalem. We took our part until we came to the 10th day of the 7th month; we then found ourselves near land. We began to call for a pilot, we were unacquainted with the rest of the way, it being the most dangerous. King Jesus came aboard, discharged the sailors, and is now steering the Old Ship Zion into port. I tell you he understands the channel. The sails are all spread and bill filled with breezes from off the land of Canaan. Sometimes we have a good breeze, again, we have a gale, and sometimes we have almost a hurricane, as she ploughs thru' the water. It seems as if we could see the white caps and sprays forward of her. The Captain tells us not to fear: Sometimes we can stand up, while at other times we are obliged in consequence of a heavy gale to get flat down on the deck while she rides upon the waves. We are expecting every day to hear him give us the signal, the city is in sight. We shall enter the port soon, cast anchor, and be landed in the city, which is the New Jerusalem. "Thou shalt be brought to pass the spying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Glory! Glory!!! GLORY!!! GLORY!!!!

I will be in this band! hallelujah;

"Go on, go on my soul replies,
I'm bound to meet you in the skies
And claim a mansion there.

O, here's my heart, and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

It would perhaps be useless for me to indulge the thought of ever seeing the friends in Cincinnati, until we shall meet to crown the King of kings, and Lord of lords. Time is so short that I could not perhaps get there before he comes.

* * * If time should continue, and the way is open, I shall start on a tour—to "comfort one another with these words," and perhaps come to Cincinnati; but it seems as though I never shall go there again. I want you should tell the brethren and sisters to hold on to God with a firm grasp and we shall soon meet: let nothing drive them from Him. * * * Remember me to the household of faith.

Farewell, till we meet in that happy, happy and.
M. WILLIAMSON.

THE TRUE MILLENNIUM.

Such is the heading of a lengthy communication from H. B. Woodcock, Connorsville, Ind., which has just been received. It is altogether worthy of publication, although it contains views entirely new, on many points. Its great length will prevent its publication in this sheet; but as the author feels—like many others, that "what is done must be done quickly." I will give below, a few extracts from the article, not however subscribing to all that is contained in them, but feeling that it is the privilege of those that "love the appearing of the Lord" to speak for themselves.

"I have read your papers with a great deal of interest, especially the few last numbers. They come to me like a refreshing shower upon the parched ground; yet I was not disappointed when the time passed by without any visible change in the course of Nature. Indeed I could not see how the Scripture could be fulfilled, unless that day did pass by and the servants return and say, "Lord, it is done as thou hast commanded, and yet there is room."

But we are now within a very few days of the coming of the Son of man. We shall soon, if found worthy, be admitted to the marriage of the King's Son, Matt. 23d, or to the great supper to which many were bidden, Luke 14th; and to whom the servant (Mr. Miller and others) was sent at supper time, in the evening or beginning of the true Jewish year 1843, to say, Come, for all things are now ready. That this is the evening of the day, or year, we have proof from the fact of its being the time of slaying the pasover. And that it was the evening in which we might expect the Saviour, from the fact of its being the two thousand three hundredth evening of Daniel's vision, which was unto 2300 evening mornings. This was the evening when the virgins took their lamps and went forth to meet the Bridegroom. But he did not come; and why not? was there any mistake with regard to its being the right evening? Surely there was not. But had he come at that time, how could the Scripture be fulfilled, seeing that it was the first call to those that were bidden to the marriage? At that time the sun (or lamp) was darkened; the moon (or church) did not give her light; and many a brilliant star fell to the earth. Since that time many have been purified, and made white, and tried. But alas, many have suffered their lamps to go out.

The next time we might have expected him was at midnight. But at that time there was barely enough awake to raise the cry, Behold the Bridegroom cometh at the cock-crowing, or sounding of the trumpets on the 10th day of the 7th month. This midnight was the time when the King sent forth other servants, saying, TELL them which are bidden, Behold I have prepared my dinner, my oxen and my furling are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways: One to his farm, another to his merchandises. Or as it is recorded in the 14th chapter of Luke, They went forth quickly into the streets and lanes of the city, and brought in the poor, and the maimed, and the halt; and the blind. The servants could not re-

turn and say, Lord it is done as thou hast commanded, and yet there is room, (or time), until the set time had passed.

During the time of this call there was a great excitement, or earthquake, but when the time passed, the last ray of light seemed to be swept away, the sun became black as sackcloth of hair; and the moon became as blood, and it seemed to all human appearance, to those that felt deeply interested in these things as though nothing awaited them but blood and carnage, persecutions and destruction. And the stars of heaven fell to the earth, even as a fig-tree casteth her mistle figs when she is shaken of a mighty wind. And the 7th seal was opened, and there was silence in heaven about the space of half an hour. But why did he not come at the cock-crowing, or feast of trumpets on the 10th day of the 7th month? What saith the answer of the King to the servants when they return? Matt. 22: 9; The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways: and as many as ye shall find, bid to the marriage. See Luke 14: 23.

But when shall they come? The evening has passed—the cock-crowing has passed; and now will he not come in the morning? **SURELY HE WILL.** If he tarry till another evening, it will be the commencement of another day, and all will be a failure. But not so: The seventh trumpet has already begun to sound."

He here claims that the trumpets are all of one character, and all belong to the kingdom of the Beast,—that the "seventh trump" sounded in this country, and is connected with the event of the commencement of the Presidential Election; which, it is claimed, was carried by Roman Catholic influence. The "half hour silence," prophetic—filled up between Oct. 23d and Nov. 1st, when the Presidential Election commenced in Pennsylvania.

"Under the sounding of this trumpet the enemy will come in like a flood, but the Spirit of the Lord will lift up a standard against him." Under this trumpet the seven last plagues will be poured out upon those that worship the Beast, and receive his mark in their foreheads or in their hands; (i. e. ecclesiastical or civil power.) Under the sixth of these plagues, the way for the kings of the East will be prepared, and the Beast or Pope will rally his standard forces, and gather them into a place called in the Hebrew tongue, Armageddon, but in our tongue, America. Then will the abomination of desolation spoken of by Daniel the prophet, stand where it ought not. Then let those that are in the City flee to the mountains. But, he that taketh the sword, shall perish by the sword. Many a true-hearted Christian will perish in this last great conflict. But "I heard a voice from heaven, saying unto me; Write, Blessed are the dead, that die in the Lord from henceforth, yea saith the Spirit, for they rest from their labor, and their works do follow them; And they will be raised and share with their brethren whose souls were seen under the fifth seal.

As the seven trumpets all belong to the kingdom of the Beast, and reach down to the time when the Beast shall be slain, and his body given to the burning flame, the tares, also, shall be gathered and burned; and there shall not be one wicked man left, or any thing that defileth or maketh a lie. So, also, do the seven seals belong to the Kingdom of God, and reach down to the final triumph of all the saints over their last enemy, Death, and their complete glorification in the mansion prepared for them by Christ himself, the New Jerusalem, which cometh down from God out of heaven."

"This sealing time commenced with the opening of the sixth seal, and might have closed on the 10th day of the 7th month had those that were bidden been found worthy; but that was not the case: consequently there must be another call to those who are in the highways and hedges, to compel them to come in, that His house may be filled. This call will not take place till we shall see the sign of the coming of the Son of man. Then will all the tribes of the earth mourn.

and many of them will receive the seal of God in their foreheads; while those that were bidden, and have hitherto refused to come will be cast out into outer darkness, there shall be weeping and gnashing of teeth."

What is the object of Christ's coming at this time? It is to send forth his angels to gather his elect from the four winds, from end of heaven to the other. But who are the elect? They are the 144,000 sealed of all the tribes of the children of Israel. These are they that follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God, or the first ripe fruits, plucked from the tree of life, most for the Master's use without falling to the ground or being corrupted.

This is the end of the seed time; the harvest will soon commence. The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest. But you will say, the reapers are the angels, true, and so are all ministering servants that are sent forth to minister to them that shall become heirs of salvation.

But who shall hoard? Here am I, Lord, send me, should be the prayer of every sincere follower of the meek and lowly Jesus, who loves his appearing.

The 144,000 are a chosen number for a special purpose; and that number is 144,000, and no more or less; and the purpose for which they are chosen is to reap the harvest. Twelve were chosen to sow the seed; twelve times twelve thousand are chosen to gather the harvest home; and yet it is said that the laborers are few.—How great must be that harvest. The next we see of the 144,000 they are with the Lamb standing on the Mount Zion, having their Father's name written in their foreheads, and they sing a new song which no man could learn, but they themselves.

But I have said that this is the marriage of the King's Son; and so it is. Christ has finished the work that was given him to do; to his bride, the church, belongs the work of cleansing the sanctuary, casting out the devil, raising the dead, making the earth new, and preparing all things for the Bridalroom, that when he shall come to the marriage supper of the Lamb, we may find her adorned as a bride for her husband, not having spot, or wrinkle, or any such thing. But the church has not the power to cast out devils, raise the dead, and do all these mighty acts. No; nor will she have until she is endued with power from on high.

In proof of this being the marriage of the King's Son, and not the marriage supper of the Lamb, I would quote a passage from Matthew, where it is said that there was found at that feast one that had not on the wedding garment; and who was he? In Revelations are told that there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. neither was their place found any more in heaven. And the great dragon was cast out; that old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And then they raise a general shout in heaven, and say: Now is come salvation, and strength, and the Kingdom of our God; and the power of his Christ: For the adversary of our brethren is cast down, which accused them before our God day and night. Therefore, rejoice ye heavens, and ye that dwell in them. Why? Because his place is no more found in heaven. We to the inhabitants of the earth, and of the sea; for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time. And he will go forth, and his angels will go forth with him, and will preach, saying I am Christ, and the time draweth nigh. (a part true and a part false) and would, if it were possible, deceive the very elect. But thanks be to God they cannot be deceived. And although the Devil has got a little the start of them, and has made many profelytes, yet when they do return they will discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The sending forth of the seventy disciples was figurative, of the sending forth of the 144,000

elect, to preach the gospel of the Kingdom, cast out Devils, heal the sick, raise the dead, and make all things new; and when Christ, speaking prophetically, of the event that we now expect, said: I beheld, Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this, rejoice not, because the spirits are subject unto you: but rather rejoice because your names are written in heaven. And when the King came in to see the guests, he saw there a man that had put on a wedding garment; and he saith unto him, Friend, how earnest thou in hither not having on a wedding garment: and he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall he be weeping and gnashing of teeth. But was he bound without a struggle? No. Nor could the servants have bound him had not Michael, the great Prince, stood up and come forward to the rescue. Then Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. And they cast him out. In this mighty battle with our common enemy, the 144,000 overcome through the blood of the Lamb, and they loved not their lives unto death. He that shall seek to save his life shall lose it, and he that shall lose his life for my sake and for the Kingdom of heaven's sake shall find it. This great battle was permitted to be fought in heaven to show the servants their power over the great adversary of God and man, that whosoever they should meet with him in their future labor, they may meet him without fear, in the name of Jesus, and cast him out till he is driven from the face of the earth, into the bottomless pit, and shut up, and the seal of God put upon him. I will bruise Satan under your feet shortly, says the Saviour.

St. John was called, by way of distinction, the disciple whom Jesus loved. And when Jesus spake to Peter and said unto him, Follow me; he turned and saw John following. And he said unto Jesus, And what shall this man do? Jesus answered and said unto him, If I will that he tarry till I come, what is that to thee, follow thou me. And the saying went abroad, that that disciple should not die; yet Jesus said not, that he should not die, but I will, that he tarry till I come; what is that to thee. Now, this scripture has its meaning; and what is it? I understand it to be simply this; Peter was commanded to follow Christ immediately and preach the gospel, and he obeyed the command. But John was soon banished to the solitary island of Patmos. While upon this lonely island, being found in the Spirit up to the Lord's day, he was taken up into heaven; and as a representation of the Church, had a glorious view of the things that God had prepared for those that love him. He returned and wrote the book of Revelations. This book has been justly called a sealed book; for indeed it was sealed with seven seals; and no man in heaven nor in earth, neither under the earth, was able to open the book; neither to look therein; and the Church has long wept, or at least desired to read and understand the things contained in this book, but have not been able. But, behold, the Lion of the tribe of Juda, the root of David, the Lamb for sinners slain, Jesus our Saviour, hath prevailed to open the book and to loose the seals thereof.

And as one seal after another has been opened, the things that were noted under them have been realized by the Church, until now the last seal is opened, and Revelations is no longer a sealed book. The writings of John are now understood: Thus, he has tarried until the coming of Christ; and he being dead yet speaketh, under the sixth and seventh seals, and in a few days, the Elect, or 144,000 sealed, will receive their commission from on high, to again prophesy before many peoples, and nations, and tongues, and kings. And they shall preach the gospel of the kingdom in all the world, for a witness unto all nations, and then shall the end come. The gospel of the grace of God, has been preached during the whole of the seed time, but the kingdom is not yet set up, hence the gospel of the kingdom is not yet preached.

We have not heard the gospel of the kingdom; and how shall we hear without a preacher, and how shall they preach except they be sent?

After this there will be a great multitude which no man could number, of all nations and kindreds, and peoples and tongues, stand before the throne and before the Lamb (at the marriage supper of the Lamb), clothed with white robes, and palms in their hands. After the 144,000 were seen standing on the Mount Zion with the Lamb, having their Father's name written in their foreheads; an angel was seen flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. Next an angel following him saying, Babylon is fallen, is fallen; after this a voice from heaven, saying blessed are the dead that die in the Lord from henceforth; yea saith the spirit, for they rest from their labours and their works do follow them. This voice is given not for the sake of the Elect, but for the sake of those that are still on the earth, that they may not make the mistake that we have already made, viz: that probationary time ends with the coming of Christ, or when the angel says, Time shall be no longer, (which I think means there shall be no longer tarrying of the vision.) These 144,000 will return in the spirit and power of Elijah the Prophet, to turn the hearts of the fathers to the children and the hearts of the children to the fathers, before that great and dreadful day of the Lord come, lest he come and smite the earth with a curse. This is not the great and dreadful day of the Lord, but it is the set time to favor Zion, and had not those that were bidden most unthankfully refused to come, and entreated the servants spitefully, perhaps there would have been no exhibition of his wrath; and although his wrath is kindled a little, and he destroys those murderers and burn up their city, yet blessed are all they that put their trust in him. Then be not dismayed, or think the work too great. Jesus, the Captain of our salvation will go with us. It is his Father's good pleasure to give us the kingdom. We shall receive palms of victory at the marriage of the King's Son, if we then conquer our common enemy through the blood of Jesus; but many are called but few chosen; but we shall not receive our crowns till we get to the end of the race, or to the marriage supper of the Lamb. Then all will be hallowed and holy that are called.—There will be no battle to be fought.—there will be no tarrying on account of the unworthiness of those that are bidden to that feast.—there we shall meet with all the holy martyrs that have yielded up their lives for the sake of Christ.—there, also, we shall meet with those that shall yet be killed in like manner as they were in the last great persecution that is already gathering over our heads.—there we shall sit down with Abraham, Isaac, and Jacob, and all the Prophets, in our Father's kingdom and enjoy a sabbath of a thousand years.

I cannot at present, agree with the writer of the above, especially as to the character and work of the "144,000" before the resurrection. I do not know how we can have Rev. 14: 6-14, fulfilled more literally, than it has been. Ver. 15, is now very evidently fulfilling in the earnest petitions that are every where arising for the coming of the Lord. Those persons must be not only the safest, but the most happy, who are looking more earnestly for "Jesus and the resurrection," than for intervening events: and we think also, the strongest fortified with evidence.

LETTERS.

G. W. Cherry, P. M. 2, \$3.00; S. Bishop, 1.00; F. Glascock, 1.00; C. Clapp, 1.00; S. G. Strong; J. Fairfield, 1.00; E. K. Hardy, 1.00; Eli Green, 1.00; S. K. Sweetman, H. B. Woodcock, B. P. Thompson, P. M.

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Printer, Fourth Street, Rogers' Row, between Main and Walnut.

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, THURSDAY, JANUARY D. 1845.

No. 9.

From the Mother's Magazine. Lines Occasioned by the Death of a Friend.

There are some tender flowers
That seem at evening shade,
As if their beaten forms
Had withered and were dead.

Yet 'tis not so—they only sleep,
While cold and darkness reigns;
Let but the morning sun arise
And they revive again.

'Tis thus with Christian friends
That vanish from our eyes;
They are not dead—they only sleep,
Till Christ shall say—"Arise"!

We then shall see their forms
In God-like beauty clad;
And then renew the Love
That erst had made us glad.

New York Dec. 2, 1844.

KAPPA.

1844.

The year *Eighteen Hundred forty-four*, as computed by the powers that have "changed times and laws" has passed away. A year fraught with consequences of more importance to the human family than any previous equal period of time, unless it be that which first gave birth to the design of creating man in God's own image and likeness.—A year in which not much less than 30,000,000 of our race have "suffered, groaned, and died;" and a *hundred million* hearts that have tenderly placed the green sod upon the bosom of loved ones, are left to bleed. No tie of affection has been too strong for death's unsparing hand—no warm kiss of early love, too sweet for the tyrant to withhold awhile the dregs of sorrow.—No eye has sparkled too brightly to be shaded with his sable pall, and no human arm too potent to fall powerless at his nod.—No soft music has charmed away the destroyer, and, in this age of invention, no machinery of man has turned him aside from his work. Despite human effort, death has closely pursued his cruel designs—the high and low, rich and poor, bond and free, male and female, young and old, have fallen.

A year of deeper interest, from the fact, that while the causes of human misery have greatly increased, the population of the world, according to the best authorities, has *more* than proportionately increased.—Thus producing more than compound interest, annually to add, to the already monstrous sum total of human woes.

Concentrate the annual sum of mortality, and look it fairly in the face! Think of *sixty cities* like the great American Emporium, depopulated, and a *hundred* more clad in mourning in the short year 1844. In contemplating this picture, the heart that cannot feel, must be one that is sunk to the level of the brute, and in which the fountain of human sympathies is forever dried. The eye that cannot weep over it, is one that is never stirred at the sight of misery and destitution. As our thoughts are turned to the history of the past—in tracing up the stream of time, we see nothing we would have restored, that casts a ray of hope upon this dark picture, till we reach the spot where the Lord God walked among "the trees of the Garden" and held converse with his creature man: But man has grieved his Maker, and by sin brought death into the world. We now cast our eye before us—"above, beneath, and all around," and from every point, *save one*, the picture darkens, & despair settles down upon us. Bible, Tract, Sabbath School, Temperance, and Moral Reform societies, ameliorate our condition, but they detract but little from the annual bill of mortality. The preaching of a gospel that

points to the grave—the already dark and solitary resting place of *one hundred thousand millions* of mortal beings, as the consummation of human hopes, is no good tidings to "the whole creation" that "groaneth and travaileth in pain together until now."

The voices of the master spirits of the age on Zion's walls, have been lifted high in defence of a remedy for this sickening scene; but I will not swear that many of them are not Jesuits in disguise, in the service of his majesty, the Prince of this world—pledged to carry on his work; for their harangues during the year 1844, have been loud and clamorous in favor of 1000 years perpetuity of this *work of the devil*, while the *devil himself* they would have bound. Indeed, some have so plainly shown which side of the question they are on, as to publish the eternal perpetuity of death in our world, in the room of that faithful prediction, that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the Gospel."

The only hope of a groaning creation, for deliverance from these poisonous winds of adversity and death, is the fulfillment of "the promise made to the fathers"—"The Resurrection of the dead"—the destruction of "death and hell"—the restitution of all things—The kingdom "under the whole heaven" being given to the saints of the Most High.

Are we told, the good man should not groan for "all the wicked" to be "destroyed"? We reply that the good man cannot pray for the overthrow of his enemies because he wants to see them punished, but because he longs to have Him Reign, "whose right it is." Still, is it not the most merciful prayer that we can offer, and also the most reasonable? Every day is adding to the sin, and consequent condemnation of the great mass of mankind, which, neither the experience of the past, nor the word of God teach us will ever become any better. Besides this, *ten hundred millions* that now inhabit the earth, *must* at all events, be cut off within the short space of *thirty years*, and were not the Christian's hope to be realized till then, not only *ten hundred millions*, but nearly double that number would be left upon the earth to re-enact, and improve upon, all the diabolical acts of wickedness and rebellion against the government of God, with which we are now surrounded.

Every principle of Justice, Mercy, and truth—of Love to God and man.—Every principle of reason and Revelation, is in favor of the consummation of the believer's hope, in the "Coming of Christ and the Resurrection;" and every redeemed faculty of man will respond, Amen! Even so, Come Lord Jesus!!

The year 1844, has been a year of more importance to the lover of Christ's appearing than the year 1843, or any previous year; because it has developed a page of fulfilled prophecy that has greatly strengthened our faith in "the word of God," and confirmed our hopes of a speedy—glorious Resurrection. In it has been drawn a line, showing more clearly who *love*, and who *hate* the appearing of Christ, than ever before. In it has ended the "second watch" of that prophetic "night" which is to terminate our earthly toils.—In it has been fulfilled, as never before, the predicted cries of "peace and safety," "every vision faileth," "my Lord delayeth his coming," "smiting of fellow servants," "recoffers in the last days," "mockers in the last time." In it has gone forth the "spirit of devils working miracles," or ancient "witchcraft" reduced to a popular science, as in the days of Paul, when it was called "Exorcism," but is now known by the name of "Mesmerism."

The year 1844, has given birth to the predicted cry at "midnight, Behold the Bridegroom cometh! go ye out to meet him."—It has brought to our

ears the first glad notes of the "Seventh Trump," while

The anger of the nations
In wild commotion rise.

Although, during the past year we have been made "partakers of Christ's sufferings"—subjected to trials and disappointments "as all our fathers were," yet strengthened from a thousand points, we are still able to rejoice in all our tribulations, knowing that "when his glory shall be revealed we shall be glad with exceeding joy."

"Eighteen hundred and forty-four" has left us in the time of "patience," and in the "third watch" of the last prophetic night that will ever spread its mantle of darkness over the land of graves—just upon the verge of that "lovely morning."

"Where sin and death no more controll
The sacred pleasures of the soul."

1845.

*—*TIME SHALL BE NO MORE*—When seas no longer roll
The Ocean's foamy wave from pole to pole;
When Spring and Summer—Autumn, Winter, here
No longer mark the changes of the year;
When cloud-wreathed mountains, that embrace the skies,
Shrink into nothing, and vanish from all eyes,
And Etna, bursting from its base, shall spread
Flames that shall decompose earth's rocky bed;
When you bright stars grow dim, that shed their light,
No sun shall shine by day, no moon by night;
When man and nature tremble at the strife,
Which threatens then the universe of life,
And death's deep darkness o'er this earth shall spread,
And graves wide opened, shall yield up their dead;
Oh! then, when chaos rules, that reigned before
Earth fill'd its space, then "TIME SHALL BE NO MORE."

Never more lovely did the rays of sunlight rest

On fields of smiling green, or
Unruffled ocean's deep,

than upon our city and surrounding hills, vallies, and "beautiful river" on the first day of *Eighteen hundred and forty-five*. The fires burned but faintly in the parlor, and counting-room—the merchant's doors were thrown open to welcome the sun's returning beams—the customary dark cloud of smoke arising from bituminous coal, was swept away by the pleasant breeze, and the *ever falling soot*, refrained from besmearing our faces on that day. Every cheek seemed to bear the glow of health—every countenance smiled—every footstep was buoyant—every eye sparkled, while the usual salutation of "Happy New Year" was heard at almost every step, as I passed slowly along "Main street," the "Chestnut street" of the "Queen City;" and thus ran my meditations.

