

# THE WESTERN MIDNIGHT CRY!!!

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CINCINNATI, SATURDAY, MARCH 9, 1844.

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J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## WESTERN MIDNIGHT CRY.

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### CHRONOLOGICAL PROPHECIES.

LETTER TO L. L. HAMLIN,  
Editor of the Ladies' Repository.

DEAR SIR,

In the editor's table of the last number of the "Ladies' Repository" is an article under the head of "Chronological Prophecies," containing, as I conceive, errors that ought not to be passed by unnoticed. In remarking upon them, I am fully aware of the multiplied difficulties with which I must contend, in endeavoring to fix the same impression upon the public mind, that they have made upon my own. Go which way I will in this city, or in the surrounding country, and ask for the individual upon whose word I can place unlimited confidence in all matters of theology, as far as human wisdom and research goes; and the one, almost universal response will be, that man is Mr. Hamline. His fame is in all the churches: His piety, is unquestioned. But is this a sufficient reason, why those sentiments of yours which have been made public should not be scanned; and if erroneous, exposed? Your liberality, dear sir, I am fully persuaded, will lead you to answer, No. Good men are not always free from error: And their errors are the more dangerous and destructive, from the fact that they are good men. A bad man may advance false principles, and but few will be contaminated by them; But when the man, whose upright course has secured for himself unlimited public confidence, becomes contaminated with such principles, how wide spread and incurable is the contagion! You may say, I have only carried out the principle you have here laid down, in making my restrictions upon the principles of Second Advent believers; To which, in behalf of such believers, I will say, we are bound to bring arguments, reasonable and satisfactory to candid minds, to meet all objections brought against the doctrine of the Lord's Soon Coming, or like honest men, abandon our position in favor of superior argument.

With your definition of the word "Chronology," as also the different eras upon which nations have fixed as starting points, I have nothing to do. You have introduced a list of popular names, in connexion with their opinions as to the year of the world in which the birth of our Saviour took place. These opinions shew a difference of more than THREE THOUSAND YEARS. Might you not with equal propriety have brought evidence from the recent discoveries of Geologists and Naturalists, to show, that in the room of this small difference of three thousand years, the chronology of the Bible was in fault by more than EIGHTEEN THOUSAND YEARS? I am at a loss to know why all this discrepancy as to the age of the world is brought forward. Why not have told your readers, what you must have known, that the Bible furnishes us a chronology by which we may arrive within a Century of the true age of the world. Indeed, have you not told us this in the following expression?

"It is true, that to ascertain within a century the time of Christ's birth, is a tolerably assured task."

Class this with the following expression of yours, relative to the great differences of opinion upon the chronology of the world, and see if you have not given your readers fair ground to suppose those discrepancies have been introduced for the purpose of throwing an unnecessary obscurity around prophetic dates?

"These variations, great as they may seem to persons unacquainted with the theme, are most of them not far beyond the limits of probability."

You had also previously told us, if there was not "infallible certainty, or acknowledged accuracy," still there was "a satisfactory approximation toward the true year of our Lord." Can you reconcile these, apparently contradictory sentences?

Supposing you had shown that the true age of the world varied more than a century from 6000 years, What would it prove? Second Advent believers have never attempted to prove that the world was about 6000 years old, only for the purpose of doing away an objection founded in tradition, that when it had arrived at that age it would be destroyed. In such attempts they have relied upon the Bible as their only authority; and it has furnished a chronology which has stood a closer test than any other yet presented to the world: Still, we do not rest upon that as proof of the Advent in this, or any other year,—we have better evidence. However, as a kind of offset to men's opinions which you have given, I will introduce one man's opinion.

Geo. R. Gliddon, late United States' Consul at Cairo, in a recent work on Egyptian literature, shews the various periods which have been given by different chronologists as the length of time from the creation to the birth of Christ. Among one hundred and twenty different opinions, he admits that the Hebrew text gives us 4161 years; differing only four years from the chronology of Mr. Miller.

It strikes me that one part of your argument will have a tendency to "make infidels"—that is, a difference among theologians, of nearly 200 years in the birth of Christ, "not being far beyond the limits of probability," will be likely to leave upon some minds, a doubt whether he ever came at all. The next clause I shall notice is the following:

"What matters it," the reader may ask, "whether we mistake or not?" We answer, in these days of calculation, when so many persons are diverted from devotion, to study the mysterious numbers of Daniel and John, engrossing all duty into a search for "the time of the end," we ought to be aware that none can know that time."

Before intimating, that a study of any portion of the Holy Scriptures, (all of which is declared by an inspired penman to be profitable for "instruction in righteousness," &c. 2 Tim. 3: 16) had a tendency to destroy or impair devotion, some such evil fruits should have been pointed to. Who that has discovered from prophetic numbers, the Coming of the Lord to be near, has prayed less, or been less heavenly minded than they were before? The facts are directly the reverse; for among the thousands who have really believed that these numbers terminate about the present time, not one can be found that has not prayed more, and given more of his time and talents to aid in promoting the eternal welfare of his fellow men. Again, before it is proved that those numbers are "mysterious" it should first be shown that a part of the revelation which God has given us, is no revelation. Some proof from Scripture should have also been adduced, that they can not be understood. Again, why ought we "to be aware that none can know the time?" Certainly not because our Saviour said (Mat. 24: 33) "So likewise ye, when ye shall see all these

things, [the signs previously enumerated] KNOW that it is near at the doors. Again, (Dan. 2: 44) "In the days of these kings [the divided state of the fourth kingdom] shall the God of heaven set up a kingdom."—Again, at the time God is to make the "effect of every vision" cease, and make an end of "prolonging" his words; there is to be a proverb in the land, "Saying, the days are prolonged and every vision faileth." (Ezek. 12: 22.)

Again, when the Lord comes to award the hypocrite his portion; the evil servant is to be saying in his heart, "my Lord delayeth his coming," and shall be "smiling his fellow servants, and eating and drinking with the drunken," or furnishing such doctrines as suit the appetite of the ungodly. Mat. 24: 48—51. Again, (1 Pet. 1: 8—12) we are told of a salvation that was to come at the end of our faith; of which "the prophets enquired and searched diligently. \* \* \* Searching what, (time) or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it WAS REVEALED that not unto themselves but UNTO US they did minister, &c. \* \* \* wherefore \* \* \* hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Compare this with Dan. 12: 4, "But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." Some of the most eminent men for learning and talent, among whom are Dr. Clark, and Dr. Gill, have given us as the sense of this passage, that, though the visions were shut up—not understood; Yet, the time would come, just before the end, when there would be such a searching as to discover the true meaning.

Again, Peter informs us, (2 Pet. 3: 2—4) that he had written for the benefit of those that should live in the last days, and that there would arise scoffers walking after their own lusts, "and saying, where is the promise of his Coming?" &c. So we are taught by signs, Political, Physical, and Moral, something about the time; so that there is, to say the least, "a satisfactory approximation towards" it. Again, you say,

"It may be asked if the 2300 days did not begin with the decree to rebuild Jerusalem? We have read over and over again the alleged demonstration of it; but never did we know a thing less proven. They say it is evident from the fact that seventy weeks are "cut off"—We doubt if this is said at all, for the verb has COGNATE MEANINGS. But if it means "cut off," there is as much evidence that they were cut off from all time past or future, as that they were cut off from the 2300 days."

"Never did we know a thing less proven," are your words, and words of fearful responsibility; for they may convey the idea, that the claims of "Simon," the "Sorcerer," or the Pope of Rome, to Divine honors are better established.