Will all these "happy" wishes be realized? Will 1845 perform what it seems to promise? Will it be more merciful to our race than the year that has just sent the last dark page of its record to Heaven's tribunal? O deceitful world! How many of this giddy multitude will "bite the dust they tread with scorn" before another year is told? God has called, and called again, to raise the thoughts of this unthinking throng above "happy wishes" for the extension of Satan's reign—still they "wish" and long, and pray, that earth may continue to groan beneath its corrupted mass. But will it thus!—or with one mighty struggle, burst its cankered hands, in obedience to its Maker's word; and scatter for the implements of death and ruin! This sun of peace that sheds its pleasing rays on mountain, and glen, as if in patient waiting to kiss the early bud of spring, and drink the expanding flower's sweet perfume,—to millions of our race, *must* prove a *treacherous sun*. True, she doth rise and sit again—the moon sheds, as usual, its pale beams on the darkness below:—The stars sparkle in the firmament, and here on earth, "all things continue as they were." The stormy wind still lends its aid to bear the anxious mariner beneath his whitened sail, to the desired port. The mountain

billows, with their wonted thunder, still lash the distant coast, and mighty rivers roll toward their ocean home. The mountains still mix their folds with lazy clouds, and the tall cedars, graceful "wave their heads to him who bade them grow." The noble horse—the faithful ox—the beast and bird, now rests; while man has turned from his accustomed toil aside, to pay his "New Year's" compliments—taste his "New Year's" cheer—settle his "Old Year's" accounts, and start on life's course again. God, and his truth

"Forgotten line."

God's Prophets gave us "times and seasons," when his people should no longer be "trdden down," and the "first dominion" should return—when earth should be restored, and his saints that "sleep in the dust" awake. Eighteen hundred years, and more are gone, since the rightful heir to David's fallen Throne, renewed the promise, and with these cheering words, lit up the torch of hope within the pilgrims breast. "When ye shall see all these things come to pass, THEN KNOW that the kingdom of God is nigh." As it was then, so now; there are but few to mark the passing signs, and know "when these things come to pass."

These precious words now fail to charm but few—they lie neglected, or spiritualized away—while by Satan's cunning art, his menial servant DEATH, by almost unanimous consent, wears the honor, of promising at least, to place upon the christians brow his "crown of Glory." An honor, which the tried servant of Jesus, will never consent to take from his Master, and give to the devil's slave.

What means all this! There is nothing like it in the history of the past! Is it not "the dead calu" that goes before the coming storm?—The low murmur that breeds the tempest! the hollow groan that portends the approaching "Earthquake, such as never was, since men were upon the earth, so mighty and so great."

* "Such storms now gather as hath not been seen
Since Calvary, upon the cross on Calvary's Mount,
Gave up the spirit to his maker God.
Now the dark atmosphere still darker grows;
And there, the thunders and the lightnings born
And bred together, are the allied powers:
Then the strong elements, well disciplined,
Prepare for an attack upon the foe.
Oh! who shall sketch the countenance of Him,
Who is the same, should universal worlds
Fly from their orbits through the realms of space,
And at his bidding brood chaotic strife!
Darkness increases—one resplendent star
Is seen, and all the planets are obscured,
The "PRINCE OF PEACE," descending from his [FATHER'S]
throne,
High in the Heaven of Heavens above our heads,
Amidst the glory of eternal light;
Both now command the strife which now ensues."

The soul that can wantonly trifle with the warnings brought to their ears in the year 1844, can do more.—They can reach forth their hand to play with the lightnings of Almighty vengeance, or treading the thin crust of the sleeping Volcano, can say, "I will exalt my throne above the stars of God." "I will be like the most High."

The faithfully predicted "Midnight Cry," has sent out its notes into every corner of this land, so faithfully pictured on the prophetic page, as the great Theatre of the Gospel's last work. So surely then, as a faithful God has fulfilled this last predicted message of "joy to the daughters of sorrow;" so surely will earth's slumbering thunders awake, and sever the iron bands of the sleeping saint, and let into his earthly cell, the long excluded rays of the "glory that excelleth."

Treading the threshold of the year 1845, it becomes us more than ever before, to watch for the returning "Bridegroom; for never before have we been surrounded with such certain evidences of his speedy approach.

Although darkness, for the moment, reigns in the mass of mind around us, yet, this year opens up before us a "New Era." An era of resplendent glory; like "Ezekiel's river," widening out into an eternal expanse of happiness. It is more than madness for us now to slumber, or for a moment to doubt that "our great deliverer's nigh."

Let those who will, make much of this distracted and distracting world; the waiting pilgrim's thoughts are far above it, where his sacred treasure lies. He has turned away his eyes from its "false light and fading glory." To "go back," is to go to perdition—to "look back," is, like "Lot's wife," to be petrified.

Thanking God for "mercies past," and trusting him for what is to come, I close by praying that Christ may have his promised rights,—The heathen for his inheritance, and the uttermost parts of the earth for his possessions; and by wishing all God's dear children "A HAPPY NEW ERA," where the glory of God is to "cover the earth as the waters cover the sea."

* These two extracts are from the poetic works of H. S. Gibson.

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 9, 1845.

THE CAUSE IN THIS PLACE.

God has mercifully interposed in preserving the band of Advent Believers in this place, in peace, harmony and love—and in a "patient waiting for his Son from heaven." I humbly trust he will here find a "little flock" to whom he will say, "It is your Father's good pleasure to give you the kingdom."

The meetings at the Tabernacle, and at private houses during a part of the week evenings, continue in interest.

In accordance with the suggestions of brethren at the East, the first day of January was observed as a day of fasting and prayer. Lectures were delivered at the Tabernacle, in the morning and afternoon of that day—the last one by Bro. Lewis Hicklin, of Indiana, who is now on a tour through this State, to comfort the brethren.

In the evening, a business meeting of the Association was held, and the remaining debt upon the Tabernacle, amounting to about \$735, voluntarily divided among the friends, and thus an end was put to the various false rumors, that the building was to be converted into a work house, stable, &c. &c.

We have had a tolerable share of falsehoods, and "evil reports" circulated about us, but in the room of inflicting an injury, though such might have been intended, the effect has been, more effectually to draw off our attention from a treacherous world, and fix our affections more firmly upon the Coming One.

In this place, as in every other, more evil has been accomplished by pretended friends of the cause, than by any, or all others. Under a pretext of deep feeling for the cause, such can go from house to house, retailing slander about those they fear to meet "face to face" as God directs: "But they shall proceed no further; for their folly shall be manifest unto all men," as was the folly of those that withstood Moses. O why will frail man—"a worm crushed before the moth," violate the plainest principles of God's unchanging truth?

Be patient brethren, our case is before a tribunal where every thought, word, work, and design, will be accurately weighed in the balances of the Sanctuary—a tribunal every honest man and woman will love, whatever its decision may be in their own individual case.

THE TRUE MILLENNIUM.

In our last number an intimation was given that some further notice would be taken of Bro. H. B. Woodcock's article under the above caption. The first objectionable clause is the following.

"At that time [the close of 1843] the sun (or Lamp) was darkened; the moon (or Church) did not give her light; and many a brilliant star fell to the earth."

However necessary it may seem that the terms, "sun," "moon," and "stars" should be figuratively understood, it does not appear warranted in this place. In applying the language of scripture, it is a safe rule never to understand it figuratively, until it is first proved that it cannot be literally understood. This, I think cannot be done in this case, for none can deny that the predictions of the Saviour relative to the darkening of the sun—moon, and falling of the stars, has been most literally fulfilled within the present generation: Besides, I am not aware that the "sun" is any where used in the Bible to prefigure "Lamp" or "Word of God." The same objection may also be urged against the application of the recent excitement under the sound of the "Midnight Cry" to the predicted "great earthquake." A constant danger into which we are liable to fall, arises from an anxiety to find events applicable to scripture which we have made, up our minds, must now be fulfilled.—Thus, we may be unfitted for the great events that cannot be far in the future. While we would shun the "hypocrisy" and sin of failing to "discern this time" by the "signs" around us, we should also carefully avoid those fanciful applications of scripture that have obscured their light in past ages.

When wrong premises are laid down, error becomes easily established: That the premises of our respected correspondent are wrong, may be readily seen from his conclusion that the "seventh seal" has been opened, and the predicted half hour of "silence" taken place.

I know not that I fully comprehend his views in regard to the "Seven Seals," but if I do, the idea is carried that they apply to the book of "Revelation" alone—that their opening is in the order in which they are laid down, and consequently all the events named under the "Sixth Seal" must transpire, before the seventh is opened. This is the only safe way in which they can be understood.

Let us then enquire, Have all the events named under the sixth seal transpired?

The first named is the "great earthquake" (Rev. 6: 12). This may have been fulfilled in the earthquake which took place about the year 1757, as has been argued by able students—being the most extensive one, of which any record can be found: But there is reason in the supposition that this is simply a "prologue" to the narration, which more fully describes the earthquake in verses 14 and 15. In either case, the fulfillment must be literal or the idea of it being a revelation would be destroyed.

The next event named under this seal is, "The sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [or green] figs when she is shaken of a mighty wind." It is unnecessary for us here to repeat that these events are all literally fulfilled. The record is plainly spread upon the page of our world's history, lying between the years 1780, and 1833, and no where else. This should be as clear a demonstration to the enquiring mind, that the remainder of the events will be literally fulfilled, as that the remainder of the 2300 days of Daniel are to be fulfilled in years, when 490 of them are proved to be thus fulfilled. If we are to have part of a prediction spiritually fulfilled, and a part literal, when nothing in the connexion

makes such distinction; our conclusions are mere assumptions, and the "sure word of prophecy" becomes frittered away to an empty name.

The next events are, "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

This certainly has not been fulfilled, for when it is done "the heavens above and earth beneath" must bear the record; which it does not yet do. Again, we have the direct cause of the final calamities of the "kings of the earth, and the great men, and the rich men," &c. "The face of him that sitteth on the throne," and not any particular power with which "the elect" are clothed, extorts from them a confession of the truth of what they now so stoutly deny will ever take place—viz. "the great day of his wrath is come."

After reading this, in connexion with Jude 14, 15; 1 Thess. 4: 16, 17; 2 Thess. 1: 6-10, and the parallel texts, the only rational conclusion to which we can come relative to "the great day of his wrath"—the "time of trouble such as never was," &c., is, that it must be developed by the personal Advent of our Lord "to execute judgment upon all," when he will be attended with all his "raised" "changed" saints.

The close of the sixth seal finds the wicked in the midst of the great day of God's wrath, Rev. 6: 17, and the righteous having come "out of great tribulation"—"before the Throne"—serving him "day and night in his temple." From thence they are to "return" to "Zion"—the "new Earth" at the close of the half hour silence, Isa. 35: 10—Typified in Joshua 6: 10-16, by the Israelites entering upon the promised land.

The conclusion of Bro. W.—as to the fact of the seventh trumpet "beginning to sound" in the "seventh month" of the present Jewish year, seems to be both rational, and scriptural. That the plagues will be poured out under the sounding of this trumpet, may also be correct: But he has not given us the scripture warrant that "many a true hearted Christian will perish in this last great conflict."

There is no intimation that any but the impatient are affected by these "plagues."

The application of "Armageddon" (Rev. 16: 16) to "America" is a new interpretation, but there is something in it worthy of being looked at. The meaning of the term "Armageddon" is, "The mountain of Megiddo, or the mountain of the Gospel; otherwise, the mountain of fruits, or of apples." In connexion with this, take the fact, that the great moral machinery for the spread of the Gospel, after the 1260 years of Papal rule—during which time the Gospel was "clothed in sackcloth," has been mainly devised,—set in motion and carried forward in this country; and furthermore, that it is the most fruitful land on earth: Bro. W.'s application of "Armageddon" is not without some reason.

In referring to "the abomination of desolation spoken of by Daniel the prophet, standing in the holy place" as yet future, Bro. W. has left unnoticed the expositions of Matt. 24: which, I think, clearly proves the fulfilment of that prediction, in the usurpations of Papacy, before which power the church "fled into the wilderness." See "Western Midnight Cry," vol. 4, pp. 59, 59, 60, 65, 66, 67.

The position that the "seals belong to the kingdom of God, and reach down to the final triumph of all the saints" is probably correct; neither have I any objection to the idea that the "seal-

ing time" commenced with the opening of the sixth seal, and ended in the seventh month.

"The 144,000 are a chosen number for a special purpose; and that number is 144,000, and no more or less; and the purpose for which, they are chosen is to reap the harvest."

I see not one particle of evidence to sustain this statement, "The harvest is the end of the world," Matt. 13: 39.—The first work is gathering the tares in bundles, to burn them; which work Bro. W. most believe is done, if he believes the sealing time ended in the seventh month. After the burning of the Tares, the righteous "shine forth as the sun in the kingdom"—new Earth; and they must have been "changed" sometime before this, to have 1 Thess. 4: 16; 1 Cor. 15: 52, fulfilled. The saints, yet mortal, may have had a hand in "gathering together the elect," but it is Christ himself that reaps "the earth," Rev. 14: 16; John 5: 28, 29, while "another angel" reaps the vine and casts it "into the great wine press of the wrath of God," Rev. 14: 17-20. Here the resurrected, and not mortal saints will participate in the Great battle—and that not till after "the marriage supper of the Lamb." See Rev. 19: 9-21. That the "marriage supper of the Lamb" takes place immediately upon the resurrection and changing of all the saints, is proved in Luke, 14: 12-14, and its connexion. The distinction between the "marriage supper of the Lamb," and the "marriage of the King's Son," if in reality there be any distinction, is not important, since there is no proof that the earth must be purified before either of them takes place.

From Ezekiel 37: 38; and 39th chapters, it is evident that the "cleansing of the land" is after the resurrection of "the whole house" of Israel.

There are other points in the argument of Bro. W. that might be noticed as objectionable, but as the principles embraced in the preceding remarks covers them, it will not be necessary to go farther at this time.

One thing seems certain; if these events of "great tribulation" are yet to take place before the deliverance of the saints, we are so far left without evidence of the fact that it is made an indispensable duty to look for Christ, and not for intervening events.

Not long since an individual attended a second advent meeting where the principal topics of discussion were the yet future triumph of wickedness, and the time of trouble spoken of by Daniel, (as was claimed) to transpire before the resurrection—remarked, that in the room of looking for Christ, as they were commanded to do, they seemed to be looking for the devil.

No true believer in the speedy advent, can for a moment shrink from any trial that may come, for they have long since decided that these truths are worth infinitely more than their heads: But from all the evidences, we may "Comfort" God's people with the blessed assurance that their "warfare is ended," and God will now be better to those that have stood the trial of their faith, than all their fears.

Vision of the Eagle. ✶

Our next number will contain an exposition of the vision of the "Eagle," 2 Esdras, 11th and 12th chapters, copied from the "Voice of Truth." Those who wish to examine this interesting prophecy, "hidden" for the "last times," will send their orders immediately, as only about 400 copies can be spared after supplying our regular subscribers.

"The Things that are Coming on the Earth."

The first account of a singular "fatality among the fish," which we received a few weeks since, was passed by unnoticed: But the subjoined account, which is taken from one of our City papers, if it be true, renders it probable, that it is a fulfillment of predictions contained in the Bible, and directly connected with the "great day of God." A few out of many texts are added that the reader may examine them with their contexts.

"FATALITY AMONG THE FISH.—A gentleman who has just returned from the sea shore of New Jersey, informs the U. S. Gazette that the whole shore, for 30 or 40 miles, is covered with dead fish, cast up by the sea. They are of all kinds, from the smallest perch, to the largest sturgeon; some rock fish, weighing forty or fifty pounds, and rich sea bass. Many of the fish are washed up before they are dead. So great is the number, that a gentleman computed that on Leaming's Beach alone there must be 10,000 bushels. What has happened among the fish, we cannot tell, as we do not know to what unwholesome influences they are liable in the deeps below, but something extraordinary must have been in operation to produce an evil so extensive. Was it a volcanic eruption?

It will be recollected that a few days ago we gave a similar account from Long Island Sound, this is most singular, and extends over a stretch of several hundred miles of coast."

The "Seven last Plagues" of Revelation, are typified by the "plagues of Egypt."

Ex. 7: 18, "And the fish that is in the river shall die."

Psa. 125: 29, "He turned their waters into blood, and slew their fish."

Rev. 16: 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."

The first plague might have had its fulfillment in the troubles of Rome, in connexion with the Civil and Ecclesiastical powers: See ver. 1, 2.

Rev. 7: 3. The four angels are charged to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

If the sea, (or its inhabitants) is "hurt" as it never was before, then the sealing time is done.

Isa. 10: 8, "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." See also verses 9-17.

Isa. 23: 45, "Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, [when their fish died] so shall they be sorely pained at the report of Tyre," or strong nation. Ver. 11, "He stretcheth out his hand over the sea, he shook the kingdoms," &c.

Isa. 24: 14, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires," &c.

Isa. 50: 2, "Behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst."

Ezek. 29: 5, "I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven."

Ezek. 38: 19, 20. "For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places

shall fall, and every wall shall fall to the ground."

Zeph. 1: 3. "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord." Ver. 10, "And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills."

Hosea 4: 1, 3. "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also, shall be TAKEN AWAY."

Heb. 3: 8. "Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"

Zech. 10: 11. "And he shall pass through the sea with affliction, and shall smite the waves in the sea," &c.

Psa. 77: 18, 19. "The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

Psa. 89: 25. "I will set his hand also in the sea, and his right hand in the rivers." See verses 14-27.

Hag. 2: 6. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

Heb. 12: 27. "And this word, 'yet once more' signifieth the removing of those things that may be shaken, as of things that are made, that those things that cannot be shaken may remain.—Wherefore we receiving a kingdom," &c.

Luke 21: 25, 26. "Upon the earth distress of nations with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken."

I do not wish to be understood as conveying the idea that these texts are all fulfilled in the above named "fatality"—they are presented to show events with which it is connected. Men have seen the signs "in the heaven above, and in the earth beneath," and now, that signs are done, and the things themselves begun, under the "second plague," can it be expected that many will profit by these things? It is written that under the very last of these plagues, "Men blasphemed God because of the plague of the hail."

Ecol. 9: 12. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

J. B. COOK.

Our beloved Bro. Cook, arrived in this place on Friday last. Though considerably afflicted with rheumatism, brought on by his arduous labors, yet he was able to lecture three times in the Tabernacle on Sabbath last.

His message was truly comforting. He proposes to leave in a few days for Indianapolis, Ind.

The following is a brief synopsis of his discourse delivered on Sabbath morning. Text, Exodus 3d chapter.

Having turned our backs upon the world, and gone "forth to meet the Bridegroom," we find an adaptation in the word of God that prevents our "going back" again.

From this chapter we learn much of God, and the distinction he makes between those that serve

him, and those that serve him not.—The design of God extends from creation's beginning to its end, and covers the history of all worlds.—The Egyptians stood in the way of his chariot wheels, and they were judged.

The Mosaic, forms the basis of the Christian dispensation; and strong analogies exist between them, some of which will here be noticed.

Abraham and his posterity were chosen to be the people of God, and were, above all others, peculiar in their National character. Then read from Gen. 12; Deut. 6: 7; 2 Chron. 20: 7.

So are God's Israel now—a peculiar—a chosen people, Gal. 3: 6-9, 26-29; Isa. 42: 3-5; Rom. 4: 13.

Again, afflictions were predicted as the lot of God's ancient people; Gen. 15: 1-15, &c. As long as they were in Egypt they were afflicted, yet they grew and prospered. There is a kind of grass, the more it is trodden upon, the more deep and firm it takes root:—So with grace; the more it is tried, the stronger and more vigorous its exercise.

As long as Christians are in this world, like Israel in Egypt, they will have "Tribulation." If they call "the Master of the house Beelzebub," so will they call the members of his household. The ruling spirit of this world has never changed its character, nor ever will. Four universal empires were predicted to "tread down" the people of God, until, with Christ at their head, the saints take the kingdom. The fires have been kindled around the "down trodden," yet like the "burning bush" they have not been consumed. Nearly 11,000,000 Christians have been burned by the last one of these monarchies, but not a grain of the pure gold has perished.

God's ancient people were not to change or remodel the Government of Egypt:

So Christians can never change the worldly governments under which they live. The Dragon reigned in the first, and he reigns in the last; and will reign, till chained by the "Coming One."

Again, to God's ancient people, deliverance was promised, Gen. 13: Ex. 6: 6-8:—

Yet not so full and frequent are these promises, as those made to all God's people of a glorious Resurrection at the coming of Christ, Matt. 1: 21.—When will he do this? Heb. 9: 28; Rom. 8: 21-23. It is as absurd to expect pardon and forgiveness without the blood of Christ, as to expect salvation without the Second Advent.

As the time drew near for the Israelites to be delivered from the bondage of Egypt, Moses was raised up for a deliverer, to communicate with them that they might be the better prepared to leave the land of oppression. He that set in "Satan's seat"—that he might overthrow this deliverer, issued a decree that all the male children should be slain; but God who is "high over all," controlling cause and effect, looked down, and both guided and guarded the work he had begun. The mother of Moses, in faith, committed him, in his frail vessel, to the river: A watchful providence soon restored him to her arms—adding a compensation for a mother's care.

Moses, "after he had come to years" interposed in favor of an oppressed brother, and "slew the Egyptian."—Thus another providence drove him from the corruption of of a heathen court, where he would have been unfitted for his work.

Read the account of the first appearing on earth of our Great Deliverer.—His life was sought—yet he lived, and triumphed o'er the Christian's foe.

A time was given for the deliverance of God's ancient people, Gen. 1: 15-16; Acts 7: 6, 7. And not only time, but events to fill up that time.—The four generations filling up the four hundred years.

So God hath appointed a day in which he will judge the world, Acts 17: 31; Hab. 2: 1-3; Dan. 8: 13, 14. The four generations answer to the four kingdoms, that were to afflict God's people.

Every attempt made to escape from Egypt increased their trials. They were delayed, and accused of idleness; and then, in their trials, they complained of Moses, and said "the Lord look upon you and judge." Moses, not fully understanding God's plan, and having none to sympathize with him, complained to the Lord. After

they had left their work, and started for Canaan, there arose an absolute necessity for a Divine interposition. They could not build a bridge across the Red Sea, nor a fleet to carry them over: And "on that self same day"—the end of the predicted period; the whole host was delivered. (To be continued.)

LETTERS.

Bro. D. M. C., of Fredericktown, O., has sent a communication which he wishes published. He sent the pay for his paper, which is more than every one does; and we should be glad to accommodate him, but must decline his article for the reason that it is made up of assumptions, and no accompanying proof. Well written articles, that have a fair show of evidence will not be excluded though they may differ from cherished views of my own.

Bro. D. M. C. states that we are looking for the wrong kingdom—the kingdom of the Man of Sin is to be set up and to last 42 months, to the end of the third wo:—this kingdom cannot be revealed by theory—is hid from the wise and prudent, and revealed to babes—those that are trodden down; And all this he claims to "know by experience."

His exhortation for me to take the yoke of Christ upon me, and learn of him, is received with all kindness, and I will endeavor, as I have been striving to do, still, through grace, to improve upon it.

Bro. A. S. Richardson, Postmaster at Waterbury, Vt., writes Dec. 26, 1844. "The brethren increase in faith daily. Bro. Himes preached here on Saturday and Sunday last—the house was full. The Spirit moves like the moving of many waters. It moves with the soul that desires to be filled:—Not as man measureth, but with measure pressed down, and running over. Glory be to Jesus, for the fountain is full!—free for all."

Letter from Bro. Holmes.

MULBERRY, January 5th, 1845.

Dear Bro. Jacobs:—I enclose you one dollar, my mite towards sustaining the "Western Midnight Cry." As many are giving their opinion what the "sign of the Son of Man" will be, I will also give mine. God, by the mouth of his Prophet, I think, has clearly revealed what it is. Isaiah 30: 25, and onward, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound: Behold the name of the Lord cometh from afar, burning with anger, and the burden thereof is heavy. His lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream shall reach to the midst of the neck, (for what he says,) to sift the nations with the sieve of vanity, and there shall be a bridle in the jaws of the people, causing them to err, when God heals the breach of his people." Not the carnal Jew, for he is not the Lords. Then the above sign will be given, and all Christ's children at least will understand it, and the ungodly will begin to call for "rocks and mountains to fall on them and hide them from the presence of Him that sitteth upon the throne. May the Lord prepare us for that glorious happy day, which according to every appearance is so close upon us!

Yours, as ever looking for the glorious appearing of our Lord Jesus Christ.

E. HOLMES

Letters and Receipts.

John Phelps, P. M.; J. Finley, P. M.; John H. Kent; Lewis Hicklin, \$1.00; E. Holmes, P. M., 1.00; Daniel McCoy, 1.00; H. L. Smith, 1.00; Joseph Fassitt, 1.00; a Friend, 3.00; D. Bartholomew, 1.00; James Munjar, .25; J. H. & J. F. 1.00; A. S. Richardson, P. M., 1.00; Isaac Paxton, .50; a Friend, .50.

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, TUESDAY, JANUARY 14, 1845.

No. 10.

For the Western Midnight Cry.

"COME LORD JESUS!"

Dear Saviour, thy children are longing to see
The smiles of thy tarrying face;
To join in ascribing salvation to thee
Who ransomed a world by thy grace.

We long for the coming of Jesus—our King,
When the sanctified millions shall meet;
When the Jew and the Gentile their tribute shall
And worship with joy at thy feet. [bring,

We long for the time when thy "sign" shall appear,
Haste, haste, Blessed Lord, the glad day!
When thy anate, who now sleep, the Trumpet, shall
And joyful the summons obey. [hear,

We long for the hour—to be clothed in white
Before our Redeemer to stand—
A crown on our brow which outdazzles the light—
A palm of thy love in our hand.

Haste, Lord, the bless'd day when thy will shall be
On earth as it now is in Heaven; [done
Haste, haste the bless'd day when thy Kingdom
shall come,
And the glory to thee shall be given.

Dayton, Oct. 1844. S. M. MEERER.

From the Voice of Truth.

THE GOVERNMENT OF THE UNITED STATES, A SUBJECT OF PROPHECY.

THE VISION OF THE EAGLE.

"Buy the truth and sell it not."

It has always been a matter of surprise to us that no reference is made by any of the prophets to this government. And especially when we take into consideration the fact that no one of the nations of the earth has received more marked and peculiar manifestations of divine favor. And yet we must admit, if we confine ourselves to those books styled the "canonical scriptures," we search in vain for such a prophecy. "This has induced us to examine those styled the "Apocrypha." And in the 2d Book of Esdras we find a prophecy which so clearly defines the prominent events connected with the history of our government and which has been so literally fulfilled as to lead us irresistibly to the conclusion that it must have been written with special reference to this nation and by inspiration of God. But we are aware that in introducing to your consideration this book, we have to contend with long established prejudices. With the mass we are satisfied these are based on the simple fact of its being found in the Apocrypha; therefore it is rejected by them as uninspired. But how came it in the Apocrypha? Why, many centuries after the book was written, a convention of men (for whom I believe no one claims divine inspiration) declared it uninspired. It is however a conceded fact that Esdras was rejected by a majority simply of one, i. e. 23 out of 47 of that learned body of divines declared it worthy of being received as divinely inspired. Take another fact in relation to the decisions of that council. The book of Revelation, one of the most interesting portions of the New Testament scriptures—the Key to Daniel, and without which that interesting prophecy could never have been understood, was saved by a majority of only one. Thus we see that one vote would have placed Esdras in the sacred canon and Revelation in the Apocrypha. And the same objection that now exists against Esdras being received would have existed against Revelation. Now this fact shows conclusively that there must have existed good reasons for supposing Esdras divinely inspired or 23 of those

47 would not have cast their vote for its reception. And are you prepared to take the ground that the truth in that case was not with the minority? Are we bound as protestants to receive or reject these books as inspired or uninspired according to the decisions of that council? Is such evidence the best we can have upon which to decide? We think not. Now all will concede doubtless that the best evidence we can have of the inspiration of a book, is internal evidence. And the best internal evidence is that of foretelling future events. If so, then we may have evidence of the inspiration of that book now, which they could not have had then, and which had they then possessed they would have received it into the sacred canon. That we may have increased evidence of this character since the decisions of that council none will deny. For the opening providences of God have rendered certain the inspiration of some books which were then considered as quite doubtful. If this is true with reference to other books, it may also be true with reference to Esdras. Now if in examining Esdras we find future events foretold long before they transpired, we must receive it as divinely inspired. For God has ever claimed this as His sole prerogative, and with it has ever defied all false gods. See Isa. 45: 21; 46: 9, 10.

WARNE, in his "Introduction to the study of Scriptures," in speaking of the insufficiency of the inspiration of superintendency to foretell future events, remarks; "Therefore in prophecy other and superior inspiration is afforded."

We have other evidence of its inspiration. By comparing 2d Esdras 1: 1-3, with Ezra 7: 1-5, we find the genealogy of the two are the same. HENGE, in his "Introduction"—vol. ii. p. 239, observes, that "In the Alexandria Ms. the first book of Esdras is placed before Ezra," also that "in some editions of the Septuagint it is called the first book of the priest, meaning Ezra." The same author observes with reference to the 2d book of Esdras, that "Morinus supposes it was written in Hebrew or perhaps Chaldee, and afterwards translated into the Greek and Latin." Arch-Bishop Lawrence says, "the character given to the Messiah by Esdras is different from what a Christian would have given, and therefore believes it was written before the Christian era." Watson in Relig. Ency. article, Apocrypha, says, "they were written before the promulgation of the gospel." Now if these writers are correct as to the time these books were written (of which there is but little doubt) then we have additional internal evidence of their inspiration from the frequent quotations of Christ and the Apostles therefrom. A few of which we will now notice.

Compare 2d Esdras 1: 24, "I will turn me to other nations, and unto those will I give my name that they may keep my statutes," with Matt. 21: 43, "Therefore say I unto you the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." 2d Esdras 1: 30, "I gathered you together as a hen gathereth her chickens under her wings; but now, what shall I do unto you? 32d ver. I sent unto you my servants the prophets whom you have taken and slain and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord. 33d ver. Thus saith the Almighty Lord, your house is desolate"—compare with Matt. 23: 34-36. In this passage our Lord quotes almost verbatim—and which is not found in any other prophet. Those who wish to pursue this investigation farther, will compare the following texts: 2d Esdras 1: 37, with John 20: 29; 1 Pet. 1: 8. 2 Esdras 2: 10-13, with Matt. 25: 34. 2 Esdras 2: 34, with John 10: 14-16; Heb. 9: 26. 2 Esdras 7: 6-19, with Matt. 7: 13, 14.

We might multiply texts of comparison to a great number but the limits of this article forbid. "History informs us that many of the Christian Fathers believed Ezra by divine inspiration re-

wrote the scriptures destroyed in the Babylonish captivity. The foundation of this belief is found in 2d Esdras 14: 21, 48. Again, the Jews and Christians award to Esdras the collecting and arranging a correct edition of the Old Testament scriptures. According to Josephus he was considered by the Jews a second Moses. We learn from the scriptures that he was a ready scribe of the law of Moses, having prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." Considering the important station he filled, being so highly approved and beloved of God, would it be incredible to suppose that God would reveal unto him events in the future as he did unto other holy men of old? Certainly not. Permit us then in view of these evidences of the authenticity and inspiration of this book, to invite your candid attention to a vision found in the 11th and 12th chapters, in which is brought to view that which remaineth of the 4th beast (or kingdom,) to bear rule in this world and ushers in the 5th and everlasting Kingdom of the Son of David.

2d Esdras, 11: 1-11—"Then saw I a dream; and behold, there came up from the sea an eagle, which had twelve feathered wings and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers grew other contrary feathers; and they became little feathers and small. But her heads were at rest: the head in the midst was greater than the others, yet rested it with the residus. Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her—no, not one creature upon earth. And I beheld, and lo, the eagle rose up on her talons and spake to her feathers, saying, Watch not all at once; sleep every one in his own place and watch by course; but let the heads be preserved for the last. And I beheld, and lo, the voice went not out of her heads, but from the midst of the body. And I numbered her contrary feathers, and behold there were eight of them."

Here we have a description of the eagle having twelve feathered wings, (or wings of twelve feathers,) three heads and eight contrary feathers. We perceive by referring to the interpretation, that this eagle symbolizes a kingdom—the same as is represented by Daniel's fourth beast. See 12: 11, "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel." See also 11: 30, "Art thou not it that remaineth of the four beasts, whom I made to reign in my world? * * * And the fourth came and overcame all the beasts that were past, and had power over the world with great fearfulness," &c. Its origin is the same. Dan. 7: 3, "And four beasts came up from the sea."—(Sea denoting people.) See Rev. 17: 15; also Dan. 7: 23. "Thus he said, the fourth beast shall be the fourth kingdom upon the earth," which we all allow to be Rome; and which, according to Daniel, was to continue until the Ancient of days shall sit in judgment. Dan. 7: 7-10.

The twelve feathered wings denote twelve kings that are to reign in this kingdom. See 12: 14, 16, "In the same shall twelve kings reign one after another; and this do the twelve wings signify which thou sawest"—which brings to view the reign of the twelve Cæsars. 12th ver. "And I looked, and behold, on the right side there arose one feather, and reigned over all the earth,"—the first of the Cæsars—Julius.

13-17, "And so it was, that when it reigned the end of it came, and the place thereof appeared no more; so the next following stood up and reigned, and had a great time; and it happened, that when it reigned the end of it came also, like as the first, so that it appeared no more. Then came there a voice unto it and said, Hear, thou that hast

borne rule over the earth so long, this I say unto thee before thou beginnest to appear no more. There shall none after thee attain unto thy time, neither unto the half thereof." This is Augustus Cæsar. See 12: 15, "Wherefore the second shall begin to reign, and shall have more time than any of the twelve." Was this fulfilled? See Goldsmith's Rome, chap. 21st and 22d, and Robinson's Outline, pp. 133 and 140. Julius reigned 15 years, Augustus commenced his reign in 43 B. C., in the triumvirate, and terminated A. D. 14; making his whole reign 57 years. As sole emperor he reigned 41 years. Tiberius reigned 22 years; and there was no Cæsar after him whose reign exceeded 15 years; thus fulfilling the prophecy, that the second (Augustus) should reign longer than the twelve, and longer by half than any of the ten who succeeded him.

18, 19, "Then arose the third, (Tiberius) and reigned, as the other before, and appeared no more also. So went it with all the residue, (i. e. the twelve) one after another, as that every one reigned and then appeared no more." Now observe, in the interpretation of these twelve kings, the reign of but one is noticed, i. e., Augustus Cæsar. See 12: 14, 15. "In the same shall twelve kings reign, one after another; wherefore the second shall begin to reign, and shall have more time than any of the twelve." Now as one great object of this prophecy, is to bring to view the first and second Advent of Christ; having noticed that age of the Roman government, and the reign of that king in which the Saviour made his first Advent, at this point of the vision he drops the history of the Roman government and brings to view the government of the United States, as that which remaineth of the 4th kingdom, ver. 30, and orders in the 5th and everlasting Kingdom of the Son of David to be established at his 2d Advent.

20 verse, "Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side to rule also." The expression, "process of time," conveys the idea of a long period elapsing. "Then the feathers that followed stood up to reign;" (i. e. the eight contrary feathers mentioned in the 11th ver.) "and I numbered her contrary feathers, and behold there were eight of them." See also 12: 19, 20, where is given an interpretation of these eight feathers—"And whereas thou sawest this eight small under feathers sticking to her wings, this is the interpretation, that in him there shall arise eight kings, whose times shall be but small and their years swift. And some of them ruled; but within a while they appeared no more." 31st verse, "For some of them were set up, but ruled not;" i. e. as yet: for mark, when they are to rule they place themselves upon the right side. See verse 12. Now down to a certain period, there were some of them that had ruled, as he shows in the next verse—22d, "After this I looked, and behold the twelve Cæsars having had their time of reigning, were plucked from the eagle and disappeared," nor the two little feathers;" i. e. the same that ruled, (of the eight contrary feathers,) spoken of in the last clause of the 20th verse. And now he speaks of what remains at this point, on the eagle's body.

23d verse, "And there was no more upon the eagle's body, but three heads that rested and six little wings. (Wings and feathers are terms used as synonymous.) Now mark, the six kings or feathers are those yet to reign. The three heads symbolize the three last of these feathers that are to reign. Having ruled and retired, they are represented as being at rest;—[see 12: 22-25] and therefore are called the heads of the eagle.

24 verse, "Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side, for the four continued in their place." These three heads represent, as we shall see, the three last of the eight that are to rule their time over this government;—Adams being the 1st of the three last, and their reigning is represented as being on the right side. And at this point he mentions an important fact in the history of his reign: "Two of the little feathers divide themselves from the six and remain under that head—i. e. two are to die during his reign. Was it fulfilled. Yee: the elder Adams and Thomas Jef-

erson; died July 4th 1826, the remaining four continued in their place. See 12: 21, "And two of them shall perish the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept unto the end."

25 verse, "And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule." We would remark here that the expression "I beheld, and lo," is used in the same sense as "I saw," by the revelator John—i. e. as commencing a new vision, or another view of the same.] Now he says, he "beheld, and lo, the feathers under the wing thought in themselves to have the rule;" but by noticing the interpretation, [see 12: 20:] there are only eight spoken of that are to have their time and rule, and those who thought to set up themselves and to have the rule, are therefore not noticed in the interpretation in connection with the eight, but succeed them.

26 verse, "I beheld, and lo, there was one set up, but shortly it appeared no more." Harrison was set up; but ruled not; in one short month from the time of his inauguration, while as yet he had done nothing for his country, he passes away and is seen no more.

27 verse, "And the second was sooner away than the first." Who stands next to Harrison? O Reader, pause and reflect! After giving this remarkable circumstance, he introduces the history of the three heads.

28 verse, "And I beheld; and lo, the two that remained thought also in themselves to reign; (doubtless these are the two that were to remain unto the end—see 12: 20;)—and when they so thought, behold there awoke one of the heads that were at rest, namely it that was in the midst; for that was greater than the two other heads. Now as Adams reigned first, he is represented as the right head; Jackson reigned next and is the head in the midst, and Van Buren reigning the last of the three, is the left head.

Now when Adams, the right head, thought to reign a second term, he was defeated by Jackson, the left head giving him his support. Jackson having reigned, rests as the middle head of the eagle, and giving its influence in support of the left head, it reigns in its turn. And now having finished the history of the reign of the three heads, he adds in the 30th verse, "And then I saw that the two other heads were joined with it;" i. e. the three having finished their reign, rest together as the heads of the eagle. 31st verse, "And behold, the head was turned with them that were with it, and did eat up the two feathers that were under the wing that would have reigned;" The same spoken of in verses 25-27. The heads having ruled, now officiate as the heads of the eagle, and must swallow up or end all government; for there were but eight to have their time and rule. 32d verse, "But this head pat all the earth [for land] in fear, and bear rule in it over all those that dwell upon the earth, [or land] with great oppression; and it had the governance of the world more than all the wings that had been;" i. e. the eight. In this verse is given the character of the reign of the head that was in the midst.

33d verse, "And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings." See 12: 23, "And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. 34th verse, "But there remained the two heads, which also in like sort ruled upon the earth, and over them that dwell thereon."

35th verse, "And I beheld, and lo, the head upon the right side devoured that was upon the left side." See 12: 27, 28, "For the two that remained shall be slain with the sword. For the sword of the one shall devour the other; but at the last shall he fall through the sword himself." Here the reign of the other two heads is mentioned, but not their death as we see in 12: 21, last clause—"but two shall be kept unto the end." "The head upon the right side devoured the head upon the left;" i. e. the head upon the right side reigns first—that party prevails, or as in the interpretation, the word of the one shall devour the other.

36th and 37th, "Then I heard a voice which said unto me, Look before thee, and consider the

thing that thou seest. And I beheld, and lo, as it were a roaring lion chased out of the wood; and I saw that he sent out a man's voice unto the eagle, and said:—This voice is from the lion of the tribe of Judah." See 12: 30, 32, "The lion whom thou sawest rising up out of the wood and speaking to the eagle," &c. * * * "This is the anointed which the Highest hath kept for them." Who is the anointed but Christ! This same voice addressed the eagle at His first Advent, in the days of the 2d Cæsar. See verse 15. And now having finished the reign of the eight kings over this government, his voice, at his second Advent, is heard addressing the eagle, and declaring its end as follows:—

Verses 38-46, "Hear thou, I will talk with thee, and the Highest shall say unto thee, Art thou not it that remainest of the four beasts whom I made to rule in my world; that the end of their times might come through them? And the fourth came and overcame all the beasts that were past, & had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body; that all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her." Here the voice of our God, addressing the eagle, describes the character of the government which it symbolizes, and declares its end. Compare this description with Dan. 7: 7, 8, 23-25; 8: 9-12; 21 Theas. 2: 3, 4, and Rev. 18: 4-8, and no one can fail to see the identity of the eagle with Daniel's fourth beast and little horn that waxed exceeding great, Paul's man of sin, and John's blasphemous beast. After thus declaring its end and character, he closes by bringing to view the glorious restitution of all things, that the earth being delivered may receive the mercy of him that made it.

12: 1, "And it came to pass while the lion spake these words unto the eagle, I saw, and behold, the head that remained and the four wings appeared no more; and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw, and behold they appeared no more and the whole body of the eagle was burnt, so that the earth was in great fear. Now while the lion is addressing the eagle and declaring its end, [see 11: 36-46.] Esdras has his eye fixed upon the eagle, and sees the closing scenes of the government; the last head (V. B.) passing away, and the four wings mentioned in 11: 24, last clause; then he sees the two feathers, mentioned in 11: 26, 27, set up themselves, having a short reign and full of uproar, and the body (i. e. the subject) of the eagle given to the burning flame. Compare with Daniel 7: 11, where we have brought to view the last or Papal form of Daniel's fourth beast, which existed until the judgment was set, and there he saw the beast slain and his body destroyed and given to the burning flame. Isa. 33: 12, "The people shall be as the burnings of lime—as thorns out up shall they be burned in the fire."

Verses 3-9. Esdras now awakening from his trance seeks an interpretation of the vision, which is given him.

THE INTERPRETATION OF THE VISION.

10th, "And he said unto me, This is the interpretation of the vision:" (11 verse.) "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel." See Dan. 7: 7, 23. 11th verse, "But it was not expounded unto him; therefore, now I declare it unto thee;" i. e. that part of the reign of the fourth beast directly connected with the first and second advent of the Lord Jesus Christ. The reign of the Cæsars, and that which

remained of the fourth kingdom—the government of the United States—was not given to Daniel. 13th verse, "Behold the days will come, and there shall rise up a kingdom upon the earth, and it shall be feared above all the kingdoms that were before it. Compare with 11: 30—43, Dan. 7: 7.

14th and 15th, "In the same shall twelve kings reign, one after another"—(the twelve Cæsars.) "Whereof the second shall begin to reign, and shall have more time than any of the twelve"—this is the reign of Augustus Cæsar. See exposition of 11, 15—17. 17th verse, "And this do the twelve wings signify that thou sawest."

17th verse, "As for the voice which thou heardest speak, and that thou sawest out to go from the heads, but from the midst of the body thereof, this is the interpretation, That after the time of that kingdom—what kingdom? Why, the Roman, over which the twelve wings or twelve Cæsars had ruled.—Then, as in the vision, (see 11: 20,) he beheld, and lo, in process of time—what? Why, the last state of this kingdom—that which remaineth, as mentioned in verse 39, passing what intervenes from the reign of the second Cæsar, during which Christ made his first advent, to the time of the rise of our government. "There shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning." Now observe, he treats it all as one kingdom, symbolized by the eagle, the propriety of which will be seen hereafter. "There shall be great strivings" in the last state of this kingdom.—From whence came our pilgrim fathers? England: and what is England but one of the great toes of Nebuchadnezzar's image, representing Rome in its divided state.

"There arose great strivings." What was the early history of this country? Let the history of the Indian wars at its first settlement, subsequently our revolutionary struggle, answer the question. Were we in peril of falling? Yes: and what under God saved us, when even a Washington almost despaired of success? See in the offspring those vessels filled with valiant warriors; led on by a Lafayette. Where from? Why, the other big toe of Rome. And where are our subjects from? Made up from the ten toes of Rome in its divided state.

Observe the peculiar characteristic of this kingdom—the voice spake not from the heads, but from the body. Now what does the body of the beast symbolize? The subjects, (see Dan. 7:) denoting the government to be republican in its form. We speak through the ballot box, and the voice of the people is law. "Nevertheless it shall not then fall, but shall be restored again to its beginning. What was the beginning of Rome? A republic. "Its kings were chosen by the popular voice," says Goldsmith's Rome, chap. 2d, section 4th. "All things relative to peace or war, to the election of magistrates, and even to the choosing a king were confirmed by suffrages in their assemblies." No one can read the early history of the Roman government, but what will see, in many respects, a striking similarity between that and ours. See also Ferguson's History of the Roman Republic, Book 1st, chap. 1st.

19th verse, "Whereas thou sawest eight small under feathers sticking to the wings, this is the interpretation. (These are eight contrary feathers mentioned in 11: 3, 11.) 20th verse, "That in him there shall arise eight kings whose times shall be but small & their years swift." We have had eight kings or presidents, (as kings and rulers are the same,) who have ruled their time. But, says the objector, we have had nine rulers, and the tenth elected. True, and we find them brought to view in this vision. But only eight, however, were to rule their time. The other two thought in themselves to reign; and one was set up, but shortly it appeared no more, and the second was sooner away than the first. See 11: 25—27. With reference to these kings, he says, "their times shall be but small and their years swift;" having reference to the period of their reign. Our presidential term is four years; and we have ruled to exceed two terms.

21st verse, "Two of them shall perish the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept until

the end." "The prophet here notices three important events connected with their history: 1st, "Two shall perish the middle time approaching."—Approaching what? The end; i. e. two of those eight kings shall die a few years past the middle from the commencement of their reign, which was in 1789, to the end of the government, which was fulfilled: John Adams and Jefferson both died July 4th, 1826, during the reign of J. Q. Adams, as stated in 11: 24—"Two of the little feathers divided themselves from the six, and remained under the head that was upon the right side." "Four shall be kept until their end begin to approach, and two shall be kept unto the end." The four are Madison, Adams, Jackson and Van Buren. Madison died in 1836; one is yet to die, to which reference will be had hereafter.

22d, verse, "And whereas thou sawest three heads resting, this is the interpretation." The three heads resting, are the three last of the eight that were to rule, and having retired, become the heads of the eagle and are said to rest.

23d—25th, "In his last days" (i. e. the last days of the eagle,) "shall the Most High raise up three kingdoms, or kings, the terms being synonymous in prophecy, see Dan. 7: 17, 23; and what settles the point that kings are meant here, is, one is to die upon his bed and with pain, see verse 26th, "and renew many things therein; & they shall have dominion of the earth (or land,) and of those that dwell therein with much oppression, above all those that were before them." (i. e. of the sight,) "therefore are they called the heads of the eagle; for these are they that shall accomplish his wickedness, and shall finish his last end." Here is given the prominent feature of the reign of these three kings. "They renew many things and rule with great oppression." Has this been fulfilled? Robbins, in his "Outline of History," makes the following remark, p. 337—"The presidency of Monroe, the predecessor of Adams, continued through two terms, and was an era of good feelings. Five states were added to the union during his administration; but the period of internal concord and good will soon came to a close. Party altercations arose in the choice of Mr. Monroe's successor, John Q. Adams, in 1825; and have continued with more or less violence under the administration of President Jackson." And may we not add, with propriety, until the present day?