We will look again at the prophecy, to see whether your statement rests upon a sure foundation. In the vision of Daniel viii. we have the following symbols:—1st, A Ram with two horns; 2d, A He Goat with a notable horn between his eyes; 3d, Four horns upon this Goat, which came up towards the four winds of heaven; 5th, A little horn that waxed exceeding great; 6th, The Two Thousand Three Hundred Days, which was the length of the vision. These are all the symbols contained in the vision. (Ver. 16.) "And I heard a man's voice between the banks of Ulai which called and said, Gabriel, MAKE this man to understand the vision." Will the angel Gabriel disobey the command of the Highest? Oh, no. If he does, he will be "reserved in everlasting chains," like other "angels who kept not their first estate."



He proceeds to make Daniel understand the vision; yet, Daniel tells us in the last verse of that chapter, "I was astonished at the vision, but NONE understood it." Has Gabriel then obeyed the command to make him understand? We will follow after him and see how he has done his work. (Ver. 20.) "The Ram which thou sawest having two horns are the kings of Media and Persia." This is certainly understood. (Verse 21.)—"The rough goat is the king of Grecia, and the great horn is the first king." This is made very plain.—(Verse 23.) The four horns are the four divisions of the Grecian power. All is plain thus far. (Verse 23-25.) The EXCEEDING GREAT HORN is a power that sprang up during the existence of the four divisions of the Grecian kingdom, more mighty than either of the powers that preceded it—was to stand up against the Prince of Princes, but he broken without hand.—If the language of Gabriel, thus far, did not MAKE Daniel understand, then it was not in the power of language to do it. But here Gabriel's explanation stops, while there is one symbol remaining, (the 2300 days.) He has not yet obeyed the command, and is bound to pay Daniel another visit, or be charged with disobedience. Where shall we look for him to conclude his mission? We will read along into the next chapter,—not into the next subject, for this division of the prophecy into chapters is but the work of man. Daniel with his astonishment, and lack of understanding the vision, begins to pray; and he prays for the cleansing of the sanctuary, which had been promised in the vision, (chap. ix. 17, 18, and chap. viii. 13, 14.) While he was praying, (verse 21,) Gabriel, the same angel that was commanded to make him understand, comes again: What for? Let him answer. (Verse 22.) "O Daniel, I am now come forth to give thee skill and UNDERSTANDING"—not a new vision. (Verse 23.) "I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision"—not the prayer, for this chapter is made up of Daniel's prayer; but the vision in chapter viii., that he, nor none else understood.—(Verse 27.)

He had explained all the symbols but the 2300 days, and we should naturally expect him to begin with his explanation where he left off; nor are we disappointed, for his first words are, (ver. 24.) "Seventy weeks," &c. He left off at the time, and now begins with it. It is an explanation—making him know about the vision;—therefore the seventy weeks cannot be other than a part of the time of the (2300) day vision, appropriated for several purposes which he names.

This is a clear case, whether the verb means "cut off," or "determined," although we have the combined testimony of Professors Stuart, Whiting, and the best Hebrew scholars generally, that the verb only means "cut off," or "cut out." So if it has "cognate meanings," it becomes your duty to enlighten the mind, at least, of the learned Professor of Andover College.

With this clear evidence before you, that the ninth chapter of Daniel is an explanation of the eighth, how could you say, "There is as much evidence that they (the 70 weeks) were cut off from all time past or future, as that they were cut off from the period of 2300 days?" The casual reader can but observe a want of caution in this statement.

But by way of reference again to the expression,— "Never did we know a thing less proven," &c., you will mark the angel's explanation, while making Daniel understand. "Seventy weeks" of the vision were appropriated: (verse 24.) But "understand" further.—(Verse 25.) "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks and threescore and two weeks"—(69 weeks)—the other week, in ver. 27, making up the seventy in verse 24, is occupied for the same purposes, named in the last verse. "Never a thing less proven." "Tell it not in Gath, publish it not in the streets of Aekalon, lest the daughters of the Philistines re-

joice, lest the daughters of the uncircumcised triumph"—that one of the most vigilant watchmen on Zion's walls, gravely calls in question the ability of Gabriel to fulfil his promise, in making Daniel understand. Again you remark:—

"Yet if cut off from 2300 days, it is doubtful if the decree of Artaxerxes is the commencement of the seventy weeks: The language of Daniel is 'Seventy weeks are determined upon thy people and thy holy city,' (ix. 24.) Then in the 26th verse it is added, 'The people of the prince that shall come shall destroy the city,' &c. We see no reason why the destruction of the city should be excluded from the period of seventy weeks. Nothing in the language of the prophecy warrants its exclusion, which shows how uncertain are all castings up, to determine the year of this or that event, even if (as is far from truth,) it were agreed what the events shall be when they come."

In saying "It is doubtful if the decree of Artaxerxes is the commencement of the 70 weeks," you manifest a willingness to abandon one of the strongest positions that has been relied upon for centuries, to prove the Divine authenticity of the Scriptures. But saying nothing of this, can you admit that the prophet might have been pointed into a cloud of thick darkness, for light, by one who came to make him understand? Where else can we find such decrees, but in the reign of Artaxerxes?—The vision commenced with the "Ram pushing"—the height of the prosperity of the Medo-Persian kingdom: and when Daniel was made to understand the time of the commencement of that vision, he was pointed to a decree that was issued by the reigning monarch of that kingdom, and at just such a time in the history of its affairs, as is represented by the "Ram pushing," &c.—But if there is still a doubt as to this being the decree whence the vision began, take the testimony of Jesus, (Mark i. 15,) "The time is FULFILLED," &c. No time had been given to be fulfilled reaching TO the Messiah, but the 69 weeks, (Dan. ix. 25.) According to the best chronology, this was about 483 years from the aforesaid decree, or as many years as there are days in 69 weeks.

Here is a good "reason why the destruction of the city should be excluded from the period." Jesus said the time was fulfilled 47 years before that event took place. Again, the destruction of the city is not named in verse 24, among the events for which the 70 weeks were "determined" or "cut off." "To finish the transgression" was the first event, which the Jews did, by their rejection and crucifixion of the Savior. The doom of the city was sealed among the events of the seventy weeks, as may be seen from Matt. xxiii. 38: "Behold your house is left unto you desolate," &c. Its destruction is then spoken of in Daniel ix. 26, as an event that should follow: "The people of the Prince that shall come shall destroy the city," which language would have been a useless repetition, had that destruction of the city been brought to view in verse 24.

Whatever difference of opinion there may be about the events that mark the termination of the vision, you will, no doubt, grant, that the "sanctuary" will then "be cleansed," and that it will bring the LAST END of indignation against God's people. This is sufficient authority for you and I to be engaged in the work of "comforting" God's people, in view of their eternal deliverance.

I pass to notice the following:—

"But is it not said, the reader may ask, that the wise shall understand? Yes, and the wise have always understood. Daniel was wise. But what did he understand? That he should 'stand in his lot at the end of the days.' To understand this is true wisdom, and it is wisdom enough. The martyrs were wise. But as to those dates of the prophecies, in the sense now imposed upon them, it is certain that they understood them not. Nor is it any part of wisdom thus to understand them."