Again; "many things were to be renewed."—What has been the history of our legislation during their reign? A continual change of policy. There has been a removal of the deposits, dissolution of the cabinet, sub-treasury, tariff, denial of the right of petition, a bankrupt law passed at one session and repealed by the same congress at its next session; with many other schemes pertaining to our financial operations, &c.

"Rule with much oppression," &c. Why did Harrison obtain such a popular vote? Because of the oppression of the people in consequence of the change of policy, and renewing of many things, and they hoped through him to obtain relief. And when the eyes of the whole nation were directed towards him, God, in a very signal manner, rebuked the nation by removing him, for he was soon to appear no more. See 11: 26.

26th verse, "And whereas thou sawest that the great head appeared no more, it signifyeth that one of them shall die upon his bed and yet with pain." The great head is that designated as being in the midst, (see 11: 29,) or the second of the three last that were to rule. This head is to die upon his bed and yet with pain. All are acquainted with the precarious state of the ex-President's health and liability, from the nature of his disease, to drop away any moment. In a late political letter, dated Nov. 14th, he observed that he had just had another hemorrhage, and was in great pain.

27th and 28th verses, "For the two that remain shall be slain with the sword. For the sword of one shall devour the other: but at the last shall he fall through the sword himself." This cannot mean they are to be slain by a literal sword; for these are to be kept unto the end, (see verse 21,) consequently must have reference to their political strife. In the 11: 35, we are told "that the head upon the right side devoured it that was upon the left side." What are the facts? Now the head upon the right side is designated as the one

that is first to rule of the three. We have here brought to view the first political strife between the heads. And inasmuch as he speaks of the government through the heads, the party symbolized by the right head predominates, and Adams is elected. "But at the last shall HE fall through the sword himself," which was effected by the predominance of the opposite party in the election of Jackson, and succeeded by Van Buren, which party continued in power until the close of the reign of the eight kings.

29th verse, "And whereas thou sawest two feathers under the wings passing over the head that is on the right side, [these are the two mentioned in 11: 25—27, and 12: 2;] 30th verse, "It signifyeth that these are they whom the Highest hath kept unto their end"—i. e. the end of the government. "This is the small kingdom and full of trouble, as thou sawest," (see verse 2nd,) that is, their reign is to be short and full of trouble. For the term "small," has reference to the length of their reign. See verses 19 and 20. None will deny but that the reign of the first was short, being but one month from his inauguration; and the prophet says, (see 11: 27,) "The second was soon away than the first." The future will determine this. As to the "uproar," what is the history of the two last presidential campaigns?—Nothing in the history of the world can begin to furnish a parallel. Have you forgotten the immense uproarious gatherings of the people and their gorgeous processions! Are the log-cabins and poles lost to the sight, or their songs and shouts to the ear?

31st verse, "And the lion whom thou sawest rising up out of the wood and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard." 32d verse, "This is the Anointed which the Highest hath kept for them (plural) and for their wickedness unto the end; he shall reprove them, and upbraid them with their unrighteousness." This voice, we see, is none other but the anointed son of David, the Lion of the tribe of Judah, speaking to the eagle—i. e. its body, which symbolizes the subjects; for all those parts which symbolized its rulers have passed away, and the subjects are now rebuked and upbraided for their cruelty, and their end is to be burned. See verse 3d, "For the Lord shall be revealed from heaven in flaming fire, taking vengeance on the wicked." And says Isa. 33: 12, "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."

"He shall reprove them and upbraid them for their cruelty." How signally has God rebuked this nation; but they repent not, nor humble themselves before him: Never, in the history of the world, has God given such manifest tokens of his displeasure as to this nation; but they pause not, nor consider. Let us call to remembrance a few of those tokens of displeasure. The following we copy from the Washington Globe. The Editor says,

"That while Mr. Webster was making his first speech, with the assurance of a man in power, he brought up the subject of the tariff; he was listened to with deep attention, and he had scarcely taken his seat when the golden eagle, which is placed with the arms of our country above the chair of the Vice President, let fall the scroll inscribed with the motto of the Union—*E Pluribus Unum*. Soon after this, the grand chandelier, which was manufactured in Massachusetts at an expense of \$5,000 for the purpose of lighting the House of Representatives fell down and crushed many of the seats of the members under it. And on the same day that the scroll fell, the arm of the female figure which represents the goddess of Liberty; and stands in front of the capitol, broke off, and came tumbling down with our glorious constitution to its pedestal, where it remains. In Roman times, these incidents would be looked upon as portentous."

Another political paper, friendly to the administration, says, "That when the late chief magistrate of the nation set out for the capitol, an earthquake shakes the ground. He crosses the mountain and arrives at Baltimore, and an explosion of the banks in that city (Philadelphia, the great regulator of the currency,) taking the lead, se-

tites him! During the imposing celebration at his inauguration, in a style of gorgeousness which royalty itself might envy, a cord stretched across the broad avenue leading from the Presidential mansion to the capitol, with the banners of the several States, breaks in the centre, and the State emblems, dividing to the north and the south, and thrown upon the ground, and dragged in the mire." The following incidents have also appeared in the newspapers:—"It is said that a fine portrait of Mr. Harrison, taken at considerable expense, and placed in one of the public halls at Washington, about the same time, fell from its position to the floor, breaking in pieces the glass and the frame."

"One of the stirrup irons of the saddle upon which Washington rode during the revolutionary war, and which had been kept in a good state of preservation, quit its hold, and came tumbling to the floor." And the mysterious providence, in the very sudden and unexpected death of the President, an event which clothed the whole nation in mourning, should teach us that God has a controversy with man." And the liberty bell, which was a most perfect specimen of bell metal, and which for more than 70 years has remained perfectly sound, yet when tolled at the death of Harrison, was so cracked as to destroy its sound.—The Steamer President which sailed for England with the news of Harrison's Inauguration, has never been heard of since. On board the Steamer Princeton, in a moment two members of our cabinet, Gilman, and Upshur, were launched into eternity. Thrice within three years has the funeral procession moved from the President's house, the last time with five coffins in its train. Within three years, a President, President's wife and one half of a cabinet have gone from time into eternity. We might mention many more incidents of a similar character that have transpired within a short time, which to my mind are evident tokens of God's displeasure, and clearly indicating that God has a controversy with us as a nation.

In view of these things is it not time to pause and consider? Should not the people of America inquire with the prophet, "Is there not a cause?" But instead of this we see a blindness to these tokens and a hardness unequalled in the history of nations. Says Kendall in his "Expositor," a political Paper, speaking of the state of things that has existed in our nation for the last four years—"crimes unprecedented in number and unequalled in atrocity filled every section of our country with horrors exhibiting a hardened barbarity in their details only to be excused in the bosoms of demons from the burning pit." Is it so? Is this the state of things in our land? Who can deny it? And yet we discover no symptoms of repentance and humility of soul before God. What can we look for but the wrath of an angry God to be revealed against us.

33. "For he shall set them alive before him in judgment and shall rebuke them and correct them," (i. e. the subjects.) We are here evidently brought down to the sitting of the Ancient of days in judgment. The personal advent of our Lord Jesus Christ and the judging of the quick and dead & destruction of this nation as that which remaineth of the fourth beast of Daniel, synchronizing with the time of trouble spoken of in Dan. 12: 1. "When Michael shall stand up the great prince which standeth up for his people, and at which time there shall be a time of trouble such as never was since there was a nation, even to that same time, and then shall thy people be delivered, every one which shall be written in the book."

34. For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and He shall make them joyful until the coming of the day of Judgment, whereof I have spoken unto thee from the beginning." There is a remnant then, preserved upon the borders. Yes, bless the Lord. "The little flock"—to whom it is said—"Fear not for it is your Father's good pleasure to give you the kingdom." "He will make thee joyful until the coming of the day of Judgment," for they have obeyed the injunction of the Savior, "when ye see these things begin to come to pass look up and lift up your heads for your redemption draweth nigh." And they shall say in that day, "Lo, this is our God; we have waited for Him and He will save us: this is the

Lord: we have waited for Him, we will be glad and rejoice in His salvation.

35. "This is the dream that thou sawest, and and these are the interpretations."

36. "Thou only hast been meet to know this secret of the highest." You will perceive that in this vision is presented that which remaineth of the 4th beast and pertaining to its last days as promised to Esdras in the last verse of the 10th chapter. "And so shall the Highest show thee visions of the high things (or as in margin, 'the last things') which the Most High will do unto them that dwell upon the earth in the last days." Having reference to this government, which we see clearly is the main object of the vision and which it is a striking fact has never been revealed to any other prophet.

37. "Therefore write all these things that thou hast seen in a book and hide them." Has this been fulfilled? Yea, as effectually as though buried in a cave of the Rocky mountains. I recollect when about to lecture in a place on this subject a few days since, before proceeding to the place of worship I asked the ministering brother who had labored there for one year nearly, if the bible on their desk contained the Apocrypha, and he was unable to tell, and actually carried his own to be certain of having one to use. But how hid? Why placed in the Apocrypha, the meaning of which term is to hide or conceal. See Relig. Ency. Article—Apocrypha.

38. "And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets." Who are the wise of the people? The same as spoken of in v. 34th as being made "joyful until the coming of the day of judgment." And this is one of the truths calculated to comfort them, for says Dan. 12: 10, "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." The heart of the wise man shall discern both time and judgment. And we believe God has designed this truth for our present exigency, & therefore it has been concealed as intimated by the prophet in ver. 42. "For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a house or ship preserved from the tempest." We have long been feasting upon the rich clusters of the vintage. A famine succeeds—not of bread, but of hearing the words of the Lord—when lo, the last of all the prophets appears, and presents to our famished souls a cluster rich and fair, the last of the vintage on which to feed until we land on Canaan's shore and pluck ambrosial fruit in the paradise of our God. And we believe it is all we shall need if our interpretation of the vision be correct, we see there is a mere title unfulfilled and in this respect synchronizes with other portions of scripture. In the parable of the ten virgins we see the last event is now fulfilling. The foolish virgins have gone to buy oil, and what next? The bridegroom cometh! Be joyful, ye saints, for behold your God cometh, yea and with a recompense, and will save you.

E. R. PINNEY.

O. R. FASSETT.

WESTERN MIDNIGHT CRY.

Cincinnati, Tuesday, January 14, 1845.

★ The Vision of the Eagle.

This article will be read with interest by every observer of the signs of the present times. If it becomes a settled matter that the 2d Book of Esdras is Divinely inspired, it is certain that frequent "reference is made" by "the Prophets to this Government;" for there is much in the Scriptures which goes to corroborate his testimony on this point. We shall probably give our readers another article next week that may, by the blessing of God, throw further light upon this subject.

A communication has been received from Bro. Philip H. Hough, of Toronto, Canada West; on "the time of the Advent." It will be noticed in its turn.

Bro. J. B. Cook, lectured at the Tabernacle on Sabbath last, in the afternoon and evening, and also on Monday evening. I have taken down the outlines of several of his discourses for publication, but in consequence of the long article in this number, they are deferred.

Bro. Cook leaves for Hamilton O., on Tuesday.

I have not yet received one dollar, with which to pay for the present number of our paper; which will again remind our subscribers of the necessity of punctuality in their remittances, if they wish the paper punctually to visit them.

THE LIFE OF WILLIAM HAYDEN.—Proposals for the publication of a work under this title, are before me. To contain 150 pages duodecimo—with the likeness of the author, &c.; price 50 cents.

William Hayden, is a man of color, and from a personal acquaintance with him, I should think, a man of deep piety. From accounts received from his own lips, his life is one of those rare developments of the providential dealings of our Heavenly Father, which lead men to wonder, if not adore, his goodness.

LETTERS.

A number of interesting communications are on hand, all of which would be published with pleasure; but for the want of room.

Bro. J. G. Butt's article will be noticed as soon as time and room permits.

Bro. J. H. Thomas, gives a brief but interesting account of a meeting held at Liberty, Montgomery Co. Ohio, Jan. 10th 1845. "The members of the Church were revived—Backsliders were reclaimed—Luke-warm souls aroused and brought to action—Sinners convicted, and I trust converted: Said to be about twenty-eight in number.

Bro. Thomas's explanation of the business of the paper is perfectly satisfactory. He will excuse my previous suggestions, as I was directed by the mail book, upon which the correction had not been made.

Bro. J. H. Kent, has given an interesting account of things where he has been laboring at the East. He closes by saying,

"Lest I should not have another opportunity of speaking a word of encouragement to the dear brethren in Cincinnati, Newport and elsewhere in that region, with whom in time past, I have enjoyed so many precious seasons, in laboring for God—believing his Word, and looking for the glorious appearing of his Son from heaven, to change us from mortal to immortality, in a moment, and take us up to glory; I will therefore improve this; desiring that great grace may abound to them all. Dear brethren, cast not away your confidence—quit yourselves like men—gird on the whole armor—be strong; yea, be strong.—Fight manfully for Christ—overcome every day.—The last enemy will soon be slain—Victory is yours.—A robe unspotted—pure—surpassing the sun for brightness.—A harp of gold celestial—a crown of glory—unfading glory—honor—immortality—eternal life—an eternal weight of glory. Jesus, will soon, to all that overcome, impart. Be faithful—overcome, and by the grace of God, I will meet you in the Kingdom."

I think Bro. Kent's labors are needed in this section, as there are many little hands that need comforting with the word of Life, and the "laborers are few."

Letters and Receipts.

G. Parry, F. Purdy, John Linville, James Violett, Sion Fortner, Geo. Smith, Abram Bartlett, John Hedrick, Maria Judy, Elisabeth Lane, Margaret Christman, T. Poll, each, .50; P. H. Hough, 1.00; John G. Butt.

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, THURSDAY, JANUARY 23, 1845.

No. 11.

Bro. J. B. COOK.

CONCLUSION OF THE EXTRACTS FROM BRO. COOK'S DISCOURSE AT THE TABERNACLE, JAN. 5TH, 1845: CONTINUED FROM THE "W. M. CRY" OF JAN 9TH.

As Moses, with all the Host's of Israel were brought out of Egypt, on the very day appointed, so God's people will be gathered to the land "promised to the Fathers" on the appointed day, for "faithful is he that promised who also will do it."—The day appointed for Daniel to stand in his lot; for there is a lot for Daniel, and a lot for David, and a lot for all the Patriarchs and Prophets, and for every lover of Jesus.

Allusion might have been made to the light we now have, that the termination of the prophetic periods is yet future; but this I will defer till another occasion. I know it is supposed the time has gone by; and opposers are exclaiming, Will you give it up now!—Give up what? Why, that Christ is coming. No!! Why not,—you know he did not come when you expected! Very true; and that is the reason we will not "give it up." Had he come on the tenth day, we were prepared to "give it up" then—to give up all we had on earth, and receive an unfading crown. Well, says the opposer, Confess that you were deluded! We confess that we were disappointed, but to confess that we were deluded, any more than the children of Israel were, in being for a time, unexpectedly detained in Egypt, we cannot do.

Again, we are told, that it is indeed singular for us, so obstinately to maintain our position: But is it not more singular that men should be so deluded as to hope for God's favor, while they treat lightly the great subject of Christ's Second Coming? None can be deluded in looking for Christ, and looking for him now. The fact of his coming is settled. "In like manner" as he went up, so he will come—to raise the dead and change his living saints. Eighteen hundred years ago it was said, "David hath not yet ascended into heaven," and what was true of David was true of Abel—Noah—Abraham, and a host of others, who died in faith, not "having received the promises, but seen them afar off embraced them;" and can we now do less?

Pharaoh, would not let God's people go until compelled so to do: Neither will the old Dragon now let us depart until he is chained. God preserved Moses until the proper time came, and the men of Egypt that sought his life, were dead. He had no means of knowing the disappointments and trials to which he was to be subjected;—The plan of Israel's deliverance was not his,—it belonged to God: and God protected him till his work was done.

As the great work of the final deliverance of God's people—now begun; is a work of his own, and we are his servants; it remains for us to labor—"stand still," or "go forward" as he shall direct, and not "murmur" as did some in the wilderness, lest we should "fall after the same example of unbelief." When we are subjected to as many disappointments as Moses was, our faith will be well divested of its dross.

It is faithfully recorded that they "that are without chastisement are bastards and not sons"—O what fearful signs of bastardy, are those with which we are every where surrounded! Where there is no chastisement—no affliction: there is no clear evidence of being a child of God.

Now is our time of Patience; and they that are patient will not get tired of waiting—neither will they rest "day nor night until HE make Jerusalem a praise in the earth."

Now, also, is our time to pray "Thy Kingdom come." The close of every prophetic period in the past, has been signalized with unusual prayerfulness on the part of the people of God.

Bro. Cook, here introduced a number of instan-

ces to prove the last proposition, dwelling particularly upon the case of Moses—Elijah, and Daniel, with which remarks he closed his morning discourse.

AFTERNOON DISCOURSE. SUBJECT, THE PERSONALITY OF CHRIST'S SECOND COMING.

Christ's Second Coming is a real—personal—visible coming; and therefore we have been right, and still shall be right in looking for him.

First, I will remark, that if we have any occasion to doubt the truthfulness of the Bible—that the words of God mean just what they say, we also might have the same reason to doubt the claims of any Divinely authorized exposition he might give us. It is a resting upon the plain letter of God's word, that imparts a faith which enables us to feel the value of that word. O what a majesty is there in the language of the blessed Bible, when divested of the "spiritualisms," and "sackcloth" coverings, which has been palmed upon it by the "sleight of men."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto my myself; that where I am, there ye may be also." John 14: 1-3.

If we are told, this is a spiritual coming, let it be remembered, that there is another promise of the coming of the Spirit, in verses 16, 17, separate and distinct from this.

Again, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner—as ye have seen him go into heaven," Acts 1: 11: This promise is also separate from the promise of a "Spiritual Coming" plainly made in the 5th verse of the same chapter.

Barron Stowe, has used a text in this connexion, as the occasion of a discourse against the "evils of Millerism"—which discourse contains but one other passage of scripture, from the beginning, to its end. The language which he once used, never applied better than to this effort of his—viz. He has used this text (ver. 7) for a "percussion cap" with which to "fire off his big oration."

Leaving human schemes and speculations, turn again to 2 Tim. 4: 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom."

Such language as the above has been applied to Christ's Spiritual Coming in revivals of religion, &c. Most of our opposers believe that the 24th chapter of Matthew refers to the destruction of Jerusalem, in connexion with the Second (Spiritual) Coming of Christ. Let such look at some of the following inconsistencies involved in such a faith. "Watch therefore" lest the destruction of Jerusalem come upon you as a thief. "Ye know neither the day nor the hour" when Jerusalem shall be destroyed—as though it must be done in less than an hour, &c., or "if they say unto you" Jerusalem is to be destroyed "in the desert," or in the "secret chamber," "believe it not." Who teaches the duty of watching and praying, lest a great revival of religion should come suddenly upon them? Or "If thou shalt not watch" I will send thee a revival of religion,—or "take heed, and be ye also ready, for as a snare shall a revival of religion come upon you!"

Again, we are told, "Since Christ did not come at the time you expected, to be honest, you'll give it all up now, and agree with us that Christ comes at death."

Look at this requirement! "If they shall say unto you, Behold, he [death] is in the desert; go not forth!"—do not believe any man that tells you death is in the desert. Again, "if they say unto

you * * * Behold, he [death] is in the secret chamber, believe it not." How incongruous are such attempts at reasoning. Or if they tell you the Spirit is in the wilderness, or secret chamber, believe it not. Is not, rather, the secret chamber the very place, above all others, that men choose, in which to die? and does not the Spirit there do its work?

The same remarks will apply to the claims that Christ comes in his providences.

In Luke 14: we have a parable of the "nobleman who went into a far country to receive for himself a kingdom and to return;" in which parable the relation of Christ to his Church as its Head, is clearly presented: But modern Theology teaches that the Church is to take the kingdom without Christ: Or in other words, the Body is to Reign without a Head.

Those that hold the doctrine of a Spiritual Coming, exclusively, must of necessity teach that none but unconverted sinners have a right to the Lord's Supper; for in 1 Cor. 11: 26, it is said, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." If this coming be spiritual,—at conversion; then this healthful ordinance must be dispensed with, as soon as the Spirit comes to a man.

The order of the Second Advent is clearly presented in Heb. 9: 28, "Christ was ONCE offered to bear the sins of many; and unto them that look for him shall he appear the SECOND time without sin unto salvation." The second is the next after the first.

If Christ comes at the destruction of Jerusalem—at death—at revivals—by providences, &c., some one of these must be his second coming, for there are no intermediate comings between the first and second, as is seen by the last quoted text. Paul can explain the circumstances in connexion with the second coming, 1 Thes. 4: "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first." At his second coming, the dead arise.

Again, Acts 3: 20, 21, "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began."

It is a point settled by the word of God, without our help, that the second coming of Christ is personal,—real—and visible; and has not yet taken place, for when it does, there is to be a "restitution of all things;"—all will know it, and men will no longer be duped—deluded, or led astray with "Lo here, or Lo there" on this subject.

There has been much said about the "ignorance" of Millerites, but in all my travels, I have never found one so ignorant but what he could count two, and furthermore, perfectly understood that two, always comes first after one; while many Doctors and learned men have got into a snarl about the second Advent—putting in between the first and second; from one, to scores, of comings of Christ; thus confusing themselves and others: and all because they seem not to have learned, that two, always comes first after one.

Here, some objections were answered, founded on Luke 17: 20.

This subject is made perfectly clear. The speedy personal coming of Jesus, cannot be controverted without taking infidel ground. He says, "I will come again." "Again," in this connexion, must mean the second time; because he utters this promise at his first Advent. This is sustained by the teachings of the sacred Supper;—"Ye show his death till he come." His death at the first Advent, is thus exhibited till his second coming. These texts are confirmed by the uniform language of our Lord when speaking of the "coming of the Son of

man." It is spoken of as *one*—in the future, not as several.

All this testimony harmonizes with the work of the typical High Priest. In the beginning of the Gospel day, he offered himself *once*: at its close, he comes in glory to bless those who wait for him. Now to bring out and put in the Key-stone of this great arch spanning the Gospel dispensation, the holy apostle calls this coming, "the second time." It is not the *third*, much less the *fourth*. Christ was *once* offered to bear the sins of many, and unto them who look for him, (as ancient Israel waited for the return and blessing of their High Priest) shall he appear the second time without sin unto salvation.

His coming is at the destruction of "the man of sin," as well as the final salvation of those that "look for him" in the Resurrection.

To preclude the possibility of this "coming" being any thing else but personal, it is written, "He shall send Jesus Christ which before was preached unto you, whom the heaven must receive till the times of restitution." Mark 1: He shall send JESUS CHRIST. Is this a glorious administration of Providence? Then "Jesus Christ" signifies a glorious administration of providence. Can it mean the ample out pouring of the Spirit? Then the name "Jesus Christ" denotes an ample out pouring of the Spirit. If you insert the idea of Jerusalem's destruction, or death, or conversion; then you are guilty of equal absurdity.

The glorious name of JESUS, does not denote death, or the destruction of Jerusalem, or an ample out pouring of the Spirit. No! No!! It is the name of Him who is also "The Coming One." When the Eternal Father shall thus send Jesus Christ, it will be his second coming, because his first Advent had then passed; and the next to the first is the second. This second coming, which is for salvation in the Resurrection, must be personal; because there is no number between the first and the second; and it is written, "He shall send Jesus Christ." This, all must allow, is the designation of the Son of God. The second, all must admit to be the next after the first.

SABBATH EVENING, JAN. 5TH.

The discourse this evening was founded principally on Rev. 14: The substance of which is contained in a paper recently published in Cleveland, O., called "The Voice of the Fourth Angel."

Bro. Cook's health was such that he was unable to Lecture again until

SABBATH P. M., JAN. 15TH.—TEXT, Gen. 13th CHAPTER.

The substance of the chapter was stated, nearly as follows.

Ver. 1-3. Abraham went into Egypt from necessity; but took the earliest opportunity to leave it: Thus setting an example for the Christian sojourner in this, enemy's land.

Ver. 4. The motive of Abraham, in removing from Egypt, was, that he might draw near to God, and enjoy his smiles aside from the noise and strife of wickedness.—So Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Ver. 5-7. The strife between the servants of Abraham and Lot, and the course pursued by Abraham, affords another instructive lesson.

Ver. 8, 9. The disposition to strive, was on the part of Lot; and Abraham had the power to put him down, but did not do it. His faith got him the victory, for he chose rather to suffer than to "strive."

Every man that has Abraham's faith, will prefer suffering to sin. See Matt. 5: 39, "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Where in our world, at the present day, is Religion measured by such a standard? There is no true religion, without these principles wrote upon the heart.

Ver. 10-13. Here is the statement, not of Lot's necessity, but of his choice. So little concerned was he about the Sodomish practices of the people whither he had determined to go, that he forsok his friends—left the society of Abraham, in whom the promises of God centered, and went into

a land that God never promised to either him or Abraham.

Now, look at the case of Abraham, after Lot was separated from him. The presence of the King of kings was with him:—angels ministered unto him. This was the result of the faith by which he overcame, in refusing to strive with Lot. An example of a still higher character is given us in the case of our Saviour, who when he overcame, was in like manner visited by angels. And every Christian, when he overcomes temptation, beholds the glory of God by an eye of faith.

Abraham saw that Lot felt wrong, but denied himself; and if there was any choice in the pasture, he gave him the best; still God saw that he was amply provided for—his wants were all supplied.

God will give his people just as much of this world as they need, but avoiding all the unrighteous claims that may be urged upon us, we must deny ourselves, feeling that God will judge.

The great moral lesson to be learned from this chapter, is, avoiding the enticements presented to our minds by this Sodomish world.

Lot, first, "lifted up his eyes and beheld all the plain:" It looked desirable, and he began to reason with himself.—This plain affords better pasture than the place where I am,—I shall raise fairer cattle, and more butter by going thither, than by remaining with Abraham.—There are advantages to be derived from going there that I cannot have here; &c.

He next "jourined east" and "pitched his tent toward Sodom." In separating himself from Abraham, he first looked, then "pitched" toward it, and finally got into it, and next, gave his daughters in marriage to the men of Sodom.

The progress of sin is down hill. He probably did not intend to go so far, but when once fairly under way "toward" it, he did not stop until he was in their midst.

Following a course of human reasoning, he yielded to the allurements of the world. Desiring to gain more of earthly goods and live better, he not only lost his all of the world, but came well nigh losing his soul.

Not so with Abraham. He had chosen God for his portion, and would not "strive." He had the laws of God, and the privileges of his altar, which he preferred to every earthly consideration.

All who love this world are guilty of Lot's Sodomish deed. On the one hand we have placed before us the Laws and promises of God, with all their privileges;—on the other, the world with its privileges: Follow the latter and your soul is endangered.—Submit to the former, and you are safe. A choice must be made, for you cannot enjoy both.

Lot's choice was against light and knowledge. He knew, or had the means of knowing the evil consequences of his course. Though connected with the people of God, and with them entitled to all the privileges of the altar, his moral relish led him to "love this present world."

If you will avoid falling into sin, follow the standard laid down in Matt. 6: 19-23. "Lay not up for yourselves treasures upon earth," &c. For if you begin to cherish Lot's feelings, contrary to the experience of all God's servants, and contrary to his moral code, that moment you will begin to fall; for "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.

The consequences of Lot's course. He lost, not only his worldly goods in the fires of Sodom, but lost also almost all his family—his children, all but "his two daughters" were consumed, and his companion was left—a mournful monument of his, as well as her own folly. This was the result of his forsaking the covenant God made with Abraham, and mixing with adulterers, and adulteresses.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." James 4: 4; How many here have seen and felt the force of this language? How many here have been brought to see the covenant God made with Abraham, while the rectitude of your course, for a while, gave evidence that you loved that covenant; and whose course now shows, that you love

the world, or like Lot, are leaning toward Sodom.

Are you not told, "Love not the world, neither the things that are in the world,"? and that, "If any man love the world the love of the Father is not in him."?

The reasons for this command may be found in Luke 4: 5, 6, "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it."

Is this claim of the devil, to the world, with all its governments, acknowledged? See John 14: 30, "Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me," John 12: 31, "Now is the judgment of this world: now shall the Prince of this world be cast out." Eph. 2: 2, "Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience."

The devil is the god of this world, 2 Cor. 4: 2-4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The third ver. is properly rendered, "I hid by the things that are perishing." We have, then, the authority of Christ and his apostles, that the devil's claim to this world, under its present existing governments, and under the "curse," is a claim conceded by the Almighty. This is a fact overlooked by the mass that profess love to Christ.

Lot was blinded to the privilege of being with Abraham. Those that do not prize the society of God's people, that are such in reality, generally throw themselves into the midst of a society where the temptations to sin are overwhelming.

Another evil of his was, he went to hold his property without recognizing God. Any that do this, follow Satan, who is a usurper, and also sustain Lot in departing from Abraham.

As a contrast with Lot's course, look at the following language, John 16: 33, "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." Read also Heb. 12: 1-6. 1 Pet. 4: 1, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."

How few are willing to have the sign of affliction! As Lot, no doubt did, so do they, think it strange that God's people should be afflicted. He considered, no doubt, that he had the advantage of Abraham—better soil, pasture, &c., and looked upon Abraham's course as singular because he would not go with him: But "there is a way that seemeth right unto a man, but the end thereof is the way of death."

Abraham chose the way of God, which is to be humble: Keep down! The mast head is not the place for safety in a storm. If you would avoid the danger of being thrown overboard, keep down.

LOT'S EXPERIENCE, AFTER HE SEPARATED FROM ABRAHAM.

"His righteous soul was vexed from day to day with their unrighteous deeds." He is said to be "Righteous," and such he was, compared with the Sodomites: and from which we may also infer that he retained his profession, and perhaps the form of godliness.

He did not at first, remove into the City of these "filthy dreamers," but the probable idea of a better market, and other advantages, led him to adopt such a course. This prepared the way for his willingness to consent to the unholy alliance of his daughters with its inhabitants. He thought to gain the world, but lost his wife and the most of his family, and was himself saved "so as by fire." Read the account in Gen. 19: 12-17. So torpid had he become, that he could not go out of Sodom—he could barely be brought out: God had to send his angels and lead him out; and when they had led him out they set him down.

Afraid to fly to the mountain, he plead for the little city of Zoar: And when he had got there,

he was afraid to stay. Having no faith in God, he went and dwelt in a cave.

The fate of Sodom, is the doom of this world. Luke 17: 29; "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: Even thus shall it be when the Son of man is revealed."

O who, is pursuing Lot's course? Where is there an Abraham to intercede for you and bring you out? Pitch your tent toward Sodom at this late day, and who will bring you out? Is it not rather to be feared that you will perish. Seeing the doom of this world is such—"briers and thorns whose end is to be burned," we should overcome the world—ask for nothing in Sodom, but look for an "enduring substance" in a "better country."

Look at the governments of the present world—symbolized by beasts; and properly so, for they are beastly governments. Their down hill progress is fairly represented by the character of the beasts they have chosen for their emblems. From the Lion of ancient Babylon, they have finally come down to the *dunghill fowl* and the *coon*—the meanest of all beasts, that in the light of open day, slinks away into a hollow log.

Let them turn to the right hand or to the left, or go which way they will, yet will not I refrain to cry against the Sodomish practices, of this Sodomish world; and show its coming doom at the coming of my Lord. This is my work, to cry "Thy Kingdom come!" The great "day of God is near and hasteth greatly."

Abraham had a vision of angels—one of them the angel of the covenant:—Lot at the commencement of his wanderings was taken a prisoner:—He gave his daughters to strangers, and received the visits of the sons of Sodom.

Lot was finally delivered at the overthrow of Sodom in answer to the prayers of Abraham. See Gen. 19: 29; "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." Here reference is had to Abraham's intercessions in chap. 18: 23-32.

Look at the different positions occupied by Abraham and Lot, at the time of the destruction of the cities of the plain. Lot, in haste, fleeing from the threatening storm—leaving houses, goods, and children—his wife struck down by God's judgment—stripped of almost his earthly all, is thus left in a state of mourning and lamentation. Abraham, entirely free from all intercourse with Sodom—owning nothing there, and desiring nothing there—stood upon a lofty eminence of his unshaken mountain, and beheld the smoke of the whole country below him:—himself secure; and among all that was lost he had nothing to mourn.

And here let me enquire, if the soul that has been cut loose from every Sodomish lust—the soul that has learned to love nothing but with reference to the speedy coming and Kingdom of his Lord,—does not enjoy the secure eminence of Abraham? Yes, verily! The true Second Advent believer is planted upon an eminence that overlooks the world. The breezes of the morning cheer, and the sun's declining rays smile with approbation:—Like Abraham above the plains of Sodom, they'll see a burning world. Like Abraham, they will know when it is coming, as I will endeavor to show this evening.

Children that are faithful and obedient, imitate the example of their parents; and Paul, who was a true child of Abraham, tells us, that it was for the "hope and resurrection of the dead," that he was called in question by his accusers, (Acts 23: 6.) This was also the hope of the Prophets, (Acts 24: 14, 15.) It was also the promise made to the fathers, of whom Abraham was one, (Acts 24: 6, 7.) See also, Titus 2: 11-14. The hope of Paul and Titus, was the hope of Abraham, and is also the hope of the Christian. Rom. 4: 13-15, 18-23. When this hope is realized, the inheritors of the groaning creation will be "delivered from the bondage of corruption," and not before. Not a son or daughter of Adam that has departed from this faith, but what has lost the Christian's hope. See Gal. 1: 21-23; Heb. 10: 37-39, &c. "For yet a

little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." "Live by faith" in what? The Lord is coming! "Draw back" from what? The great truth that the Lord is coming!—Those that "draw back" pursue Lot's course, and like him "mind earthly things."

"Our conversation is in heaven"—we are dead to the world, and "our hope is hid with Christ in God; and when he who is our life shall appear, then shall we appear with him in glory."

The Spirit of God in men, now, will lead them to act just as Paul did, who groaned for the redemption of his body, or like John, who cried, "Come Lord Jesus, and come quickly!" It will also lead them to obey the directions in 1 Thess. 4: 18, to "Comfort one another" with these truths of Christ's appearing to deliver his saints.

Lot dreamed of peace—Go with him and you see your fate. Abraham saw the gathering storm, and prayed for the deliverance of his friends.

Let me here bring a test for those that may have departed from the faith of the soon coming of our Lord.

Have you enjoyed the peace of mind that you did before? Have you not been afflicted and distressed in mind? You are leaning toward Sodom. You tell us by way of excuse, that you are commanded to "Occupy" till he comes. For who are you commanded to occupy? For the Lord; that at his coming he may receive his own with usury: and yet, like Lot, you have been occupying for yourself. My employment, say you, is a lawful one: So was Lot's; and Abraham brought no charge against him on this score. The sore of his heart was first seen in his disposition to strive

--to find fault with Abraham. Is this course the one you have been pursuing toward your brethren? Beware! O beware!! You are fast leaning toward Sodom.

Abraham's faith preferred the altar of God with its privileges, to every worldly motive. So likewise, follow out the promises of God, and you will gain a height of moral eminence and excellence, fitting you for the companionship of angels.

The Lord is coming—speedily coming, the second time to all that look for him (J. B. COOK)

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 23, 1845.

THE TIME.

When the seventh month passed by, and we did not see our Lord as we had expected, we knew that the word of God had been given to us, as a "lamp to our feet, and a light unto our path," and furthermore, that we were exhorted to take heed to the "sure word of prophecy" "until the day dawn:" So we again directed our attention to the Bible—willing to feel our way in the dark the rest of the way to the Kingdom, if God had so ordered. But the more we searched, the more God manifested the truth of his declaration, that his word was a light.

Light began to break in upon our minds from various points. First, we saw that the periods beginning B. C. would be shortened just one year, by our present method of reckoning, which commences at the Christian era and counts back, as well as forward.

This gave us all the arguments for the whole of 1844 Jewish time, that our brethren had used for the whole of 1843, Jewish time.

We next saw that we could not have the type of the "Jubal trump" fulfilled, had God's people been delivered in the seventh month; for the Jubal trump sounded on the 10th day of the seventh month, in the forty-ninth year, the year preceding the Jubilee, when they were to return "every man to his possessions."

Had the captives been delivered on the tenth

day, the Scripture would not have been fulfilled for they would have served only 49 years 7 months, and 10 days.

Again, we saw there must be a "Cry" that would arouse the slumbering virgins after they "went forth," and also, a seeking for oil—a separating, or turning back of a part of the virgins.

Furthermore, we saw there must be a time of "Patience" and a time of earnest interceding for the "Kingdom" to come—the reaping to take place, while our Saviour occupied the position mentioned in Rev. 4: 2; 14: 14; &c.

In the mean time, many of us saw some light on the twenty-fourth day of the ninth month, for which we were not more sorry, than we would be in a dark night, for the benefit of a dim light, in passing on our way, between two more brilliant ones.

Other light was, that as an honest belief in the teachings of the Bible had served to cut us loose from the world; the same truths were sufficient to keep us loose.

And as all admit, that we have received some light from that word, we surely thought there could be no harm in believing our path would be "as the shining light, that shineth more and more until the perfect day."

We also looked with much anxiety for the views of our brethren at the east; and when we read their letters, especially those of Bro. Miller, and Bro. F. G. Brown, in which they spoke with so much confidence of the "very little while" we now had to wait, our hearts were glad: But when we read their last letters in the Herald, in which they talk about "indefinite time" and "1847," although we loved the spirit of their letters, yet in spite of ourselves, they made us sad.

Brothers, while we have a lamp that gives light about our "feet," is it not rather dangerous to strain our eyes toward 1847, because chronologers say so!

May it not cause some that are now carefully watching their footsteps, to lift their heads so high, or be so "lifted up" that in an unguarded moment, they may step into the pit!

It seems to me we have nothing to do now, with periods about which chronologers have disputed. God has settled the chronology, by giving us the "Midnight Cry" before the "day dawns."

I know of but few advent believers in all this western section, but what are as decided believers in definite time as they ever have been: and I believe they are able to give the reasons of their hope, with arguments more clear, conclusive, and triumphant, than any with which the position of time has ever been defended.

What I mean by "definite time" in this place, is not a "day or hour" that we may reach with our present system of reckoning; but a small circle of a few weeks, or months at the outside.

The most of us are looking to the termination of the present Jewish year, for the time of deliverance: Some few think they can see as far as the next seventh month.

The report of Bro. Cook's discourse on Sabbath evening Jan. 12th, will appear in our next.

The language of these reports is probably varied in many places; but if the sense is in any way affected, Bro. Cook will please correct.

The article mentioned in our last, throwing further light, upon this country being a subject of prophecy, could not be got ready for this number. We shall probably commence its publication next week.

THIS VOLUME.

Two numbers more will complete this volume of 13 numbers. Nothing having been said about the terms of the paper since it has been reduced to one half its former size, it may be proper here to state that but *one half* the former price will be charged. If two-thirds of our subscribers would pay for the paper, it would be sustained at this low price; but so far, not more than one out of five, have paid for this volume. Those that have had the paper since its commencement, should have paid us up to the close of this vol. \$1.75, or 50 cts. per vol. 1, 2, and 3; and 25 cts. for vol. 4.

Those friends who do not want the paper, had better get their post master to order it discontinued before the commencement of vol. 5. And those who may wish to read it, but are unable to pay, are requested to make this fact known through the same medium.

We are drawing so near the "morning" that it is thought not inappropriate to change the name to "The Day Star."

THE FISH.

If our good brethren, who write long articles in the eastern papers, will give us the points in prophecy, of which the following account is a fulfillment, they will do us good; and themselves too; for they write like a man lost in the woods. ✕

"DESTRUCTION OF FISH ON THE COAST—ALARMING MORTALITY AMONG THEM.—We are sorry to hear that the mortality among the fish on our shores is spreading with alarming rapidity. The infected district already embraces the entire coast, from near the east end of Long Island to the capes of Virginia, extending out into the ocean for a distance of 1 to 3 miles. We learn from several intelligent citizens, some of them Sandy Hook Pilots and Captains of coasting vessels, that the shores of Long Island, New Jersey, and Delaware are lined with millions of dead fish, while thousands are found floating in every direction. The cause of this strange calamity is yet unexplained. It has been noticed that the water in the infected district is discolored, and looks blacker than the ordinary sea water. Immediately on entering the brown water, the fish are seized with convulsions, rise to the surface, and die in a few minutes. It seems to us that our scientific men should investigate this phenomenon as speedily as possible. Many persons fear that on the approach of summer, a pestilence may result from the putrefaction of the masses of dead fish already thrown upon the coast, while the loss and injury to our great shad fisheries, the season of which is approaching, may be very disastrous.

The great volume of fresh water from the Hudson and other rivers in this vicinity, seems to have kept the infected water of the ocean from entering our bays and harbors. Should the infection find its way into our bays and rivers, the results would be deplorable."—*N. Y. Sun*, of Jan. 10th.

Letter from Bro. P. H. Hough.

This letter on "the time of the Advent," referred to in our last, is not properly prepared for the press, and I therefore take the liberty of giving his argument in a condensed form, inasmuch as other valuable articles are crowded out, for the want of room.

Bro. H. says he spends his whole time in lecturing, and searching the Bible, particularly with regard to time. He knows *the time* of the Advent is fixed—that it is in the Bible, and that God will not refuse to let his children "understand" all that the Prophets have spoken.

He proves that the Bible chronology has not failed, so far as prophecy has been fulfilled.

First, by showing that the 65 years in Isa. 7: 8, beginning B. C. 742, (see margin) carry us to B. C. 677, (2 Chron. 33: 11); the Bible date for the

captivity of Manasseh, and the commencement of the *Seven times*.

Second; The 70 years of Jeremiah, chap. 25: 11; according to the Bible date commented B. C. 606, and terminate B. C. 536.—Then refers to Ezra 1: 1-3, and the date in the margin as the proof that there was no failure.

Third, The 70 weeks of Daniel, begin B. C. 457, Dan. 9: 24; Ezra 7: 13; ending A. D. 33, Mark 15: 25.

"Here are three of the greatest Prophets, proving the chronology. Mr. Miller says, also, that the 70 years begin 606 B. C. (See Dan. 1: 2;) Take 606 from 2450, the length of the Jubilees, and you have 1844 in the fall, then add 1, which has been wrongfully counted in the beginning of the Era when Christ was born, and you have 1845. (See Clark, vol. 5, p. 866.) See also Blair's chronology, and P. H. Gosse's letter, published in the "Voice of Elijah."

"Did we not all expect the Lord last spring? and were we not all in darkness about the *one year* being counted between the Era's?"

He here proves that the *one year* was counted. The argument has been so frequently given, and is so well understood that it is not necessary to repeat it.

"I have a chronology before me that says Nehemiah flourished in the year B. C. 456; and Nehemiah and Ezra built the walls together, Neh. 8: 9; Likewise look at Ezra 10: 16, 17; see the margin 456; when they had separated themselves from the strange wives.

"I believe the 1290 days of Daniel, ended when the Consular Government was established in 1800. See "Court and Camp of Buonaparte," p. 241."

He thinks he is able to prove that the Pope received his power A. D. 540, and lost it when the Consular Government was established in 1800.

Bro. H. has promised another article. I hope he will make the subject as clear as possible with brevity; for there is good ground for the argument, and it can be sustained; by facts, and by the arguments of all the prominent laborers in the second Advent ranks; fully so, until the end of the present Jewish year.

Letter from Bro. Maull.

Rising Sun, Jan. 10, 1845.

Dear Bro. Jacobs:—I embrace the present opportunity to address a few lines to you, and the brethren and sisters in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for [margin] us, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." We have been greatly refreshed and encouraged by the godly conversation, and many specimens of precious faith, we have witnessed in this place, and in Aurora. The band of brethren in Aurora, have greatly increased in piety since I was last with them. The reason, or one of the reasons for this, I have been led to believe, is the interest taken in the *advent papers*. There is taken by that little band, 9 copies of the "Morning Watch," besides 12 or 14 copies of the "Western Midnight Cry." I hope Bro. Jacobs, together with all the brethren, will feel encouraged to continue the publication of the paper in the West. I am well satisfied, could they witness the interest manifested by the brethren in the country—how anxiously they look for their paper; and hear them talk of sitting down when their day's work is done, and compare the many quotations with the Bible, they would take courage in their efforts, and continue their aid in its publication.

I cannot close my short epistle without speaking of the Blessed Bible. Truly this blessed book is still a lamp to our feet and a light to our path. How full of light and glory it still remains!

Throw away the Bible!! God forbid. Never were its truths more precious: And the *sure* word of prophecy continues to be a light in a dark place.—By this glorious light we have moved on thus far securely; and I am well satisfied this light will not go out till the day star arise, and the day dawns, that will never be followed by night. Glory be to God! That portion that seems to encourage me most now, I find in Rev. 17th, 18th and 19th chapters. I hope these portions of the Word will arrest the attention of the brethren; and I should like to see an exposition of them from some one. To me they are full of interest. Bro. Butt is with me, strong in the faith, and sends his love to the brethren. I conclude by remaining yours in the blessed hope of soon seeing Jesus. W. H. MAULL.

Letter from Bro. Bartholomew.

AURORA, IND, Jan. 12, 1845.

Dear Bro. Jacobs:—I notice by the last number of the "Cry," that there appears to be a great delinquency, in furnishing means, by those who receive, and no doubt are comforted, blessed, strengthened & edified, by the weekly visits, and perusal of your most welcome and interesting little sheet. I regret much that this should be the case. As it respects myself, I can truly say, that with but one exception, that is the Bible, there is no book, ancient or modern, no paper of the day, political, ecclesiastical or reputed religious, that to my mind, bears but a small degree of comparison, for gospel truth, Bible knowledge, and comfort to the weary pilgrim, tossed to and fro on life's tempestuous sea, with reckoning all run out, looking daily for the light house, just ahead, on the blissful shores of immortality, as that of the W. Mid. Cry, and what is appropriately called now the Morning Watch. This through the providence of God, and a pamphlet of Brother Fleming's, was the means of opening my eyes to the truth, which now shines in its beauty, simplicity, and power, throughout its sacred pages, in a manner that I had never before discovered. And now the weekly visits, and most welcome reception of these most interesting sheets, come to us like gentle showers on a thirsty land, filling our souls with joy and gladness, and our minds with the most pleasing sensations of the coming glory of the King of kings. If Esdras was Divinely inspired, in his Vision of the Eagle; which by the way, we certainly have but little reason to doubt, and if the eight contrary feathers was symbolical of the American government, which we can hardly suppose was passed altogether unnoticed, in the councils of the Most High, by Divine inspiration, as existing in this last age of the world, while other events of seeming less note to us, have been clearly pointed out by the finger of inspiration, and most literally fulfilled in their signified times. I say, if this government was the subject of a part of that vision, or prophecy, and if our brethren Finney and Fassett, are right in their exposition, which is indeed quite plausible, and almost conclusive to my mind, then indeed are we on the very threshold of that great, glorious, and yet terrible day of the Lord. And perhaps within two short months, a fraction more or less, will the hope, the only hope of the true Israel, be personally revealed in the clouds of heaven, with all the resplendent glory of the Father, and the holy angels. O blessed day! O glorious hope, replete with all the blessings and joys of life and immortality, to all those who watch for, and love his appearing. But I must drop this pleasing subject, and circumscribe, knowing your limited means of publication, and that other communications you receive, might be much more interesting to the readers of your most interesting little sheet, which I hope may be sustained the little time that remaineth. To this end, I send you two new subscribers with advance pay. Our little band here remain firm, looking for the blessed hope, and glorious appearing, being confident, that although we should pass the vale of death, yet when Christ who is our life shall appear, then, (not before) shall we appear with him in glory. This is our blessed hope. Hallelujah! Amen.