If the position you have here assumed were true, then Daniel should have been told, "The wise shall understand" all that is here written, except the answers to the question, "How long the vision?" and "How long shall it be to the end of these wonders?" With this

view, as to the matter of edifying Daniel, he might as well have been told he should "stand in his lot" at the end of a steamboat, as at the "end of the days." An understanding of what Daniel's lot is, or any other part of the subject here brought to view, can be quite as easily obscured as the periods. If they were not among the things to be understood, as to the time of their commencement and end, it will be difficult to discover what the wise were to understand. Let the fact be admitted that the periods were included, and all is plain. A question is asked, and repeated, "How long," &c. An answer is given in time—a plain statement made, that at the time of the end "many shall run to and fro and knowledge shall be increased." Supposing you, my brother, had been the kind angel, sent to "inform" Daniel, and make him understand; and while engaged in the discharge of your duty, a question is proposed by some one of the shining hosts, which you are called upon to answer for Daniel's benefit. It is as follows:—"How long shall it be to the end of these wonders?"—Daniel waits in solemn silence to know when he is to share a better resurrection; and you proceed to answer Daniel, IT IS NO PART OF WISDOM [for you] THUS TO UNDERSTAND." Think you that Daniel would feel as though he could obey the command to "rest," under such circumstances? Again, you say:—

"If a man would lose what wisdom he has, be it much or little, let him turn from the practical or devotional books of Scripture, and begin to pry into those reserved mysteries."

We have seen a manifest difference between yourself and Daniel's instructor; we here again observe a difference between you and Paul. He says all Scripture is profitable, &c. You tell us a part of it is not only unprofitable, but absolutely destructive to true wisdom.—Where has Paul or Peter, James or John, or even Jesus, thus cautioned us? "Reserved mysteries" the Revelator tells us (Rev. x. 4) were not written. "Seal up the things which the seven thunders uttered, and write them not," while he tells us (ch. xvii. 10,) "Seal not the sayings of the prophecy of this book." John was doubtless right, and my dear brother Hamline is doubtless wrong. I almost tremble when I quote the following:

"Was not Jesus wise; and did he not understand the prophecy of Daniel as well as we can hope to understand it? If so, remember that with the prophet's numbers all before him, he could say of 'that day and hour knoweth no man, not even the Son, but the Father.'—He who can presume to have ascertained from the prophecies of Daniel, what Jesus could not learn from them, is a bold interpreter of Scripture."

Yes, I tremble for the fate of any man, who can coolly charge the Lord of heaven and earth with any degree of ignorance. Jesus says (Matt. xxiv. 15,) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, (whose readeth LET him understand.) 'The abomination of desolation,' as such, is only spoken of by Daniel in xi. 31 and xii. 11, in which last place the time of its duration is given, and Daniel is told 'the wise shall understand.' Jesus points to the same text and gives a broad commission, not only to the learned, but 'Whoso readeth LET him understand.' He then follows down through the history of the days (years) to their end, and adds, But of that day and hour knoweth (maketh known, Gr.) no man.—He gives a general commission for all that read, to understand those numbers, and furthermore, adds the signs by which we might know the event at the door. In your fears that others may be chargeable with assuming too much knowledge, you seem to have forgotten that there is a danger in being "ever learning, yet never coming to the knowledge of the truth." Again, you remark:

"But does not the apostle say, You are not in darkness that the day should overtake you as a thief? Yes, and why shall it not overtake them as a thief? Because they know the time? No. But because not knowing the time, they were ALWAYS watching. 'Watch therefore,' says the Savior, 'for (because) ye know not the hour wherein the Son of Man cometh.'"



Your remarks have already conveyed the idea that within a certain (large) circle of time, we may tell when some future events will take place; and the *day* and *hour* is the largest circle of time in God's book, within which the event of the Lord's coming is so hidden as to preclude our searching for it. So we are commanded to *watch*? Watch for what? His coming, of course, for it is that, the *hour* of which, is hidden from us. Will you inform us how a person can watch for a thing he does not expect? Here stands a person by the railroad with his valise in his hand watching.—What for? For the arrival of the cars? Yes. Does he expect them? Oh, no, he sees no more signs of their arrival now, than there was a hundred years ago, yet he watches, not because he expects, but simply because he was commanded to. Can the term "watch" mean what is expressed by it, in such case?

I copy the following extract for the purpose of making a remark upon its unfairness:

"The reader may say, 'none profess to know the day nor the hour.' We answer, they profess to know that the Son of man will come between the 21st of March, 1843 and 21st of March, 1844. Now if he does not come until the 20th of March, 1844, will they not then know the *day*? And if he should not come till twenty-three hours of the 21st of March, 1844, are passed, would they not know the *hour*?"

When you say "they profess to know the Son of man will come between the 21st of March, 1843 and the 21st of March, 1844," you say what we do not profess to KNOW, but to BELIEVE. You do us injustice by setting "knowledge" in the place of "faith." Thousands have done, and still do, hold it as a matter of faith that the prophetic periods expire within the aforesaid time. The clearest evidence of things in the future, leaves all such things as matters of faith, and such they will remain until they become matters of fact.

We have always been apprised that there might be an error of days, weeks, and perhaps months, in the chronology of the last 2300 years; but that there is an error of a year, or even a month, has not yet been shown. It has never been the design of Second Advent believers to fix upon days or weeks.

The first published lectures of Mr. Miller have this title page: "Evidences from Scripture and History, of the Second personal appearing of our Lord and Saviour Jesus Christ upon the earth about the year 1843." Our hopes of seeing Jesus soon are not built upon so precarious a tenure as to be affected by a *day*. Still we believe that the year, or about the year of the Second Advent, is taught in the Bible. This has been clearly proved, and the position stands triumphant as far as Scripture argument is concerned. If opposers triumph, it will be because *time* will furnish an argument that they have frequently attempted, and as frequently failed to give. Not knowing the *DAY* or *MONTH*, we shall strive through grace to watch until the Lord comes; and IF indeed we should pass the last of the prophetic periods without hearing the joyful notes of the last trump, (which as yet, we have no reasons for believing) we shall still find it a pleasant duty, although reproached for giving credence to ALL that the prophets have spoken, still to "watch," believing we have nothing marked in the prophecy to look for, but "the coming of the Son of Man, and the deliverance of the saints." Who in these days thinks of calling in question the ability of a good navigator, by the aid of a good chart, to tell about the distance across the Atlantic? Yet, who would not denounce such a navigator after he had run out his reckoning, if he should put about, saying there is no land? A candid public, with the evidences we have given them, as to the termination of prophetic periods, should be ready to condemn us, if in such case we did not look even more earnestly than we now do, for our coming Lord. The closing part of your article I consider contradictory to one of the most important positions you have laid down, and that I might, through a misunderstanding, do it serious injustice, I will here give the two last paragraphs entire:

"But do you not think we should study the 'time of the end'?" We think the true Christian is deeply convinced that there is a coming general judgment. But we

do not consider it any part of faith to believe that the judgment will be this year, next year, or any given year. Faith looks at Christ on *the cross*. The apostle says, "We preach Christ crucified," (not Christ's Advent.) He says, "God forbid that I should glory save in the cross," (not in the Advent.) Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him," (lifted up, not coming down.) Satan cares not what else we do, if he can divert us from the cross. He knows it is by the cross, not by the advent, that "we are crucified to the world and the world unto us." Did we wish to make sure of a preparation to meet the Saviour at his coming, we would never once look at the figures of Daniel or of John; but we would make it our sole business, day and night, to gaze at the cross. And we are satisfied from what we have seen and felt, that when our Lord does come, they will be best prepared to meet him, who studied the history of the crucifixion more and the prophetic numbers less.

"But," says the reader, "would you not wish at the moment of Christ's advent, to be looking for him in the heavens?" No. Others may find it edifying to be gazing into the heavens. We do not. The cross, not the clouds, attracts our gaze. The death of Jesus not his advent, melts our heart. And if in our day the Saviour should come to judgment, may we, like Paul, "be glorying in nothing but the cross?"

In contrast with this singular language of yours, I shall give some of the words of the apostle, who, by you, stands charged with preaching "not Christ's Advent."

1 Thess. 5: 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto [not the cross] the Coming of our Lord Jesus Christ."