D. BARTHOLOMEW.

✕ Lecture at the Tabernacle on Sunday evening next, on the time of the Advent.

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, THURSDAY, JANUARY 30, 1845.

No. 12.

THE SECOND ADVENT.

Written (by request of a Brother) Cincinnati, Jan. 22, A. D. 1845.

BY HENRY S. GIBSON.

All hail the Son of God! all you who love
The name of Jesus; nor the name alone;
But He who with His Father reigns above,
Exalted on the everlasting throne:
Above all principalities on high,
And heavenly places of celestial light,
Above the earth, the firmament or sky,
Above all glorious and angelic light.

All hail! the Prince of all the realm of peace;
Once Prince and heir, and now the glorious King!
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.
All hail, earth's Potentate and ocean's Lord,
And sovereign ruler of each element,
Thyself thy faithful servant's best reward
That go to Thee, who unto them were "Sent."

All hail! Messiah that was and still the same,
That changest not, nor canst thou rise nor fall;
Perplexing mortals with thy various name;
Good, Father of us, and "God over all."
Hail Thou, the centre of thy universe!
The groans of Hell itself, where ere it be,
(While Heaven above thy glories shall rehearse),
Shall celebrate thy Justice, praising Thee.

Brill "hallowed be thy name," teach us to pray;
"Thy Kingdom come" to ardently desire;
"Thy will be done on earth," (to truly say),
"As 'tis in Heaven," by the angelic choir:
And thus "to pray" until Thou shalt appear,
And "without ceasing," and as thou hast said:
Continue, too, to sanctify us here,
And "give us day by day our daily bread."

"Forgive us," Lord, "our sins as we forgive"
All "those who trespass against us and Thee;"
"Deliver us from evil" whilst we live;
From sin—its evils, whatsoever they be.
By Thy restraining and preventing power,
Thus lead us not into temptation's way:
That we may praise Thee every day and hour,
Still answer us and give us grace to pray.

"For thine the Kingdom is," Oh Christ divine;
And thine the power, to whom all praise is due
For our salvation; and the glory Thine,
Who art our God and art our Father too.
All hail, the Prince of all the realm of Peace!
Once Prince and heir, and now the glorious King,
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.

Bro. J. B. COOK.

REPORT OF A DISCOURSE DELIVERED BY BRO. J. B. COOK, AT THE TABERNACLE, ON SABBATH EVENING, JAN. 12th.—TEXT, Psa. 25: 14.

"The secret of the Lord is with them that fear him; and he will show them his covenant."

Ver. 9. "The meek will he guide in judgment: and the meek will he teach his way." It is when we "walk contrary unto" the Lord, that he walks contrary unto us. If a man does not fear God, there is no promise to such, that he will teach them his way, or show them his covenant.

Similar language to the text may be found in Prov. 3: 32, "For the froward is an abomination to the Lord: but his secret is with the righteous." Dan. 12: 10, "None of the wicked shall understand; but the wise shall understand." But how are the wise to understand? All at once? No! It is God's prerogative to communicate the knowledge of his ways to his servants. It is his, to know all things at once; but ours to learn gradually, as in his providence he opens the way.

Psa. 119: 105, "Thy word is a lamp unto my feet, and a light unto my path." Peter also tells

us, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn,"—(1 Pet. 1: 19.) The Bible—the great treasury of light that God has given us, is just calculated to give light around us, to show us what, and where, we are; and the safe course for us to pursue. We shall always be able to understand the word of God so far as to know our duty, and do the will of God.

Suppose in a dark night, we wished to go from this place to the steamboat; and should for this purpose take a lamp that we might not miss our path: Our lamp does not shine all the way to the steamboat when we first start; but it shines where we are, and by it we avoid obstacles, and dangers; and by it, we discover this, that, and the other object as we pass, by which we know when we are drawing near to the boat. So the Bible shows us our present position, and teaches our present duty. If we are asked why we did not discover the "tarrying time" of the vision, the answer is ready: We had not come to it. Thus we journeyed on—holding up our lights, till a thousand voices swelled on the breeze, "Behold the Bridegroom cometh"! Ah, this is the "Midnight Cry"! In our anxiety for the morning, we thought it was about to dawn; but it was the cry at midnight, and now we stand upon the rock, more firmly than ever.

Our opposers concluded, that unless we understood this matter as God understood it, we ought to give it all up:—But, not so; we are to learn our position by the light of the lamp:—God needs none. We are to understand as Christians,—not as God. He opens the way;—it is for us to walk in it. He shows us his covenant;—it is for us to see it.

Of the teachings we have presented to the world, we can say as did our blessed Lord, John 7: 16, 17, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Who shall know? They that do his will. If you are willing to adopt this position, to test the falsity or truthfulness of our course, you will surely know. But if you do this, be sure of one thing; worldly men will have no sympathy with you. Christ spake to those that were not willing to "do his will," in parables; (see Matt. 13: 10.) But to those that did his will; he made all plain, and he will do the same now.

The word "secret," is the same as "mystery" in Eph. 1: 9, 13; and signifies the mind and will of God concerning us.

When God was about to overthrow the cities of the plain, He said, "Shall I hide from Abraham" the thing I am about to do?—shall I keep from him the secret? So in the days of the Coming of the Son of man:—To those that fear God, all will be made plain. There is no lack, either in the analogies or in the plain statements of scripture upon all these points; yet how many say, and truly too, "We do not know," when God has spoken out as clearly as by an angel's voice.

"Why!" says Christ, "do you not understand my speech? even because ye do not hear my word." (John 8: 43.) Like the boy intent upon his play, after being called the first, second, third and fourth time; stupidly replied, "I can't hear." So they do not want to hear:—they do not do God's will,—they have another master to serve.

Christ told the Pharisees to "Search the scriptures; for in them ye have eternal life: and they are they which testify of me." But this they could not do:—They would have lost character—salary—and friends, by this simple course. They that pitch their tent "toward Sodom" "can't see."

A short time since, I called on Prof. Finney, at Oberlin, to converse with him upon the subject of the Advent. I referred him, among other prophecies, to the 7th chapter of Daniel; and fi-

nally remarked that, it did not, surely, take a philosopher to understand this,—and asked him what he thought of it? He replied, "I do not know—that I did know." In presenting these scriptures upon the soon expected Advent, before Dr. Bushnell, of New England, some time since, and asking his opinion upon them; his reply was, "I do not know what they mean, nor you either." I spoke of the Saviour's ascension, and the promise of his coming again "in like manner." The substance of his reply was,—that, that was the husk; and when he could get the pure grain, without the husk, he preferred it—intimating that his spiritual understanding of the passage was the pure grain. Dr. Hawes, of Hartford, Ct., whom his opinion was solicited upon the agitated subject of the Advent, quoted an expression of Dr. Humphrey, to this effect, viz.: That he once undertook to search out the meaning of the prophecies of Daniel, but was glad to get out from among his horns, before he got hooked. This, Dr. Hawes, seemed to quote us Orthodox.

There are a class that spiritualize away the word of God,—and make destruction mean moral renovation; and the coming of Christ, to be death,—conversion, &c. But when the "nobleman" is taken out of the parable of the nobleman, there is nothing left: Or when the King, is taken out of the kingdom, the kingdom itself vanishes.

There are those however, that dare not inherit the quadruple curse of "taking away" from the word of God. With such "the coming of Christ," means the coming of Christ. Read, Isa. 66: 1-5; and you will see why some do not know. A man does not "trample at his word" who says the coming of Christ is spiritual, death, conversion, Jerusalem, &c.

"Jesus Christ" means Jesus Christ, and he came once, at the commencement of the gospel day, and will come again, "the second time" at the close of that day.

How many turn aside when God calls! "They have chosen their own ways," "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that wherein I delighted not." But some say, "I am concerned for souls—to get souls converted is my work," &c. True, and how can you do it? Not with error certainly! The only way you can become instrumental in saving souls, is by taking God's naked truth, and holding it up—letting it shine. But do not dare to trifle with God, so as to make his truth unmeaning. When God speaks, we have his plain word—we have his "secret." It is faith, not fancy, that we follow.

I stated on Sabbath evening last, an opinion that Christ now occupies the visionary attitude described in Rev. 14: 14-16; but lest I might have been misunderstood, I will further explain. There must be a time when the Bridegroom is "coming"—on his way. Such a proclamation has been made; and it would be too much for us, to say it was untrue. Did your first view of this matter, cut you loose from the world!—the truth of God will hold you loose. If you have not the same interest in his coming, that you then had; your lamp has gone out,—or you have lost your eyes.

Why should it be thought a thing incredible with you, that there should be a succession of events connected with the Judgment of the great day?

We read, Mal. 3: 19, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When? When God has brought about the circumstances that shall cause a separation between them.

My position is, that the events separating God's people from the world, transpire before Christ comes. If the coming of the Son of man is as it was in the days of Noah, and Lot, it must be

40. Noah was shut into the ark *before the storm*,—and the number of days was given. In advance of the Judgment of God upon Sodom and Gomorrah, the angels brought out Lot, though almost dead—so long had he been with them. Look also at the chain of events connected with the deliverance of the children of Israel from Egypt! They were tried—disappointed—opposed—persecuted—oppressed, and finally “went forth” from Egypt, before “the horse and his rider was overthrown.”

Before Jerusalem was destroyed, God's people were forewarned by signs—they trembled at his word—they feared God, and to them, these warnings proved salutary; but not so to the multitude, nor to the church. They could say in the face of all the warnings, Peace, Peace!—Do you not see that Jerusalem is the city of the great God?—It is fanaticism—delusion, to talk of its overthrow! So now, it is said, Don't you see God has chosen the church, and if the Judgment was at hand, they would give the warning! Yes, I see he has chosen the church; and I see too, that “Babylon has Fallen, Fallen! and become a hold of every foul spirit, and a cage of every unclean and hateful bird.”

Just as distinctly as we have a succession of events in all the above cases, just so distinctly is marked the succession of events, ushering in the Judgment of the Great Day.

The books are opened in advance of the coming of Christ—the overthrow of worldly kingdoms, and the possessing “the kingdom under the whole heaven” by “the saints of the Most High.” (See Dan. 7:)

We thought, say some, that the Lord would have come last spring—we expected him, and enjoyed the prospect of “his mortal putting on immortality.”

Let me enquire then, Did you look more earnestly than you were authorized by the word of God?—And is that day, further off now than it was then?—Has the harvest been growing green?—From the multitude of evidences that now surround us, if you can not see, and realize, the coming of the Lord nearer than it was then; one of two things must be true; you have lost either your eyes, or the light of your lamps.

Honest souls, to whose minds these truths have not been fairly presented, may yet receive them: But I acknowledge I have but little hope for those that reject the doctrine of the Lord's coming, and have closed their church doors against it. I believe God has “shut the door” against them.

You have probably seen an advertisement of a number of clergymen in Philadelphia, for “a week of Prayer,” to pray, as the “N. York Evangelist” said, for the “Advent of the Spirit.” Have those teachers known their duty and privilege, they would have had “the Spirit” without thus advertising. Some length of time has elapsed since their notice was published and circulated through the land, and has their anticipated advent of the Spirit taken place? I think not, from the fact that it has not been “advertised.” There can be little doubt but they would have promptly done this, had their expectations been realized.

The churches may have additions, but what argument of God's favor is this! The Romish church has additions—more than all the rest: But are they added to Christ?

THE TIME.

From language contained in the 12th chapter of Daniel, I think we must have the means of knowing the Time of the Advent: God will not, like Pharaoh, require us to make brick without straw.

There is light, to my mind, yet shining from Dan. 8: 13, 14;—the 2300 days. Some of the great men of this age have argued their termination about this time; among whom are Prof. Bush, Alexander Campbell; and Dr. Wilson of this city. We could all see how those days might have reached to the spring of 1841. So far, they gave us light. Well, there let that light stand. What we now want, is light upon our present position. What is said to take place at the end of those days? “Then shall the Sanctuary be cleansed.” Then shall the work be begun; but when shall it be completed? Turn to Rev. 17: 8, where the plagues of Babylon are said to “Come in one day.” This, I understand to be another day of

prophetic time, in which the Sanctuary is to be cleansed.

Again, the “trumpet of the Jubilee” was to sound on the tenth day of the seventh month, in the forty-ninth year, while the “fiftieth year” was to be hallowed—it was the Jubilee—and in it every captive was to return to his possessions. It is perfectly clear to my mind that we have had the antitype of the Jubilee trumpet, and that God's people will return to their possessions, next year. But why did you not see this before? says one. I answer, If we had seen the antitype of all the types in the seventh month, we should not have given as distinct sound to the “Seventh Trump” as we were enabled to do.

In looking at the types and prophetic time, the most of us have rested upon those texts that speak of the suddenness of Christ's coming, while we have passed by such as are found in Rev. 14:—He is here represented in a peculiar position—waiting to reap the harvest, while his children are crying to him to do the work.

But it is said, If Christ has left the mediatorial throne, there is no more mercy for sinners. Christ is our intercessor, and such, “he ever liveth.” But where do you read of a mediatorial throne,—or that Christ ceases to intercede for those that commit their cause to him? No where but in the corrupt systems of Theology. Christ is a mediator on the Father's Throne,—he's a mediator on the way, and he's a mediator at the Judgment, and “EVER LIVETH to make intercession for us.”

He is also styled the “Bridegroom”—nor is the title to be taken from him. He is the Bridegroom in Heaven, and the Bridegroom “Coming,” and the Bridegroom while the foolish are seeking oil, and the Bridegroom forever.

But, says one, do you not believe that Christ has ceased to plead for sinners?

Where do you learn that Christ ever pleads for sinners? Christ plead for rebels! The doctrine is not found in the Bible. If Christ plead for careless sinners, they would soon feel his power: But he pleads for those, and for those only, that commit their cause to him. The doctrine that Christ is pleading for sinners, is false as hell! It is deceiving souls down to destruction.

Convince the sinner that Christ is pleading for him, before he pleads for himself, and full well does he know that he is safe; for Christ has said of the Father, “thou hearest me always.”

I can find no point in all the succession of events that is to precede the coming of Christ, where he refuses to plead for those that commit their cause to him.

What further light I have on the time, I will here present. If you will examine Lev. 25: in connexion with what has been said about the Jubilee, you will learn that the antitype of the deliverance, must come in the spring, or the first of the year.

The 50th year, also began at the Passover: Christ, also uses the appropriate figure of a budding figure, to set forth his coming to their deliverance. (See Matt. 24: 32.) It was also the first day of the first month, when the Sanctuary was to be cleansed. (See Ezek 45: 18.) It was in the first month, that the children of Israel went out of Egypt: (See Ex. 12.)

Again, James exhorts his brethren (ch. 5: 7, 8,) to be patient in waiting for the Lord, as the husbandman is, who waits for the “early and latter rain.” And the Prophet Joel (2: 23,) tells us this latter rain is to “come down” in the first month.

Some that went out with us to meet the Bridegroom, seem to have fallen into a train of doubts upon the glorious theme of Christ's coming, and tell us they “don't know,”—though the arguments are clear, yet they seem to fear to say any thing more about the subject of time.

But I shall speak all I know about the subject of time. To my mind there is light, and it is clear. We are close upon the Jubilee, but have not reached it. Having started out to meet the Bridegroom, I want to keep on till I meet him.

Once went with a company of friends down Newark Bay in an open boat in the night. After we started it became cloudy, the bay was rough, and the rain began to fall in torrents. For safety, we put into a small cove, and waited for the morning. At length we saw a bright spot through the clouds just above the horizon, and being cold,

wet, and fatigued, we were glad to halt it as a bright evidence of approaching day. But we soon discovered our mistake, it was nothing but the moon, and our hearts were sad. Again, we saw what we took to be evidence of morning, and again were disappointed. Though disappointed again and again, yet each time we looked for morning with more assurance than before, for the obvious reason; we knew it was nearer. And so do I now look for our Coming Lord:—with more confidence to the coming periods, than I have done to any that are past.

I pity, in my soul, the man that has given up his hope, and thinks the Lord will never come. While you indulge this delusion, do not longer profess to be the Lord's, Throw away your old musty lamp, for it will do you no good.

“But to you that believe, he is precious.” Press forward! Life, Life! Eternal Life is yours. A crown—an Inheritance—a Kingdom will soon be given. Come Lord Jesus, come quickly! Even so. Amen.

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 30, 1845.

THE TIME.

I purpose in next number to commence an article on “the time of deliverance.” Let brethren lay aside their prejudices, if they have any, and prepare to re-examine the “sure word;” for “now is our salvation nearer than when we first believed.”

Bro. H. H. Gross, has a lengthy well written article in the last “Morning Watch,” showing the harmonious termination of the prophetic periods with the present Jewish year: which he is “satisfied will be” “about April 20th to 23d next.”

Bro. Southard, the editor, however remarks, that he does not agree with Bro. Gross—and of course has an argument against his article. This intimation of Bro. S. has awakened a great anxiety in my mind to see his reasons. Give them to us dear brother without delay.

“Voice of Truth.”

Bro. Marsh, the editor of the above sheet, considers himself charged with “intolerance” in an article under that head in our paper of Dec. 30th. By looking at the article it will be seen that it was not intended for him alone, neither did it charge any one directly with intolerance. Its object was to guard brethren against expressions that might be calculated to awaken such a feeling. His article was alluded to as one in point, because he had called upon his readers to disbelieve “any man or minister,” that might tell them “the Lord came in ANY SENSE on the tenth day, more than he has come since, or for centuries previous.” I believed, and had given what I supposed to be good scripture reasons for believing, that the Lord did on that day, come to his “throne prepared for judgment”—“set in heaven”—“upon the cloud,” &c., from which he will soon be revealed. Bro. Marsh's remarks therefore condemned my views—without a reason.

I however, sincerely beg pardon of Bro. Marsh, for any injury inflicted upon his feelings in my remarks; for I am perfectly satisfied he is not the brother that would refuse to tolerate any individual who takes the word of God alone for their guide.

His article headed “Fanaticism” was undoubtedly called forth by circumstances, that to his mind, required them.

“The Voice of Truth” is much admired here for its frank uncompromising, and open course. It is also much called for.

☞ We again refer our readers to another article showing the progress of mortality among the fish. This certainly is another land mark in the prophecies that shows us where we are. Isa. 10: and parallels.

The article is from the "United States Saturday Post."

"THE FRESH FISH TOO."

"It seems that the death among the fish is not confined to the salt water alone. The Boston Post states that recently, Messrs. Brevity Gray and Thomas Crosby, cut a large hole in the ice of a pond in Tewkesbury, when, to their astonishment, myriads of fish of various kinds and sizes rushed to the aperture, and seemed to be striving to leap from their native element. The fishermen were enabled to take them in great numbers, with their hands, and many thus supplied themselves and neighbors, without resorting to hooks and spears. After the pond became free from ice, cart loads of dead fish floated ashore. The same thing has been observed at other places."

Why do not our editors publish the above accounts and save us from purchasing eastern papers? They probably think it will be carrying "Millerism" so far as to produce an "excitement."

Letter from Indianapolis.

January 23, 1845.

DEAR BRO. JACOBS:—There are a few names of us here who are waiting with great patience for our Blessed Redeemer from Heaven, and expect soon to realize our hopes.

We have fresh encouragement to hold fast the beginning of our confidence unto the end. We hail the "Morning Watch" and "Western Midnight Cry" as welcome messengers every week. The last No. of the Western Cry, gave us new ideas:—"The Vision of the Eagle" is new, and interesting to us, and seems to have a very striking resemblance to our National Government. I wish you to send me a few of the last numbers of the W. M. Cry, and oblige yours in the faith of soon seeing our Saviour coming in the clouds of Heaven, to the great joy of all our dear brethren who "love his appearing."

W. K.

Another friend writing from Indianapolis, remitting money for two copies of the paper to be sent to her friends at the East, adds,

"I cannot say that I am either a believer or disbeliever of your views, but do sincerely wish to be on the right side. With regard to the explanation, or rather the application of "the Vision of the Eagle," I confess it looks very plausible."

Bro. Howells, writes from Hamilton, O., Jan. 27th. "I am still a believer that the Second Advent of our Lord is near. I think there is no subject that yields to the good man more delight, than to contemplate the near approach of that event. May the Lord prepare us for that day," &c.

Bro. Maul, writes from Louisville, Jan. 27th, that the brethren are holding a conference at the Christian Church, to last one week:—Prospects encouraging.

The urgent request of the brethren for me to attend, would be gladly complied with, but indisposition will prevent; as I now write upon the cover of a book, bolstered up in my bed, where I have been brought by severe application to my round of duties.

The Morning Watch. †

From a private letter just received from Bro. Southard, we regret to learn that the state of his health is such as to demand his withdrawal from the editorial department of the above paper.

This will be much regretted by his numerous readers, yet we doubt not some amicable arrangement will be made to supply the vacancy.

THE SAVIOUR RETURNING.

Tune.—The Old Church Yard.

- 1 O I long to see my Saviour,
O I long to see my Saviour,
O I long to see my Saviour
In the opening skies;
When the saints in glory,
When the saints in glory,
When the saints in glory,
Shall be sounding forth his praise.
- 2 Hope will change to glad fruition,
On that blissful day,
When the saints in glory, &c.
- 3 O that happy time is coming,
When the holy throng
Of the saints in glory, &c.
- 4 Lo! the glorious dawn approaches
Of that happy morn,
When the saints in glory, &c.
- 5 Then the blast of Gabriel's trumpet
Will awake the dead,
And the saints in glory, &c.
- 6 O the blessed Saviour's coming
In the op'ning clouds,
Then the saints in glory, &c.
- 7 Then the final conflagration
Will destroy the earth,
While the saints in glory, &c.
- 8 How poor sinners will be wailing,
On that dreadful day,
While the saints in glory, &c.
- 9 O, poor sinners, stop and listen
To the Saviour's voice—
Join the saints in glory
When they're sounding forth his praise.
The Second Advent of Christ.

The following article has been prepared with the design of showing the connection this country has with the prophecies—the "Midnight Cry" especially; while other lands apparently have little to do with the predicted proclamations, ushering in the great day of God.

"The reaping of the harvest," treated upon in the latter part of the article, is a subject that cannot fail to interest.

The arrangement of the article, owing to a press of other duties, is not as good as I should have desired; and to make the subject more clear, it should have been preceded with an article on prophetic symbols, throwing new light upon a large class of prophecies, hitherto little in use by us.

THE VINE.

THE REAPING OF THE "FOREST OF THE VINTAGE" IN THE GREAT DAY OF GOD ALMIGHTY.