1 Cor. 1: 7, 8. "So that ye come behind in no gift; waiting for [not the cross] the Coming of our Lord Jesus Christ:"

"Who shall also confirm you unto the end, blameless in the day of our Lord Jesus Christ."

Phil. 3: 20. "For our conversation is in heaven; [there is no cross there] from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies," &c.

Col. 3: 2-4. "Set your affections on things above, not [on the cross] on things on the earth."

"For ye are dead, [crucified by the cross] and your life is hid with Christ in God."

"When Christ who is our life shall appear, [not before] then shall ye also appear with him in glory."

1 Thess. 1: 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. 2: 19. "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming?"

1 Thess. 3: 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you:"

"To the end [not that you should gaze at the cross forever] he may establish your hearts unblameable in holiness before God, even our Father, at the Coming of the Lord Jesus Christ with all his saints."

1 Thess. 4: 15-18. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep."

"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: 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."

Wherefore, comfort one another with these words." Paul preached not only "the Advent," but preached it as a comforting doctrine. He never preached "the cross" as a comforting, but as a crucifying doctrine—yet it was necessary, because, by it, a death to the world and sin was effected.

2 Thess. 1: 10. "Who shall be punished. \* \* \* When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

2 Thess. 3: 10. "Now we beseech you, brethren

by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind," &c.

1 Tim. 6: 14. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," [nothing said of loving the cross.]

How then, Paul, shall we spend the time of our sojourning here, for our brother Hamline has told us we must not do it looking for the Advent, but at the cross? Let Paul answer.

Titus. 2: 11-13. "For 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 Saviour Jesus Christ."

So far from Paul not preaching the Advent, it was the prominent doctrine of his whole course of suffering, while engaged in the work of the ministry. Mark his language when arraigned before the Council:

Acts. 23: 6. "Of the hope and resurrection of the dead am I called in question." Again, when brought before the Governor. Acts. 24: 14-16. He tells them his "heresy" was "believing all things which are written in the law and the prophets"—that he had hope of the resurrection which they allowed,—and therein he exercised himself, &c.

Heb. 11: 35. "And others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Rom. 8: 23. "We groan waiting for the adoption, to wit: the redemption of our bodies"

Jesus said "Whosoever will be my disciple let him deny himself and take up, not 'gaze at' the cross."

None can appreciate the cross more highly than those who are looking for the Lord; for by it their blessed hope has been procured. The cross is suited to a state of infirmity, in which infirmities Paul gloried, as well as in the cross; not that he desired nothing but infirmities, but that through these he might be a partaker of the "glory that should follow." I have searched in vain for a scripture warrant that we should "make it our sole business day and night, to gaze at the cross."

To say the least, the doctrine of the Advent was more peculiar to the Apostle Paul than this. His testimony alone, is here placed by the side of yours, for many eyes to look upon, that will soon gaze upon our descending Lord. Let me add one testimony more. It is the testimony of Jesus. He gathers his disciples together—instructs them upon the points of danger, peril and suffering, through which they, and their successors were to pass before reaching their eternal rest—points them to signs that would foretell their "great deliverer nigh," and adds, (Luke 21: 28,) "And when these things begin to come to pass, then LOOK UP, and lift up your heads: for your redemption draweth nigh." Time rolls on its resistless course—the signs appear—the saints lift up their heads rejoicing. The command "look up" is repeated—thousands cheerfully obey. But hark! a jarring voice is heard. It is the voice of L. L. Hamline, sounding loud and strong, from an elevated post on Zion's walls, in fearless, stern reply, "Others may find it edifying to be gazing into the heavens. WE DO NOT." At that voice, which once, so oft proclaimed the Bridegroom nigh, multitudes of the dear saints hang their heads in mournful sadness. O my brother! turn again to the simple testimony of God's word, and you will be met with reproaches from an ungodly world, but can but meet heaven's choicest blessing. In your prayers for guidance and direction, pray, that if I have dealt upon you severer blows than has the blessed Saviour, and the Apostle Paul, I may be forgiven.

E. JACOBS,



# "PREPARE TO MEET THY GOD"!!

Standing on the crumbling verge of 1843, and in the very last moments of probation, we implore your prayerful and critical perusal of these two pages. We are the more earnest in this, because in them is contained a scriptural clue to the time when this earth, and all its inhabitants, will pass from their temporal to their eternal state, which we most certainly believe cannot pass the end of next March. You may inquire, why we extend it beyond this year. We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers came to us, were all Hebrews; and it is well known their year ended about the time of the vernal equinox. We invite your attention by all that is blessed and glorious in the thought of everlasting happiness with God, and all that is doleful in the view of endless banishment from him. Think not, because we say we believe the end will not come before April, therefore you may go on in sin a little longer. No, no. We entreat you to prostrate yourself immediately before God, even before you finish reading this, and give your heart to him before the sound of the last trumpet shall declare, "Time shall be no longer;" for the day and hour of his coming is not revealed to mortals.

**2 TIM. 3; 16, 17.**—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here is our warrant for looking into any part of the Holy Book in search of truth.

**DANIEL** informs us, ii. 19, 20, 29, that the great God revealed and made known secrets to the king and prophet, which were to take place hereafter, in the **LATTER** days. This ought to close every mouth which is disposed to say that we can know nothing of the future, after the great God hath made it known.

In looking further at this chapter, we see that the gold, silver, brass, and iron of the image, symbolise four kingdoms, each in turn exercising universal dominion; the stone cut out of the mountain without hands for the fifth, or the kingdom of heaven, before which all the preceding empires disappear by a catastrophe that grinds them to powder, so that the wind takes them away like chaff, that no place is found for them. How can complete destruction be set forth more perfectly than this? Has any such thing come upon the world since the days of Daniel? No. Then the stone has not smitten the image! It is yet future! Look out!! "Whoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Need the end of this world be set forth more clearly? And yet it is, in

**THE VIIth CHAP.** But because the fourth empire was to be disrupted; and exist for a season in the form of ten,—in which form it was to give birth to an eleventh, the most extraordinary politico-ecclesiastical power the world ever saw, which was to have the saints in its hands 1260 years, but was to make war and prevail against them, until the final catastrophe.—Therefore the same great events are introduced in this chapter under a different series of symbols, viz. four beasts, instead of four metals: a lion for Babylon, a bear for Persia, a leopard for Grecia, and a monster for the Roman. But now, lest the art and cunning of wicked men should succeed in explaining away the final catastrophe

of the king's dream to mean something short of the end of this world, the stupendous and sublime scenes of the last JUDGMENT are delineated with a minuteness equalled only by the grandeur of the occasion. Daniel saw the earthly thrones cast down, the Ancient of Days sitting on His throne of fiery flame, with wheels of burning fire, preceded by a fiery stream; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him, the JUDGMENT set, and the books opened. Then he beheld, because of the voice of the great words which the horn spake; he beheld even till the beast was slain, and his body destroyed and given to the burning flame. A more complete parallel to the action of the stone upon the metallic image could not be given. Now, what is the immediate and obvious cause of this destruction? The great words of the horn, most certainly. Whose voice but that old Romanism's is now heard far above all the din and clatter of the nations or the sects? Reader, do you hear it? if you do, then you may be sure that this world will soon be given to the burning flame. As the next rising scene in this sublime drama, far in the back-ground, Daniel beholds the Son of Man coming on the clouds of heaven, who was brought near, and before the Ancient of Days, who gave him dominion, and glory, and a kingdom, that all nations, and languages, should serve him; whose dominion is an everlasting dominion, which shall not pass away, as all the preceding ones had, and his kingdom that which shall not be destroyed. But do you ask what people these are, and from whence they came, that constitute this universal, endless kingdom, after all the nations are given to the burning flame? Themselves shall answer. Rev. v: "For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." There can be no mistake in the identity, for John has precisely the same numbers as Daniel. But as the length of these two visions, which we have gone over, is not given, so we have the

**VIIIth AND IXth CHAPTERS,** in which the first empire is omitted, the symbols again changed, the second and third empires expressly named and set forth by two domestic animals, and the fourth by a little horn, which waxed exceeding great, and which was finally broken without hand. Here we wish to say, that we need not go out of the Bible for a single item of the history needed to establish the succession of kingdoms in these visions. Daniel expressly tells the king of Babylon that he is the head of gold. Babylon (v. 28) was given to the Medes and Persians; and we are told (viii. 21) that the rough goat is the king of Grecia. The three first kingdoms are thus positively named; so we have only to see if the Bible tells us of one more, and if so, that must be the fourth. Luke (ii. 1) speaks of a power, which taxed the world. Aye, that is it! ROME! Now, Daniel is told that this vision, which encircles the Medo-Persian, Grecian, and fourth empires, is 2300 days long; that it extends to the time of the end; that it reaches to the last end of indignation; and that, at the time appointed, (2300 days,) the end shall be. But, after all Gabriel's explanations, Daniel says, none understood it. No wonder that he did not; for, after hearing the order given to Gabriel to make him understand it, and pondering over the idea how three such mighty empires could flourish, each one his season, and all to take place

in a period of 2300 days, his astonishment is easily accounted for. But, like all true saints, he betakes himself to his knees and his holy books. O, how many of the true children have found light and comfort in these two ways! Flying swiftly, Gabriel is again at his side, talking with him, informing him, giving him skill and understanding of the matter, and showing him the VISION. He proceeds to inform him that 490 of those days are determined (or cut off, as our learned opponents admit) for certain purpose, and to seal up the vision; then he gives him a starting point, the only one mentioned in the book, and without which "unto 2300 days" is of no force whatever; then he tells him that, in 69 weeks, the Messiah will make his appearance. Luke (iii. 23) informs us that Jesus began to be about 30 years of age when he began preaching. Mark (1, 15) informs us that the first of that preaching was, "The time is fulfilled." Now, as there is no other time given in the Bible but the 69 weeks for the Messiah to come, so they must have expired at this very time. Now, I find that both of these events are set down under A. D. 26. Here, on this solid rock, we can set our feet, and look back 483 years, to B. C. 457, and know for a certainty, that then the decree was issued to rebuild old Jerusalem. We can also know with the same degree of certainty, that, in 1817 years after the same point, Daniel's visions will end, and the New Jerusalem come in all its glory. This any one can see, by adding 26 and 1817 together, which make 1843. Or add 1817 to 483, and we have 2300, which is the whole vision. Then the stone will smite the image to powder, the fourth beast be given to the flames, the Son of Man come in the clouds, the exceeding great horn be broken without hands, the Judgment be set, and the books be opened, within four months of this date!!! Reader, are you prepared to meet it? Thus we see that it is entirely immaterial at what point of time in the 70th week the crucifixion took place, whether in the middle or the very last day of it. How true it is, that God has given line upon line, precept upon precept! for, after going over the ground three times, he again sends to Daniel, but not in a vision; and his heavenly instructor says to him,

**IN THE XIth CHAPTER,** "I will show thee the truth." In the remainder of the book, he shows him all the important events of the whole vision, down to the time that the great prince Michael stands up to reign, when many of them that sleep in the dust of the earth shall awake, and the wise shall shine as the brightness of the firmament. Now, for the first time, it is made known to Daniel how Adam, Noah, Abraham, Moses, and David, could come into this endless kingdom, which was to be set up on earth; namely, by their rising from the dead. The 4th and 9th verses of the last chapter inform us, that the words, the book, are closed, shut up, and sealed, "till the time of the end." Can any candid man want any thing more than this, as a reason why it was not known, till the last fifty years, that Daniel's visions would end in 1843? Verses 4 and 10 inform us that, at the time of the end, many shall run to and fro; [what immense travelling in these days!] knowledge shall be increased; [think of the improvements in our day!] many shall be purified and made white, [how many have joined themselves to the churches since 1798!] and tried; [preaching the coming of Christ this year has most thoroughly tried this work, of what sort it is;] the wicked shall do wickedly, [no dispute on this!] and none of the wicked shall understand; [has any person seen any of the wicked, who understood that the Judgment would set this year, who continued to live in sin?] the wise shall understand; [if true second advent believers are not the truly poor in spirit that mourn, the meek that hunger and thirst after righteousness, are merciful, pure in heart, peace-makers, and those which are reviled and persecuted, and all manner of evil said against them falsely, who are?] The three last verses now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not "the abomination that maketh desolate," then you may search the world over for it in vain. If it is, then the "daily" must be Paganism; for that alone



stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place.—A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The first of these numbers must mark the time to begin the last; if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the first ending in 1798, the last must be about ended!! But what is this blessing upon those who wait, and come to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep, [die,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will wait, and come to this same time? They will indeed come to it, to their everlasting sorrow; but it is only true saints who "wait for his Son from heaven."—Daniel is now told to go his way till the end be, for he should rest, ["Blessed are the dead which die in the Lord, for they rest from their labors,"] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

**THE VII. TIMES OF LEV. XXVI. 18, 21, 24, 27.** We see, in these verses, that God promised by Moses, that, if his people would not hearken to him, and do all his commandments, he would punish them seven times, which he repeats in these four verses. As a time, times, and half a time, are proved to be 1260 years by the fulfilment of three important prophecies, therefore, seven times must be 2520 years. Now take your dividers, and place one point on 1843; open them 2520 years, and the other point rests on B. C. 677. What took place this year, that would seem to mark this right time to commence it? Manasseh, the king of Israel, was carried in chains a prisoner to Babylon. If making a prisoner of that king was not "breaking the pride of their power," what would? The professed people of God have been in subjection to their enemies ever since; but, bless God, the seven times punishment of his people is nearly out, when

"—thy foes shall oppress thee no more"

### THE SEVEN TRUMPETS OF REV.

At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth;" but its cup of iniquity was fast filling up. In the sounding of the four first is pointed out to us, in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and, if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last was should be turned into one of the greatest blessings "to the inhabitants of the earth" that ever took place.

The first began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410. The second in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The third in 441, and its effects were seen in the ravages of Attila, surnamed the "Scourge of God."

The fourth in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cæsars.

The fifth, or first woe, in 629, brought up from the bottomless pit Mahomet, that scourge of the Eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads," which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The sixth, or second woe, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumpets, and none else. Can it

be for anything else, than that God intended his people should know, by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked. The first was to torment and hurt men five months; the second was to slay and kill the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

**THE ANNOUNCEMENT OF THE SEVENTH, CHAP. X.** Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? Then the stream of time was flowing towards the ocean of eternity; but now he is standing upon the still sea, and the firm earth; time is now to be no longer. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but, after a lapse of six hundred years, and at the closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet begins to sound. Why such a glorious person?—why clothed in such a glorious dress? why such a commanding attitude? why such an awful oath? The tremendous importance of the theme and the occasion demanded it; and what is it? The cessation of time and the finishing of the mystery of God.

**THE SEVENTH, CHAP. XI.** "The kingdoms are become—" Here I wish to ask if the words "are become" can be construed to mean something that is to be? "He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that, at the end of 1000 years, the devil again gets the mastery.

"Has taken to himself his great power." God has now forsaken his covert, like the lion, and come out of his place, bound the strong man, and is now going to spoil his goods.