Isa. 5: 1-7, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitant of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes!

And now go to; I will tell you what I will do with my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

WHAT DOES THIS VINE SYMBOLIZE?

The vine itself, symbolizes Christ in the first place; and its principal branches, the Church; first in the Jewish, and afterward in the Christian form: The nations of the earth are also represented as corrupt "branches" of this vine, that are to be taken away "with the corrupt church" and "burned."

John 15: 1, "I am the true vine, [says Christ] and my Father is the husbandman." So far then, the identity of the vine is fixed, and that it is the same whose branches are brought to view in Isa. 5: the sequel of this article will show. Again, as quoted in

Isa. 5: 7, "For the vineyard of the Lord of Hosts, is the house of Israel, and the men of Judah his pleasant plant."

John 15: 5, "I am the vine, ye are the branches."

Matt. 7: 16, "Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?"

John 15: 2, "Every branch in me that bringeth not forth fruit, he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

Gal. 3: 7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Ver. 29; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Christ is the Vine, his Father is the Husbandman, and the people are the branches."

THE HISTORY OF THE VINE, OR PRINCIPAL BRANCHES OF IT.

Jer. 2: 20, 21, "For of old time [in Egypt] I have broken thy yoke, and burst thy hands * * * * * Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me!"

Psa. 80: 8, "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it."

The children of Israel were brought out of Egypt by a mighty hand, and planted in Canaan, a "right seed;" and here is the point where the history of the vine begins.

Our Saviour gives a synopsis of its history in Luke, 20: 9-16; "Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time,

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

And again, he sent another servant: And they beat him also, and entreated him shamefully, and sent him away empty."

And again he sent a third, and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved Son: It may be they will reverence him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid."

The reason of their crying out "God forbid!" was because "they perceived that he spake of them." (See Matt. 21: 45.) They also uttered the very sentiment of the corrupt vine in this day. The church have heard that God will soon establish a Kingdom "under the whole heaven"—upon the destruction of the "fourth Beast,"—or last of earthly governments; and they exclaim, "God forbid!"

THE VINE BECAME CORRUPT.

He "looked that it should bring forth grapes, and it brought forth wild grapes."

The causes are seen in connection with the history of its rejection, Isa. 5: 11-14; They followed "strong drink"—consulted their lustful pleasures—"The harp, and the vial, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands."

Isa. 16: 9, "Therefore will I bewail with the weeping of Jazer the vine of Sibmah: [Captivity, old age, rest, &c.] I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer-fruits and for thy harvest is fallen."

Moses, with prophetic eye, saw the corrupting of the professed people of God, when he said, "Their vine is worse than the vine of Sodom, and of the fields of Gomorrah: their grapes, are grapes of gall, their clusters are bitter: Their wine is the poison of Dragons, and the cruel venom of asps." Deut. 32: 32, 33.

Our Saviour also said to this corrupt vine, "Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city."

THE DISPERSION AND REJECTION OF THE VINE.

"Break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns," &c. This is the "house of Israel" and "the men of Judah." And our Saviour tells us in Luke 21: 24; how long this treading down shall last: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Mat. 7: 19, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Those that profess godliness and bring not forth good fruit, will perish with the Gentiles, when their "times" are accomplished. See Dan. 7: 8.

The Prophet says, Isa. 5: after the history of the pride and wickedness of the vine, "Therefore hath she enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

Isa. 65: 15, "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, [the Jews] and shall call his people by another name."

When the Jews had rejected Christ—"the heir," and God had rejected them, the disciples said, "Lo we turn to the Gentiles." And for the same reasons that God rejected the Jews, he will reject the Gentiles. The wall of the vineyard was broken down, and Jerusalem was trodden down because they "knew not the time of their visitation." See Luke 19: 44.

Ezek. 15: 1-3, "What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel: the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?"

Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

Therefore, thus saith the Lord God; As the vine-trees among the trees of the forest, which I have given to the fire for fuel, so will I give THE INHABITANTS OF JERUSALEM." This is the only restoration promised to the corrupt church in its Jewish form.

This Prophet in making allusion to the same vine, in ch. 19: 10—says, "Thy mother is like a vine in thy blood, planted by the waters: She was fruitful and full of branches by reason of many waters. [WARREN, denotes nations, Rev. 17: 18;] And she had strong rods for the sceptres of them that bore rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so she hath no strong rod to be a sceptre to rule,

This is for a lamentation, and shall be for a lamentation."

"EAST WIND," here denotes the coming of Christ at his first Advent; see Hosea, 13: 15; John 1: 23.

"A ROD," is an emblem of power; see Isa. 10: 5. "A ROD OF HER BRANCHES," in this place refers to Christ; see Isa. 11: 1.

The vine was brought out of Egypt,—The heathen were cast out of Canaan where it was planted, and we now find it in the "wilderness;" and where is this?

Ezek. 20: 35, "And I will bring you into the wilderness of the people, and THERE will I plead with you face to face." Ver. 36, "Like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord." In Isa. 10: the final deliverance of God's people, is said to be "after the manner of Egypt;" and here it is said to be "in the wilderness."

I am satisfied that this wilderness is on the American continent, in proof of which, other reasons will here be given.

The Gospel, like the natural sun, arose in the East, and as it has to be "preached in all the world, for a witness unto all nations," and as we have no scripture proof that its rays are reflected upon all parts of the earth at the same time—before the "restoration of all things," I infer that its last rays of light are sinking in the "west." The present history of the eastern world shows that the church has been "chased," or "driven" almost entirely out of it, except, perhaps some small branches in the British Isles. Let the matter be fully investigated whether or not, this country is "the wilderness" of Rev. 12: 6, 14.

The Prophet points to the vine starting for this "wilderness" in Isa. 16: 8; "For the fields of Heshbon languish, and the vine of Sibmah: the LORDS OF THE HEATHEN have broken down the principal plants thereof, [the fourth beast trod down the host] they are come even unto Jazer, they wandered through the wilderness; her branches are plucked up, [margin] they are GONE OVER THE SEA."

The old country was, but this land now is the wilderness of the church. As the vine is said to have gone "through the wilderness" it does not of course remain in the wilderness that it went through.

Who are these "principal plants?" Isa. 5: 7; "The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

After telling us that "all the earth shall be devoured with the fire of his [God's] jealousy, and that then he will "turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent;" the prophet proceeds to say, Zeph. 3: 10.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

Who is the daughter of God's dispersed? Ezek. 34: 6; "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Ver. 11, "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out." Ver. 21, "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Who are God's suppliants beyond the Rivers, &c. Ezek. 17: 2-6; "Thus saith the Lord God; a great Eagle [Babylon] with great wings, and full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants."

Ver. 5, "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree." Ver. 6, "And it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine and brought forth branches, and shot forth sprigs."

Ver. 12, "Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the kings thereof, and the princes

thereof and led them with him to Babylon; and hath taken of the king's seed, and hath made a covenant with him, and hath taken an oath of him, he hath also taken the mighty of the land."

Here is a picture of the church going into bondage. For the "seed of the land" which was planted, and became "a spreading vine of low stature," is explained to be the king of Babylon [ruling spirit of the world] taking the King and Princes of Jerusalem, [or ruling spirit of the church on earth] and making a covenant with them.

As further proof of this we read in verse 20, "I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass against me." Ver. 21, "And all his fugitives, with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it."

So far I think we have the history of the church in bondage to the Governments of the eastern world, of which Rome is represented as the head; and now we will turn again to the parable, ver. 7;

"There was also another great Eagle, with great wings and many feathers: and behold this vine did bend her roots toward him, that he might water it by the furrows of her plantation."

The vine bent her roots toward the last Eagle [American Eagle] and was planted with it: Showing also, where "the daughter of his dispersed" is found,—and where "his suppliants" "beyond the rivers [kingdoms] of Ethiopia." Harmonizing also with the vine passing "over the sea."

This, is emphatically a "land of traffic." The wealth, as well as the ruling power of almost every other land, is hereditary—affording no basis for the two great leading sins condemned in the Bible;—ambition for worldly goods, and worldly honors. Here, in this land, is a wide scope for the full development of human ambition; and no people are capable of running a more rapid race to destruction, than the people of this land.

This last Eagle can not be the Roman, for with it the vine was not to prosper; and with the Roman Eagle, the corrupt vine has prospered, and fitted itself for its predicted destruction as we shall see.

Ver. 10, "Being planted, shall it prosper? Shall it not utterly wither, when the East wind toucheth it? It shall wither in the furrows where it grew." See also, ver. 9.

"EAST WIND" Coming of Christ to judgment. Proof, Hosea, 13: 15.

The principal hopes of Rome, and her family are "bent toward" this land: They desire that under the wings of this Eagle their vine may "bring forth fruit."

In all the wanderings of the church of God in the wilderness, the corrupt vine has closely followed. Wherever "the woman" has been, there the Dragon has been found, making "war upon the remnant of her seed."

(To be continued.)

Letters and Receipts.

For two weeks, ending January 29th.

W. H. Maull; Postmaster of Salisbury, N. H. Davis Crane, .50; Thomas Kimpton, \$1.00; J. H., .50; Richard Moran, 1.00; Mrs. Gale, 2.00; D. Bartholomew, for G. W. Cheesman, .50; W. Winkley, .25; J. Bailey, .50; T. Bailey, .50. J. H. Thomas, for J. C. Thomas, .50; J. L. Hall, .50; A. J. Dine, .50; J. L. Macy, .50. J. Frost, .25; C. H. Dickinson, P. M.; J. L. Graham, P. M.; Frederick Glascock, by P. M. 1.00; (All acknowledgments in the paper may be considered as receipts.) L. H. Mosby, P. M.; (Will Dr. Lewis of Louisville, inform Mrs. Davis, that her paper is at the P. O.) John R. Bryant, P. M.; J. V. Himes; Wm. Koile, .50, (10 copies of Jan. 14, sent); E. B. Hoyt, for S. Hoyt, and G. M. Hoyt each, .25; B. G. Milner 1.00, (10 copies Jan. 14, sent); R. Weeks, .50; Mrs. Shepherd, .50; J. L. Graham, P. M.; J. H. Hardy, .25, (Your article will be noticed in the next number); A. G. Dauby, P. M.; Joseph Howells, (your subscription is paid to the end of vol. 5). W. H. Maull; James Nelson 1.00. N. Southard; Joseph Brown, .50.

C. CLARK, PRINTER, —Fourth st., between Main and Walnut.

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, FRIDAY, FEBRUARY 7, 1845.

No. 13.

Letter from Bro. Bull.

Cincinnati, January 7, 1845.

DEAR BRO. JACOBS.—Considering it a privilege to communicate a few words to my brethren of like precious faith, (especially to those through the country with whom I have a personal acquaintance,) I have taken advantage of your general invitation to make the columns of the "Western Midnight Cry," a medium of communication. Two years ago when I was first led to examine, and from overwhelming evidence to embrace the doctrine of Christ's speedy coming, I expected ere this with all God's redeemed people, many of whom now lay scattered in the "land of the enemy," to have seen the "King in his beauty" and to have walked the golden streets of the New Jerusalem praising him with an immortal tongue who is soon to be our glorious King;—but with my brethren I have been disappointed,—we are still within the confines of probationary time;—but as our pilgrim fathers did before us, we are still looking for and expecting to see "a City which hath foundations, whose builder and maker is God."

I have felt, and still feel that we have not been deluded by a cunningly devised fable—in believing as we have. No, my brethren, with you I feel satisfied that we have had for our foundation the Prophets and Apostles, Jesus Christ himself being the chief corner stone. It is supposed by the opposers of our hope, that we are now floating about upon a sea of uncertainty without chart or compass, not knowing where we are, or whither we are tending; this is undoubtedly a mistake, for we still have the sure word of prophecy which shineth as unto a light in a dark place, and will continue thus to shine "until the day dawn and the day star arise." If this be true, (and we know it is, for it was given by the inspiration of Him who cannot lie). Then, until the Saviour comes, and the eternal day dawns—we have a chart by which we can safely steer our little bark into the haven of eternal rest, though the tempest may howl and threaten it every moment with destruction.

By examining the passage just referred to with its connection, (2 Pet. chap. 1:) we find that it relates specially to the prophecies concerning Christ's second coming. The apostle commences this epistle by calling the attention of his brethren to the "Exceeding great & precious promises" left on record for our encouragement, and in view of their realization, exhorts them, by saying, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 5-11 verses. Here an entrance into the Kingdom of Christ, which is to be established at his coming, (see 2 Tim. 4: 1;) is presented as an inducement to holiness. In the 16-19 verses of this same chapter, is evidence of the certainty of Christ's second personal coming and consequent establishment of his Kingdom, the apostle refers to Christ's transfiguration on the mount. He thus speaks: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came

such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." By a reference to Luke 9: 29-36, where the transfiguration is described, we find that on that occasion was given an exact miniature exhibition of Christ's future Kingdom. Christ was there as he will be in his Kingly glory, when he is seated upon his Father David's throne. There was also Moses the representative of the righteous dead, and Elias of those who will be changed when Christ comes. It is said in the 27th verse, that there were some standing there who should not taste of death till they should see the Kingdom of God, clearly referring to its exhibition in miniature. Peter was one of those referred to who thus had ocular demonstration that the future Kingdom would be established; but after alluding to this in his second epistle, he says: "We have also a more sure word of prophecy," (speaking as though he might have been deceived in his vision on the mount,) "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Mark the figure! "As unto a light that shineth in a dark place." Go for instance into a dungeon, where there is no aperture to let in light, and you cannot see your hand before you, or where to tread in safety, but let a light be introduced and you see all around. Thus it is with the prophecies referred to by Peter concerning Christ's future coming in glory. (See those of Daniel in particular). What a cutting rebuke is this language of the apostle to those teachers of our day who are telling the people that these prophecies cannot be understood.—That they need not trouble their heads any thing about them.—That God will not hold them responsible for their ignorance. I wish not to be uncharitable, but is there not danger that these blind guides with many at least of those whom they are deluding by this teaching, of falling into the ditch together.

It is said by this class of teachers that we can know nothing about the time of Christ's coming. And upon what do they predicate this conclusion? Not upon the word of the Lord; 'tis true they quote, "But of that day and hour knoweth no man;" but this only relates to a literal day, as the connection clearly shows. Yet this is quoted by many of the learned collegiates of our day as a triumphant argument in evidence that we can know nothing about the time.—They forget to look at the context, where it says, "When ye shall see all these things know that it (margin he) is near, even at the doors." Again it is said, "It is not for you to know the times or the seasons which the Father hath put in his own power;" Acts 1: 7; but mark what follows, "But ye shall receive power after that the Holy Ghost is come upon you." Again, we are told that he will come as a thief. But upon whom? Not upon the righteous, for the connection of those passages prove the contrary.

Well may we exclaim, "O shame, where is thy blush!" Truly, as Job says, "Great men are not always wise," Job 32: 9. Had we no better evidence than this to sustain our positions we should not be countenanced one hour, neither could we stand, for we should have nothing upon which to predicate our hopes; but instead of this being the case, we have a sure basis,—one upon which we can stand; knowing that "Heaven and earth shall pass away" before this basis (the word of God) can be shaken.

That God's people, those who heed the sure word of prophecy, living just prior to the end, were to have a knowledge of about the time of Christ's coming. I think can be proved to a demonstration. If this is not the case, then certain portions of scripture can have no meaning, or, the language is calculated to deceive, which in the first place, would prove God to be the author of supererogation; and secondly, a virtual im-

peachment of his character for goodness. God does not thus deal with his creatures when he says "the wise shall understand," he means something. Take this passage in its connection and you will find time is referred, see Dan. 12: 11-13. In these verses we have a period of time given us extending to the resurrection with its date, see 1-3 ver. Now it is evident that God intended that we should know at least about the date of this period, or else he never would have called our attention to it.

Again, he speaks through the apostle Paul, on this wise, "But ye brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. 5: 4. In the preceding part of this chapter the reason for this knowledge is given, "But of the times and seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they (the wicked) shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This destruction is clearly the result of the Lord's coming, as described in the next epistle 1: 7-10. Although this language of the apostle was addressed to the brethren then living; yet it is evident its special application is to the brethren now living. Paul knew that the Lord would not come in his day, for he gives us to understand (2 Thess. 2: 1-3) that the day of the Lord's coming would not be until after a certain falling away, and the revelation of the Man of Sin, which event did not take place for several centuries afterwards. Hence the special characters referred to must be those living when Christ comes: The brethren having the prophetic times of Moses and Daniel, (they being now unsealed,) and the seasons spoken of by our Saviour and the apostles; from these they know the time, or period of Christ's coming, which enables them to watch daily in the well-grounded expectation of seeing Jesus at any moment. Hence when the day comes it will not overtake them as a thief. This truth may also be proven from analogy. God never has brought any great judgment upon the world without first giving it an intimation of its danger.

Notice the case of the antediluvians, Gen. 6th and 7th chapters; of the Sodomites, Gen. 18th chapter; of the Ninevites, Jonah 3: 1-4; and of the Jews in their whole history. Now as God is an unchangeable being, "The same yesterday and to-day, and forever," Heb. 13: 8. It is reasonable to suppose that he will warn the whole world prior to, and in view of the Great Burning Day. This is not only proved analogically, but we have positive testimony to this fact. The apostle John in prophetic vision saw an "Angel [prefiguring clearly human agency] fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14: 6, 7. The burden of this message is, "The hour of his judgment is come," or that God is about judging the world; not that the literal hour of his judgment had actually come, for that ends probation both to saint and sinner, which would conflict with the other portions of the message. "Fear God, and give glory to him," . . . "and worship him that made heaven, and earth;" clearly implying that probation still continued. This is also evident from the sounding of the two succeeding angels; the third angel pronounces the doom of those who worship the "Beast and his Image." This proclamation is also a warning, and relates to probationary time; for it is evident from the language, that it is optional with men whether they worship the Beast, or not. The language is, "If any man worship the Beast and his Image;" the word is,

here, clearly implying a *rec* agony in the case. From these messages, the first in particular, it appears clear to a demonstration, that prior to the coming of Christ, (spoken of in connection,) the solemn warning of the Judgment just impending would be proclaimed in the ears of the children of men.

Notice again the midnight cry of "Behold the Bridegroom cometh, go ye out to meet him," Matt. 25: 6. Some have supposed that this cry would be given in connection with Christ's coming; this however is clearly a mistake, from the fact that after the cry is made the virgins all arise and trim their lamps, [or search the Bible] Ps. 119: 105. Now I ask, what will God's people, or sinners have to do with searching the Bible after Christ comes? Nothing at all. For the one class will be singing the song of triumph with immortal tongues,—while the other class will be taking up the piteous lamentation of the "Harvest is past, the summer is ended, and we are not saved." After this cry is made some little time elapses before Christ comes, as may be seen from the connection. This furnishes another evidence of an intimation being given of the approach of the Saviour, prior to his coming. There is also inferential evidence to the same point; See Matt. 24: 48-51; Luke 12: 45, 46; Ezek. 12: 21-28; 2 Pet. 3: 1-4. Now what else than the agitation of the subject of Christ's soon coming personally could give rise to the language contained in these passages? It appears to me that direct reference is made to that subject. That they have had, and are still having a fulfilment needs no proof: The professedly religious world furnish a lamentable evidence of this fact; its faith in God's word is almost entirely extinct; a universal cry of peace and safety every where prevails; at which time Paul tells us "Sudden destruction cometh."

Where are we? is the question repeatedly asked. Has the angel yet flew through the midst of heaven? Has the midnight cry yet been given? Do the wise understand? These are questions I think may all be answered in the affirmative. The hour of God's Judgment has been faithfully proclaimed;—the world has been warned;—the preaching of the 10th day of the 7th month aroused all the virgins and they trimmed their lamps;—the cry was "Behold the Bridegroom cometh, go ye out to meet him." But you have erred in regard to time, and can it now be said the wise understand? We have erred slightly in regard to time, it is true; but in this we see the hand of God, had the Lord have come within those specified times some of the joys and titles of his word could not have been fulfilled; and the very passing by of the times in the which many of us supposed the Lord would come, brought about their fulfilment; which has furnished us with additional evidence, knowing that now we are in a very small circle of time, in the which the Lord will most assuredly come: hence, the wise, those looking for the Lord, in the sense of the prophecy, do understand. We can look up, and lift up our heads, knowing that our redemption draweth nigh; for "He that shall come will come, and will not tarry."

And now it behooves us, my brethren, to take heed to the apostle's injunction of "Hold that fast which thou hast, that no man take thy crown." Let us not ingloriously lay down our arms in the moment of victory.—When the trumpet is about sounding for the gathering of the hosts of the Lord to receive the victor's palm.—And though now the conflict may be sore;—though the devil with his legions are bearing down upon us in his mighty phalanx; yet, let us remember that the eye of Israel's God rests upon us.—He that neither slumbereth nor sleepeth, that his arm is extended for our protection and deliverance;—that the New Jerusalem with its glorious King are about emerging from the distant clouds, and the inheritance promised to Abraham, Isaac, and Jacob, with all the Patriarchs, Prophets and Martyrs, and the mighty host of the Redeemed from every kindred, tongue, and people.—Redeemed from all the effects of the fall.—When the last burning tear shall be wiped away from our eyes.—When there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. O what a glorious prospect! corrupting to the soul. Glory be to

Heaven's eternal King. Who heart that throbs with a Saviour's love, cannot say—

"Fly swifter round ye wheels of time,
And bring the welcome day."

Even so, come Lord Jesus.

Yours, in the blessed hope,
JOHN G. BUTT.

WESTERN MIDNIGHT CRY.

Cincinnati, Friday, February 7, 1845.

✧ The present ill health of the editor will account for the barrenness of editorial matter in this number; but it is hoped that in a few days he will be able to be at his post.

✧ Owing to the present arrangement of our printer, we purpose altering our publication day to Tuesday, in which case there will be no paper issued next week.

✧ The present number closes the 4th vol. of the "Western Midnight Cry." Our next sheet will appear under the title of "The Day Star."

✧ The continuation of the article under the head of "The Vine," in our last number, will probably appear in our next.

✧ We call attention to the article on our first page, by Bro. Butt—it will refresh the hearts of the followers of Jesus.

TERMINATION OF PROPHETIC CHRONOLOGY.

The "Morning Watch" of the 23d ult. contains an article under the above head; but owing to its great length we are unable to give it entire. The article is from the pen of Bro. H. H. Gross. Bro. Gross is of the opinion that the 2300 days (Daniel 8: 14,) extend no farther into the future than to the commencement of the next Creation and Exode, or Sacred year, which he understands will be in the coming April. He also endeavors to show that the other prophetic numbers terminate at or about the same point. He has advanced quite an array of evidence going to prove that creation commenced in the spring—and that the 6000th year of the world will then terminate— ushering in the great Sabbath of rest to all the true Israel of God,—then the Sanctuary will be cleansed, and the Host no longer trodden under foot.

As it was intimated in our last No. that an article on "the time of deliverance" would be forthcoming, the following extracts are given as a substitute. (Owing to the editor being confined to a sick bed he is unable to attend to any business at present, but his physician says he is in a fair way of recovery, and it is hoped that in a few days he will be able to attend to the duties assigned him, and ere long participate in the joys that await all the meek and lowly followers of Jesus.) It is hoped our readers will be prepared to examine the subject with that degree of candor which it demands.—T.