"The nations were angry." How this sets forth the state of things after the saints were caught up! When the salt is all gone; when every kind of stain is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women stripping their unfaithful pastor; subscribers cutting in pieces their dough-faced editor; a menagerie of the most ferocious beasts let loose upon one another,—will but faintly set forth the awful scenes which will occur between the time that Isaiah 26: 20 is fulfilled, and the violent death of the last wicked man and woman.

"Thy wrath is come." How dare men contradict the twenty-four elders on their faces before God, and say the seventh trumpet is a signal for the conversion of the world?

"The time of the dead, that they should be judged!" Who can doubt that this is the DAY OF JUDGMENT?

"Reward the prophets, the saints, and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision.

"Destroy them which destroy or corrupt the earth." No, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered, here "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. 19: and Ezek. 30.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. 25.] Now, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and the inhabitants are burned;" now "he will punish the host of high ones, and kings of the earth upon the earth."—[Isa. 24.] Now is "the day of the Lord's vengeance;" "the streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Is. 34.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. 14.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root

and branch," and shall be "ashes under the soles" of the feet of those that fear thy name, with the Lord of hosts. [Mal. 4.]

**SIGNS OF THIS DAY.** In Joel 2: 30, 31, God says, "he will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Matthew, Mark and Luke speak of about the same things as Joel; John says nothing about them in his gospel, but is permitted to see the same things, in vision, at the opening of the sixth seal. All these things have taken place within the memory of many now living: a great earthquake was felt nearly all over the globe, just before the dark day and night of May, 1780, which I need not speak of, as we have all heard old people say so much about it. Blood, and fire, and pillars of smoke, I myself witnessed six or eight winters ago, when standing on the Western Avenue; suddenly a splendid contrapiece was formed in the zenith, from which radiated in all directions the most splendid colors, ranging from the purest light to the deepest crimson. In London it was so brilliant that it drew out the fire department, who horsed their engines, and galloped off towards the supposed scene of conflagration. In November, 1833, I stood in the middle of the Common, and in every direction, emanating apparently from the same point in the heavens, I beheld with profound amazement, the "stars of heaven falling to the earth." Why will not men believe this is what Joel and Jesus foretold, and which John in vision saw? No sane man could suppose that the prophecy meant that the great planets would come tumbling on to our little globe, like mountains falling on a mole-hill. And certainly, no one would think for a moment that the fixed stars, which are suns to other systems, would come rushing down upon this speck of matter. It could be fulfilled in no other way than this. In addition to these signs, Luke adds others, which are, upon the earth distress of nations and perplexity; the sea also, in great commotion, and men also, anxiously looking for some great event coming upon the earth: these have been all strikingly fulfilled within a few years past. The next thing all three of the Evangelists agree in; which is, the powers of the heavens shaken. What this is, I suppose remains to be seen. Matthew here says that the sign of the Son of man will appear, and all the tribes of the earth mourn. Now as this mourning takes place as soon as this sign appears, so we are pretty sure that all are convinced that Christ is coming, some space of time before he is actually seen. Now again, all three unite and say, "then shall they see the Son of man coming in the clouds, with power and great glory." Amen, even so come Lord Jesus. And now, dear reader,

**IN CONCLUSION,** let me ask, are you prepared for this momentous scene? If not, delay not a moment in making your peace with God; for no man can tell how soon the door of mercy will close. What an awful moment this! enveloped in the "quickly" between the second and third woe! four months must finish Daniel's vision, and the fifth kingdom come in all its glory; the very last words of the 2300 days running out; inquiry is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the seventh trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few month's earthly pleasure? How can you endure everlasting burnings! How can you forego everlasting glory? Are you gratifying appetite, pride, vanity, temper, or lust? Are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit.—Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful, and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD." Amen and Amen.

LEWIS HERSEY.

Boston, December 20, 1843.

**NOTE.**—The 2300 days begin IN the year 457, that is, 456 years and a fraction before the Christian era. Of course, they do not end till 1843 years and a fraction of that era have expired. The same principle should apply to the 2520 years. The Jewish year does not end till March or April. On this point, see a tract on the Time of the End, which will soon be issued.



THE "LITTLE HORN" OF DAN. 8th, NOT ANTIOCHUS, BUT ROME.

1. Sir Isaac Newton says that a "horn of a beast is never taken for a single person: it always signifies a new kingdom; and the kingdom of Antiochus was an old one."

2. Antiochus reigned over one of the four horns. But the little horn was a fifth under its proper kings. This horn was at first a little horn, but it waxed exceeding great towards the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it.

3. The little horn was to arise in the latter time of the kingdom of the four horns.— But Antiochus was the eighth in the Syrian line of kings, which numbered twenty-five, and he therefore could not be in the latter time of that kingdom.

4. The little horn was to arise when the transgressors had come to the full. But the transgressions of the Jews had not come to the full in the time of Antiochus, nor till they had crucified the "Prince of princes;" 197 years after the death of Antiochus.

5. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. 28: 49, 50) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus.— On the contrary, Rollin describes him as silly, stupid and foolish in the extreme. We are told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city; he used to go and bathe himself in the public baths with the common people, and committed such extravagances as made every body despise him. [See An. His. B. 19. C. 2. S. 2.]

6. The power of this "horn" was to be MIGHTY, but not by his own power. This was true of Rome, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint, or external aid.

7. It is said of this HORN, "and he shall destroy wonderfully." Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

8. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

9. This HORN was to DESTROY the mighty and holy people,—the Jews. That nation was destroyed by the ROMANS, A. D. 70, after Antiochus had been dead 234 years.

10. This HORN magnified himself even to the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born; while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

11. This HORN was to cast down the place of the sanctuary, which Antiochus did not, as he left it standing. But this was done by the ROMANS.

12. To give both the sanctuary and the host to be trodden under foot by this HORN, the vision was to continue 2300 days. According to Faber, Pridaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. These days were to extend to the last end of the indignation, and the indignation is not yet at an end. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel, (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

13. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called great. Greece, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT, even greater than the preceding powers. The natural gradation would therefore be,

GREAT. PERSIA. VERY GREAT. GRECIA. EXCEEDING GREAT. ROME.

How absurd and ludicrous would be

GREAT. PERSIA. VERY GREAT. GRECIA. EXCEEDING GREAT. ANTIOCHUS.

The above considerations render it morally certain that not Antiochus, who was once an hostage in Rome, and paid tribute to the Romans all his days, but ROME, that EXACTED tribute of him, is the power symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

Many of our opponents rest their eternal all upon the application of this horn to Antiochus; and how clearly is it misapplied!—Reader, be not deceived.

To show still further, that the power of Papacy, which is to last till "broken without hand," is included in the symbol of this "horn" we again introduce the harmony of Dan. 2: 7: and 8.

DAN. II. B. C. 570. DAN. VII. B. C. 541. DAN. VIII. A. C. 539.

[The ten kingdoms only, out of which this power arose are here brought to view.] "And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver. 8, 20.)

[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of the saints of the

Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman]

Most High. And stamped upon them." (ver. 10, 12) "Magnified himself against the prince of the host" "Shall destroy the mighty and the holy people."— "Stand up against the Prince or rulers," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.

THE END. "A stone was cut out without hands, which smote the image upon his rest, that were of iron and clay, and broke them to pieces.— Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the sun mer threshing floors. And the wind carried them away that no place was found for them." (v. 23, 25.)

THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands thousands entered into him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, and the books were opened. The beast was slain, and his body given to the burning flame." (v. 9, 10, 11.)

(The earth is now empty.)

THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as "upon the desolator," ch. 9, 27.

(The desolator is made desolate.)

THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth." (v. 24: 30. 18: 27.— 35.) "The God of heaven shall set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 18: 27.— Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)

THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.) "Understand O Son of Man, for at the time of the end shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed the END SHALL BE." (v. 19.)

"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."— Isa. 11: 9.

"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9, 10.

The Lord has now washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." Isa. 4: 4.

A MOMENTARY RECOVERY FROM INSANITY.

Announcing the sudden death of Governor Gilmer, Judge Uphur, Hon. Virgil Marcy, Com. Kennon and Col. Gardener, a voice comes by express from the headquarters of our National Government, which rationally says—"Great God!! what shadows we are, and what shadows we pursue."



## SIGNS OF THE TIMES.

Luke xxi. 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

Reader, your attention is invited to a few thoughts on a momentous and thrilling event, viz: the Second Advent of Jesus Christ.—That he is soon to come as a Judge and a King, there is the clearest evidence in the word of God. Examine it for yourself, without delay, and be ready to have part in the first resurrection. You "can discern the face of the sky;" why not then, with equal clearness, "discern the signs of the times?" as both are equally marked by their appropriate characteristics, and both are equally intelligible. Why pretend ignorance of the lessons of instruction imparted by the one, any more than by the other? Remember that when an "adulterous generation" was addressed upon the general truths of the gospel, they demanded as a condition of their belief, "a sign from heaven," or that "one arise from the dead." On the same ground thousands now stand when addressed on the subject of those events which are soon to transpire, and ask, *How can these things be? or, Where is the promise of his coming?* When the truths on the subject of Christ's near approach are presented, as we believe they are taught in the word of God, even professors of religion, almost *en masse* accuse us of bringing "strange things to their ears," yea, virtually charge the Savior with an unmeaning message to his disciples, when he declared that they might know when their "redemption draweth nigh." But I pray you heed not the syren song of peace and safety. I ask why the arrangement of "signs," as the precursors of future events, with the predictions which announce them? Are they to be looked upon as an unmeaning ordinance of heaven? If so, then God is trifling with his creatures. We believe they have a meaning, and those which have already occurred, and those which are now transpiring, are solemnly and loudly proclaiming, "Behold the Bridegroom cometh, go ye out to meet him." There were signs which preceded the first advent of Christ, as well as prophecies fulfilled by the event, and to a reflecting mind, guided by the light of revelation, they were calculated to inspire fresh hopes of the near approach of the infant Savior. And while the King of Judea was disturbed at the fulfilment of those prophecies which he conceived portended his ruin and the loss of his power, and even sent emissaries to inquire whether such a child were really born, in order to destroy him; there was one of the remnant band of Jewish worthies in Jerusalem, Simeon, a "just man and devout," who had long been waiting for the consolation of Israel, and rejoiced in anticipating the promised Messiah.—The termination of the seventy weeks of years was marked by the most significant signs. Heaven and earth united in filling the moral hemisphere with forerunners of the incarnation of the Son of God, and awakened throughout the whole civilized world expectations of an approaching crisis. At the appointed time, a virgin daughter of

Judea gave birth to the Prince of Peace, and the predicted star appeared and piloted the magi of the east to the place of his birth.

There are also signs which God has appointed as the harbingers of Christ's second coming, and the Bible chronometer God has given us in mercy, for the measurement of times and seasons. A double warning is given, that you may not be in darkness, that that day shall come upon you as a thief. The signs which are predicted to precede the second advent of Christ, are:

1. *The prevalent unbelief of Christian professors respecting the doctrine of Christ's near approach.* Listen to the fearful interrogation of Christ—When the Son of man cometh, shall he find faith on the earth?—Luke xviii. 8.

2. *A melancholy and general decay of vital piety.* A prominent characteristic of the early Christians was, they "loved his appearing." 2 Tim. iv. 8. They loved to hear of it, to talk about it, to pray for it, and the world hated them. It was the "offence of the cross." In the last times "the love of many shall wax cold." Matt. xiv. 12. Does not the love of mammon, the spirit of worldliness, conformity to its maxims and fashions, pervade the professed churches? Judge ye. Which is the most apparent, the power or the form of religion?

3. *Unprecedented prevalence of iniquity is another characteristic of the last times.* "Iniquity shall abound." Matt. xxiv. 12. In no period of the world's history have the floodgates let out from its exhaustless reservoir such streams of guilt. Read the dark and awful descriptions in the public journals, under the heads of Perfidy, Fraud, Rapine, Murder, Sedition, and universal misrule.—See the description in 2 Tim. iii. 1-5.

4. *Scoffers in the last days, at the coming of Christ, is another sign indicative of his near approach.* 2 Pet. iii. 1-4. Beware, reader, lest you be found among this class. A professor of religion may be a scoffer.

5. *The universal spread of the gospel among all nations is a sign of Christ's speedy Advent.* Matt. xxiv. 14. The gospel is to be preached as a WITNESS, and not as the instrument of the conversion of all nations. This sign is fulfilled.

6. *Division among professing Christians, (Matt. xiv. 10,) and opposition to sound doctrine shall distinguish the last days.*

7. *A practical rejection of the Lord's word.* This is evident in the great prevalence of German Neology, the Transcendentalism and Rationalism of America.

8. *Signs or wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.* The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Other prophetic signs might be noticed, which are fulfilling before your eyes, by which you may know that Christ standeth at the door. Reader, if you would you cannot evade the truth on this subject. The present signs of the times, considered in the light of evidences of the fulfilment of prophecy, both past and present, may be viewed as the

last call, the last act, the last voice of God's long-sighted and abused mercy to man.—Will you heed the call, or sleep on till, amid the darkening of the heavens and the clashing artillery of heaven, the voice of mercy ceases, and you are lost eternally?

## PROPHETIC TIME.

I. **THE GREAT JUBILEE.** This is a period of 7 times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

II. **THE 2300 PROPHETIC DAYS, (YEARS.)** This prophetic period, of the viii. of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists, that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

III. **THE SEVENTY WEEKS.** This was given to Daniel, as recorded in Daniel ix., as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii., was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Savior was baptized, and acknowledged from Heaven as the MESSIAH. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

IV. **THE 1260 DAYS.** This period was to mark the supremacy of Papacy. In Dan. vii. 25, it is called "a time, times, and dividing of time"—3 $\frac{1}{2}$  times, that the saints were to be given into the hands of the little horn; also in xii. 7. In Rev. xi. 2, 3, it is called 42 months that the Gentiles were to tread the court of the temple under foot; and a thousand two hundred and threescore days that the two witnesses were to be clothed in sackcloth. In Rev. xii. 6 and 14, it is called a thousand two hundred and threescore days, and a time, and times and half a time, that the woman was to be nourished in the wilderness. In Rev. xiii. 5, it is called forty-two months, that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement



of these periods, were all fulfilled by A. D. 538; and those which are to mark the termination in A. D. 1798, just 1260 years from the commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of Days should come.

V. THE 1290 DAYS of Daniel xii.—This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. THE 1335 DAYS of Daniel xii.—This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

VII. THE FIVE MONTHS of Rev. ix. 10. This was to be the time that those like locusts were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack upon the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years.) 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

VIII. THE HOUR, DAY, MONTH AND YEAR of Rev. ix. 15. This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal to 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decazes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the SIXTH Trumpet, when the SEVENTH was to sound quickly. See Rev. x. 7, and ix. 15.

### THE GREAT DAY.

"Even thus shall it be in THE DAY when the Son of Man is revealed." Thousands and tens of thousands of living men, eating

and drinking, buying and selling, planting and building—fluttering, like butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour,—making everything a business, pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii. 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the idler at his folly! the laborer at his toil! the glutton at his meat! the drunkard at his drink! Each at his sin! Each in his day dream!—Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it. The Lord can do nothing till you are in refuge, *being merciful unto you*. See, O see!—they are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv. 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the "seventh angel pours out his vial faster and faster." Rev. xvi. 17.—O! dreadful! "Voices, and thunders, and lightnings," Rev. xvi. 18, in the heavens—"weeping and wailing and gnashing of teeth" on the earth.—The storm is burst upon the poor guilty world! Every living soul has drunk it! And—O! the omnipotence of our God, the Son of Man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

## WESTERN MIDNIGHT CRY,

CINCINNATI, MARCH 9, 1844.