★ THE TIMES AND THE SEASONS. ★

When the earth has revolved around the sun 6000 times since Creation—when 2300 years, or complete revolutions, are accomplished since "the going forth of the commandment"—then prophetic time shall be no longer. When the "times," or years, and the "seasons," or months, which designate the prophetic time of the Lord's coming, and the coming of the Day of the Lord, and of the restoration of the kingdom again to Israel, shall be fully understood, and published for a witness to all

nations, even to the uttermost parts of the earth, then the end of the world will come.—Mat. 24: 14; Acts 1: 6-11; 1st Thes. 5: 1-5. But the day of the Lord will come as a thief upon those who say PEACE AND SAFETY, in opposition to those who say the Day of the Lord is coming at a definite time, and prove it from the "times and the seasons" recorded in the sure word of prophecy.—

At the same time that one class of persons shall be saying, or proclaiming, the time, and the true time, too, there will be another class saying Peace and safety, to oppose the other class, then, at that very time, sudden destruction cometh upon them. But you, BRETHREN, are not in darkness that that day should overtake you as a thief. Ye are children of the light. Christ is the light of the world, and the testimony of Jesus is the spirit of prophecy. The BRETHREN give heed to a more sure word of prophecy, as to a light shining in a dark place, until the day of the Lord dawn.—2d Pet. 3: 10; 1st Thes. 5: 1-5; 2d Pet. 1: 19; and hence the brethren of Christ, "the wise," will understand and witness to, or publish, the times and the seasons when the Lord will come, and beyond that point of time the Lord will not tarry. But their publishing that time will prove that their influence upon the wicked is gone—that the power of the holy people is scattered, removed, dispersed, gone, and the effect will be, that the wicked will do more wickedly, and none of the wicked shall understand. Understand what? The time when ALL these wonders shall be finished, (Dan. 12: 1-7, 10,) the very time that the wicked will not understand, and hence the day of the Lord will come upon them as a thief—unawares; but ye, BRETHREN, are not in darkness concerning the times and the seasons which teach the precise time, that that day should overtake you as a thief.

Hence a set time will yet be proclaimed, founded on the times and seasons, or years and months, which will result in the coming of the Lord, without any delay, at the very time that the wicked shall be saying in opposition, Peace and safety, WHICH, I AM SATISFIED, WILL BE THE FIRST MONTH, ABOUT APRIL 20th TO 23d, NEXT. ✧

The same truths are taught in Acts 1: 6-8. "It is not for you to know the times and the seasons which the Father hath put in his own power." Times and seasons for what? Which show the time when the kingdom shall be restored again to Israel. To what time, or how long were the times and seasons put into the hands of the Father? Dan. 12: 4, 9, 10, "Sealed up and closed till the time of the end." i. e., till the last 45 years of the world. What is a pre-requisite in the time of the end to have power to know the times and the seasons when the kingdom shall be restored to Israel? Answer—"After the Holy Ghost is come upon you." After the Holy Ghost has come upon them in the time of the end, and they not only have power to know the time, as taught in the times and the seasons, but they who receive the Holy Ghost shall be Christ's witnesses unto the uttermost parts of the earth.—Hence the precise time will be witnessed when the kingdom shall be restored to Israel. The 24th and 25th chapters of Matthew teach the same truths, but are now misapplied by many Adventists in the same manner as they have continually been by the lukewarm church and the non-professing world. The Saviour attested in v. 35 of chap. 24 the end of the world, and then said, "But of that day and hour knoweth no man, no, not the angels of heaven, (neither the Son, Mark 13: 32,) but my Father only." Daniel desired to understand the time (chap. 12: 7, and 9: 1-3,) but was told to go his way, for the words are closed up and sealed until the time of the end. And all the prophets that prophesied, searched and inquired diligently as to the time and manner of the time, for both the first and second Advent, (1st Pet. 1: 10-12,) which things the angels desired to look into. And the Son spake as a prophet (spoke or made known all things that he had heard of his Father,)—as the Father gave him commandment, so he did.—John 14: 10, 24, 31, 15: 15, 16: 12-15. The Father, of course, did not give to the Son to explain the day and hour of his coming, and the end of the world, because he had put them in his own power, or sealed them up and closed them from human

knowledge till the time of the end, hence, if the Saviour had answered the question of the disciples on time, he would have broken the law and the prophets, Mat. 5: 17-19, and not to break them; therefore he said, none now know the time except the Father. This language does not teach that none shall ever know, not even the Son, but Acts 1: 6-8 explains that after the time is passed in which the time was put in the hands of the Father, those who receive the Holy Ghost should receive power to know the time and then be witnesses of it—"the wise shall understand." Verses 37-39 teach, that those who shall be found when the Lord comes, not taking heed and watching, and consequently not ready, [Luke 21: 34-36,] as was the case with all who were destroyed by the Flood, will know it not, and be destroyed. What, therefore, is the argument concerning the righteous? As, then, Noah and his family knew because they were READY, so when the Lord comes the righteous will know. To "watch" is to keep "ready," or Rev. 3: 10, 16: 15, keep our garments undressed, and if we do not, the Lord will come upon us as a thief, and we shall not know the time. The things of the Spirit of God are the Holy Scriptures, which things [1st Cor. 2: 8-14] the natural man cannot receive, for they are foolishness to him; neither can he know them, because they are spiritually discerned.—Hence the reason that the wicked will not understand or know the time of the Lord's coming. In vs. 40 and 41 some will be taken, and others left, v. 43, "Watch, THEREFORE, for you know not what hour your Lord comes." The hour may not be known to even the wise. But this verse is addressed to those who know not the time, and consequently are not WATCHING, or READY, and will be left, as vs. 43 and 44 prove; "if the good man [or matter] of the house HAD KNOWN the time, he would have WATCHED. So in the case of the wicked at the Flood, if they had KNOWN they would have WATCHED, i. e. kept ready. None have the power to know until the Holy Ghost comes upon them, and then they must watch and keep ready, and more and more clearly come to the light on the time of his coming, as they "see the day approaching," but must persevere in keeping ready, and not draw back to perdition; verse 44, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." It will be plain to any one that this language is addressed to those who are not ready, and asserts that they know not when the Lord will come. Chap. 25: 11-13, is addressed to the foolish virgins, who wanted OIL, or the light of the Holy Ghost, through the medium of God's Word, in order that they might have the light which the wise virgins had; but the foolish went to the wrong place to get the light of the things of the Spirit [they went after light on time], and tarried in that way until the door was shut. The wise were evidently giving light on the time of the Lord's coming, but the foolish did not get it. Why? WATCH [or be ready], therefore for ye know neither the day nor the hour wherein the Son of Man cometh; certainly this language is not addressed to the wise virgins, for the wise KNEW, and therefore were READY. And all that are ready will know, and if they know, they will watch, or be continually ready.

THE SEVENTH MONTH.

A few words on the 7th month movement, and close. Will the Lord himself descend from heaven with the trumpet of God on the 10th day of the 7th month in any year? I understand from the law and the testimony that he will not. But were we correct in proclaiming that he would come on that day? In the main we were correct. Under the law the 7th year was a sabbath, holy unto the Lord; man and beast were required to rest from labor, and the land was to rest; and when it began (in the spring) the people were fully RELEASED from bondage and debt. It was an entire year of REST and DELIVERANCE to all the people, and rest to the land, Ex. 21: 2; Deut. 15: 1-5; Lev. 25: 1-7; certainly a type of the deliverance of God's people at the coming of Christ, and their rest from their labors. This release was given, and the rest began on the 1st day of the 1st month. On the 10th day of the 7th month, in the last year of 7 sabbaths of years, that is,

in the 49th year, the people were to make the trumpet of the Jubilee to sound throughout all the land. What for? To proclaim liberty, and at the beginning of the next year all Hebrews were entitled to go at liberty, and were commanded to hallow the entire 50th year, and in that year return to their own possessions. Certainly a type of the release and rest of God's people at the end of the world, when the purchased possession shall be redeemed, Lev. 25: 8-24; Eph. 1: 14. This redemption and rest of the people of God was on the 1st day of the 1st month, but the trumpet was blown by the people nearly six months previous, to give notice, and make all ready. As in the type, so it has been, and will be in the antitype. On and before the 10th day of the 7th month in this Sacred, or Creation year, the trumpet was blown, to make all ready, Eze. 7: 14. We obeyed God (Jo. 1: 14, 15; 2: 1-16, 30, 31; Luke 21: 20,) who said "Blow the trumpet in Zion, sound an alarm in My Holy Mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess, a day of cloud and of thick darkness. For the day of the Lord is great and very terrible, and who can abide it? As a destruction from the Almighty shall it come. I will show wonders in the heavens and in the earth [what wonders!] blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into (or Rev. 6: 12, as) blood, before the great and terrible day of the Lord come." Joel, 3: 16, "The heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." We proclaimed the above, called solemn assemblies, gathered all classes of people, instructed them how to prepare to meet the Lord in peace. We proved that the meat offering and the drink offering (worship of God in truth and in spirit) was cut off, or withholden, from the house of the Lord; and joy and gladness from the house of our God. The 10th day of the 7th month movement was a trumpet and alarm, a proclamation, and work of the people, the servants of God, to make all ready against the SET TIME to favor Zion should come, (Ps. 102: 13; 76: 9) when he will arise to judgment, to save all the meek of the earth. The VOICE OF THE LORD, or Trumpet of God, shall raise the dead, and shake the heavens and earth, at the set or appointed time, Hab. 2: 3; John 5: 25-29; Heb. 12: 26; Rev. 16: 17-20; 6: 14-17; Jer. 25: 30-38; 1 Thess. 4: 14.

I understand that we are now, for about six months in the little while, during which we have need of patience—that is, perseverance, (endurance to the end,) that after we have done the will of God we may receive the promise, (when?) for YET A LITTLE WHILE, and He that is coming will come, and will not tarry, Heb. 10: 35-40. If we have the necessary patience during this little while, until the year of redemption shall begin, we shall not draw back to perdition, but believe to the saving of the soul, at the revelation of Jesus Christ. God has ordered the passing by of different set times, to try our faith and patience, and to give opportunity for all to come to repentance; but the Lord will not tarry long—he will not much longer bear to suffer toward his elect who cry day and night unto him to avenge them of their adversary, 2 Pet. 3: 4, 9; Luke 18: 7, 8. We must now let patience or perseverance be perfected, must HOLD FAST the confidence and rejoicing of the hope FIRM UNTO THE END—must CAST NOT AWAY our confidence which hath great recompense of reward, for he that shall endure to the end the same shall be saved.—Heb. 3: 6; Matt. 24: 13. And finally, I understand that we are now for about six months living in the DAYS OF THE VOICE OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND, in which days the mystery of God will be finished, and time shall be no longer, as he hath declared by his servants the prophets. The mystery here referred to is the bringing both Jews and Gentiles into one fold, which will not be FINISHED till they all who have the earnest of the Spirit are changed into spiritual bodies, at the last trumpet, and coming of Christ.—1 Tim. 3: 16; Eph. 1: 14; 3: 6; 1 Cor. 15: 50-52. But when the 7th or last trumpet shall sound, or the Lord utter his voice from on high, the righteous dead will arise, the living saints be

changed, and all go to meet the Lord in the air, the kingdoms of this world become the Lord's, the Lord God Omnipotent reign, all rule, authority, & power be put down, the nations be angry, and God's wrath come upon them, the time to judge the dead, to reward all that fear the name of the Lord, and love his appearing, to destroy the wicked, and to melt with fervent heat the heavens and the earth which are now.—Rev. 10: 6, 7: 11: 15-18; 1 Cor. 15: 20-26; Jer. 25: 30-38; John 5: 21-29; 2 Tim. 4: 1, 8; 2 Pet. 3: 7-12. During this little while, or during these days of the voice of the 7th angel, when he is beginning to sound, we are commanded to go and take the little book and eat it, which book contains 'prophecy,' which we are to speak from, to edification and to comfort, AGAIN before many peoples, and nations, and languages, and kings.—Rev. 10: 8-11; 1 Cor. 14: 3. From this book of prophecy, which is beginning to be understood and spoken, the times and the seasons are to be understood and spoken, showing when time shall be no longer—or more correctly, there shall be no longer DELAY. Time has been spoken from the "thus saith the Lord" at different points, but there has been delay, so much so, that the evil servants are saying, and will more strongly say, in reply to the wise servants, "My Lord DELAYETH his coming," but there will be no longer delay (as I solemnly believe) than during the remaining days of this year, to some time in April, when the mystery of godliness will be finished. GOD WILL ARISE TO JUDGMENT, TO SAVE ALL THE MEEK OF THE EARTH.—Blessed are the meek, for they shall INHERIT the earth. When the Son of Man shall come in the glory of his Father, with all the holy angels, then will he sit upon the Throne of his glory; before him shall be gathered all nations—he shall set the righteous on his right hand, but the wicked on his left. THEN will the KING say to them on his right hand, "Come, ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." The meek shall inherit the earth, and shall delight themselves in the ABUNDANCE OF PEACE; WHEN THE WICKED ARE CUT OFF THEY SHALL SEE THE LAND; the people shall be ALL RIGHTEOUS, they shall INHERIT the land for EVER. The saints of the Most High shall take the Kingdom under the whole Heaven, and shall possess the Kingdom forever, even for ever and ever.—Ps. 76: 9; Matt. 5: 5; Ps. 37: 3, 9-11, 18, 22, 26-29, 34; Matt. 25: 31-34; Luke 1: 30-32; Isa. 60: 21; Dan. 7: 18, 27. But the proud, and all that do wickedly, shall be stubble, and the day of the Lord that cometh shall burn them up, root and branch.—Mat. 4: 1; Isa. 2: 10-22; 2: 5, 6. To all the dear brethren scattered abroad I would say, we constitute the Philadelphia Church—the remnant of the woman's seed; and let us be faithful to the end, and we shall receive a crown of life, and be made pillars in the temple of God, and go no more out for ever. H. H. GROSS.

ENCOURAGING.

From a letter received by us from a friend in the east, we are permitted to give an extract of a private letter written in the western part of Massachusetts, dated January 10, 1845.

After detailing some previous tours, he says—
"I then returned to H., considerably fatigued, and with a view to recruit my health a little, or rather my strength. I remained nearly 3 weeks at home, and then two weeks ago last Saturday left to spend the Sabbath at W. There is here a large and happy company of Disciples—we truly had a Sabbath day's journey toward the New Jerusalem. I remained there till Thursday of that week, enjoying precious seasons of worship every evening. On that day I came to this place, where I found about a dozen souls collected together, from a previous appointment, expecting me there. We had a good season of comforting one another. I remained in that section of the town over the Sabbath. Our meetings were all very interesting—but as the people in that neighborhood generally did not incline to attend, we commenced in this the north eastern section of the town. One week ago last Lord's day evening, a large room was nearly filled with attentive hearers. Our meetings have been continued in this neighborhood every

evening since, until our house is filled to overflowing. Last Friday evening, having spent a week with this people, and having placed before them sufficient evidence to satisfy any rational mind that the Kingdom of God was at hand, we brought our series of meetings to a close. But as quite a number of them had come heartily into the Advent faith, it was agreed by them that they would meet by themselves every week for worship, and accordingly gave out their first appointment. I retired to bed, expecting to leave the next morning for T., feeling grateful to God that my labors here had not been in vain in the Lord. During the night the Lord brought upon several of the mothers in Zion, such a burden, or trial of soul that they could not sleep. A sister B., full of the Holy Ghost, (late convert to the Advent doctrine,) having been in agony through the night for her children and others, rose as soon as it was light and went in pursuit of me. After traveling on foot about a mile, being fatigued, she took a horse and sleigh and drove till she found me. As soon as she entered the room she exclaimed—Praise God, Bro. C., that I have found you!—and added, The Lord is in this place of a truth, and you must not leave. We have met every evening since. Her eldest daughter [say 15 years old,] before noon the same day was in great distress of mind, enquiring, what must I do to be saved? After a season of prayer, in which she herself took a vocal part—she was wonderfully liberated and praised God;—since which she has taken a decided stand for the Lord;—and is, for a youth, wonderfully gifted in exhortation. In every meeting we have witnessed much of the salvation of God—say 15 or 20 souls already converted, and as many others now anxiously enquiring.

"Yours, affectionately, &c.

S. C."

Letter from Bro. Cherry.

Marysville, Union co. O., Feb. 1, 1845.

DEAR BRO. JACOBS;—

Your little sheet is to us a welcome visitor—and I believe the Lord will sustain it the "little while" that yet remains of the 2300 days. Then the sanctuary will be cleansed and God's dear Son will reign King of kings and Lord of lords. Until then we need not expect any thing but tribulation. Who is not willing to suffer persecution rather than give up the hope of the Gospel. Can we not already see the lofty spires of the celestial City. I wish Bro. J. B. Cook would call and make us a visit, or some one would come this way and cheer us up. Can't you come Bro. Jacobs! Methinks I hear you say, no.

Please give our love to the brethren and tell them to "remember Lot's wife."

G. W. CHERRY.

From the Morning Watch.

Mob Spirit in Canada.

Bro. R. Hutchinson, writing from Waterloo, O. E., Jan. 13, 1845, says:—

Persecution runs high here. I have been shot out of three public buildings within a few days. But, glory to God, all tends to the furtherance of the Gospel. Two weeks last evening, when the congregation was quietly seated in the Frost Village School Room (in which all have been allowed to preach,) a Major and a Captain came, at the head of an armed force, and drove us out.—They were full of rage, and would hear no reason. On the following evening we assembled in a private house; during the meeting thirty heavy guns were fired close at the window. But we sat "calm on tumult's wheels," excepting the children.—Last evening, after going a distance of ten miles, I found the West Shefford School House, in which I have preached more or less for the last two years, closed against me. The cry was, "Hutchinson can't enter the School House." "No Millerism here to-night!" The ostensible reason was, the proprietors feared it would be demolished by the mob. We took the congregation, which was large, to a private house. By the time I had addressed the people, and Bro. CALDWELL had delivered a sermon, the mob came. Some rushed into the house, with deadly weapons; others threw

stones and clubs through the windows. Most of the windows in the principal rooms were entirely smashed in. Some of the brethren were wounded in the head, and some received blows. The head of the mob is a member of the Church. Their object was to get their hands upon me, but the brethren were too strong for them; so that hitherto I have escaped their designs, and I will trust the Lord for the future. He will preserve me till I have done my work.

We have just closed our Conference here. The labors of brethren Kimball, Caldwell, Chandler, Stone, Sweet, and others, have been blessed.—The little flock is fearing not, knowing that it is their Father's good pleasure to give them the kingdom. Yours, in the patience of Jesus,
R. HUTCHINSON.

Speculation!!

The following letter was received, which we copy verbatim, directed to

"Mr. J. V. Himes A Millerite Cincinnati Ohio"

"Mr. J. V. Himes Sir I Wish To inform you that you have Give the Midnight Cry No Long that I think it Most nerely Morning and i am Detarmined you Shant Speculat of Me And therefore you will dSContinue as i an not Ging to take them out of the office it is nothing pat Speculation from first to Last Mr himes

West middletown Phillip Smith
Washington Co P A"

As a specimen of our speculation, Mr. Smith owes us 75 cents, and furthermore has subjected us to 18½ cts. postage, of which we do not complain, as Mr. Smith's advertisement extraordinary is worth that much, seeing it is an illustration of the glorious speculation into which we have fallen—

From the Morning Watch.

THE GOOD SHEPHERD.

Let thy kingdom, blessed Saviour,
Come, and bid our jarrings cease,
Come, O come, and reign for ever,
God of love and Prince of Peace.
Visit now poor bleeding Zion,
See thy people mourn and weep;
Day and night thy lambs are crying,
Come, Good Shepherd, feed thy sheep.

Many follow men's inventions,
And submit to human laws,
Hence, divisions and contentions
Sully the Redeemer's cause,
Hence we suffer persecutions,
While the foolish virgins sleep,
All is uproar and confusion,
Come, Good Shepherd, lead thy sheep.

Come, good Lord, with courage arm us,
Persecution we'll not fear,
Nothing, Lord, we know can harm us,
While our loving Shepherd's near.
Glory, glory be to Jesus,
At his name our hearts do leap,
He both comforts us and frees us—
The good Shepherd guards his sheep.

Some of Paul, some of Apollos,
Some of Caphas:—none agree;
Jesus, let us hear Thee call us,
Help us Lord, to follow thee:
Then we'll rush through what encumbers,
Every hindrance overleap;
Fearing neither force or numbers,—
The Good Shepherd guides his sheep.

From the Morning Watch.

The Watching Time.

We insert the following for the excellence of its conclusion, although we have not the same confidence in the types which the writer manifests.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Mat. 25: 13.

Two things appear clearly taught relative to

the coming of the Lord. 1st. That there would be three points of general expectation for the consummation of that event; and, secondly, That that event will transpire at no definite point of time determined upon.

The year 1843 and the 7th month, were grand rallying points, intended to try the faith of the true seed of Abraham, and to prepare a people ready to say, "Blessed is He that cometh in the name of the Lord." It is evident that we must pass a third point of general expectation. That point, probably, is the 9th month, the only one which has excited general interest since the passing of the 10th day of the 7th month.

The question may be asked, is a third definite time predicted? Not so clearly and explicitly as are the two former; but it is more than intimated.

All will admit that every word contained, and every circumstance related, in the Bible, mean something, and are intended for our instruction. In the word of God there is nothing superfluous. All advent believers will agree that the Transfiguration on the Mount was a miniature representation, or type, of the Kingdom of Christ.—The Savior appeared as the representative of himself in his glorified state; Moses as the representative of those who come forth in the resurrection; and Elijah as the representative of those who live and remain at the coming of the Lord. The translation of Elijah, then, is a type of those who are to be changed. From this we may infer, that the circumstances attending his translation were also typical; and we have seen their antitype most accurately fulfilled, so far as we have progressed.

Elijah was sent by the Spirit of the Lord from Gilgal to Bethel (see 2d Kings, 2:) where he expected to be taken up; but he was disappointed. Did not the Spirit of the Lord direct us to 1843? and were we not disappointed? Bethel signifies House, and certainly we found a house of God in 1843. From Bethel, Elijah was directed to go to Jericho; and he went on, not the least discouraged by his first disappointment, and what was the result? Did he go up? No. He must suffer a further trial of his faith. Were we discouraged by the passing of 1843? Not in the least, but went forward with stronger faith, and in full assurance that our hopes would be consummated in the 7th month. Jericho signifies His Month, or His Moon, and we firmly believe that the 7th month was the moon, or month, in which the Lord would appear; but, like our type, our faith had to be tried still further. From Jericho, the Lord directed Elijah to go to Jordan, which signifies River of Judgment; and the many who have believed in the 24th day of the 9th month no doubt believe the Spirit of the Lord directed their minds to that period. Elijah was disappointed, and so they have been. Elijah was finally translated, at an indefinite point, and so must we be. Elijah passed every definite point, and while he was walking along, talking with Elisha, and at a moment when, perhaps, he least expected it, there appeared a chariot of fire and horses of fire, and he went up by a whirlwind into heaven. And this will, no doubt, be the case with all who maintain their confidence, as Elijah did, firm unto the end. But when? Elijah evidently passed every point; and went up in a single literal day; and in order to fulfil the type accurately, we must pass every point, and go up in a single prophetic day. All, then, must be completed before the close of the present Jewish year.

What, then, is the conclusion? That we shall soon, very soon, see the chariots and horsemen of Israel. We are certainly living in a most momentous period—a period, every succeeding moment of which may be the last—may reveal our coming Lord. To let our lamps go out now would be fatal—to go to sleep now would be only to be aroused by the appearance of the Sign of the Son of Man, to a consciousness of our danger, and to a knowledge of the fact that our lamps have expired, and there is no opportunity left to retrim them,—and to see ourselves shut out, while those who are ready go into the Marriage Supper of the Lamb. Every moment should be one of watchfulness, and every thought, word, and action, should be in view of the fact, that, "In such an hour as ye think not, the Son of Man cometh."