Not one out of 500 of the reports in the public prints relative to Second Advent Believers, contain a single word of truth.

A letter from Bro. Litch, and other valuable communications, will appear in our next number—also the report of our Conference, which may cause a delay of two or three days beyond our usual time.

Between 5 and 6000 copies of this number will be distributed in this city. Two or 3000 German tracts will also be placed in the hands of those that can read them. These efforts will be appreciated by hundreds who will praise God in his kingdom; but, if any slight our message, we shall go to the Bar of God with the consciousness of having strove to do our duty towards them.

### TO THE UNCONVERTED READER.

This may be your last warning. Then we beg of you not to throw this sheet carelessly aside, lest the voice of Jehovah should soon cry in your ears, "I called but YE REFUSED."

The salvation, or the loss of thy soul, may turn upon as small a point as the examination, or rejection of these pages. Then be wise to-day, and heed the voice that so loudly calls, "PREPARE TO MEET THY GOD."

### SECOND ADVENT CONFERENCE.

At the time our paper goes to press, [Thursday morning,] the Committee had not succeeded in procuring a commodious place for the session of the Conference.—It therefore commences in the Lawrence Street Church, on Thursday A. M., at 11 o'clock. The morning services will be occupied in Bible Class, and other exercises. Lectures will be delivered each P. M. and evening, at 3 and 7 o'clock. In case no larger place can be secured, the College Hall will be occupied for the Lectures on Sabbath next. The following subjects may be expected to be brought before the congregations in the Lectures delivered at the session of this Conference:

The Nature, Object and Time of the Second Advent of our Savior;

The Unscripturality of the Doctrines of a Millennium and of the Jews Return, before the Advent;

The Kingdom of God;

The Two Resurrections;

The Seven Churches;

The Seven Trumpets;

The Seven Last Plagues;

The Fall of Babylon;

The New Jerusalem;

The New Heavens and New Earth;

The subjects contained in Dan. 2, 7, 8, 9, 11 and 12th chapters, and Matt. 24;

The Signs of the Times.

All are invited to come and hear for themselves the reasons of our hope.

### PROFESSOR STUART

Is the principal learned opposer, of the doctrines we advocate, relative to the Speedy Coming of our Lord.—That none may be deceived by men who oppose this great truth; it may be well for all to know, the value this learned man attaches to the prophecies recorded in the Bible. In a theological work, recently translated from the German, by Theodore Parker, of Roxbury, Mass. vol. 2, p. 485, the following language may be found relative to the accounts of Daniel.

"Ezekiel mentions Daniel as a model of righteousness and wisdom, xiv. But the Daniel of this book must at that time have been very young—therefore, it is not improbable, that the Author of this book has FALSELY TRANSFERRED another mythical or poetical character, to the times and circumstances of this work, and at the same time has made use of the statements of Nehemiah x. for the same purpose. The false statement in i. 1, renders the HISTORICAL EXISTENCE OF DANIEL EXCEEDINGLY DOUBTFUL."

In the translator's preface it appears that Professor STUART, of Andover, Sears and Hasket, of Newton, have aided him in his work with ADVICE and references. The Professor, failing to overthrow a correct exposition of a prophecy from which the Saviour quoted, (Mat. 24: 15) now lends his ADVICE in the spread of a work that calls in question the REAL EXISTENCE of the Prophet DANIEL—and calls his eminent prophecy a "MYTHICAL" FABLE! Dear reader, we again say, "BE NOT DECEIVED."



# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, MARCH 16, 1844.

[No. 2.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 16, 1844.

### LECTURE

Will be continued at the College Hall, and at the Lawrence street Church, on Sabbath next, at the usual hours. Bro. Cook will spend the Sabbath with us.

There will be a Lecture at the Hay Stables in Fifth st. between Main and Walnut, on Sabbath morning next, at 9 o'clock.

Bro. J. H. Kent has left for Liberty, Ind., where he will remain for the present.

### NEW SECOND ADVENT PUBLICATIONS RECEIVED.

"The Celestial Rail Road, or modern Pilgrim's Progress."

"The Age to come." By L. C. Gunn, Philadelphia.

"Voice of Warning." By Orlando Squires, Utica, N. Y.

### THE PAPER, &c.

Of our last number, besides supplying the subscribers, we have distributed gratis about 7,000 numbers. About 2,000 Western Midnight Cry, extra, containing brother Hervey's article, "Prepare to meet thy God," have been published for the same purpose. Also, about 3,000 of brother Starkweather's notices of his work on Daniel 12: 10.

### "THE WORLD'S CRISIS."

The first number of a Second Advent paper with the above title has been received. It contains some valuable articles. Published and edited by G. W. Eastman, at Kingsville, Ohio. Terms: "read and circulate." Friends disposed to aid in publishing the above paper, can send their donations as above.

"THE AURORA," published at New-Lisbon, March 2d, has had the fairness to publish the "Points of difference between Adventists and their Opponents," from our columns. We record this fact, because, in these days of scoffing and misrepresentation, we do not get as much justice from one out of five hundred editors.

### OUR CONFERENCE.

According to appointment, our conference commenced its session in the Lawrence street Church on Thursday, the 7th instant, at 11 o'clock, A. M. A profitable and interesting Bible class was held upon the subject of the two Resurrections. At 3 o'clock, P. M. brother Eastman, from Indiana, lectured upon the "Seven Trumpets," and was followed with some remarks by brother J. B. Cook. In the evening, at 7 o'clock, brother Cook lectured upon the "Object, manner, and desirableness of the Second Advent of our Saviour."

### FRIDAY.

At 10 o'clock, A. M. the Bible class exercises were continued. Subject—The kingdom of God. At 3 o'clock, P. M. brother Cook lectured upon the Kingdom of God yet future. In the evening at 7 o'clock, brother Chittenden lectured upon Dan. 8th and 9th chapters.

### SATURDAY.

At 10 o'clock, A. M. the Bible class exercises were a continuation of the subject of yesterday morning. At 3 o'clock, P. M. brother Kent lectured on Dan. 8: 14 in the evening, brother Cook lectured from 1 Peter 1: 19, giving some excellent illustrations of prophecy brought to view in the text.

### SUNDAY.

At 9 o'clock, A. M. brother Chittenden lectured at the Hay Stables in Fifth street, to a very large and attentive congregation, from the 2d and 7th chapters of the prophecy of Daniel. At 11 o'clock, A. M. brother Cook lectured at the College Hall upon the "Resurrection."

At the same hour, brother Kent lectured at the Lawrence street house, from Heb. 10: 23. Brother Eastman lectured the same hour at the Engine house, on Vine, near Front street. These places were all filled.

3 o'clock, P. M. brother Chittenden lectured at College Hall, on Dan. 8th and 9th chapters. Bro. Jacobs lectured at the Lawrence street Church the same hour upon the "Seven Churches." Brother Kent lectured at the same hour in the extreme western part of the city. Brother Eastman lectured at the same hour and at the same place at which he lectured in the morning.

7 o'clock, P. M. Bro. Kent lectured at the College Hall upon the subject of the Kingdom of God. Brother Jacobs lectured at the same hour at the Lawrence street Church, continuing the subject commenced at that place in the afternoon. Bro. Cook lectured at the same hour at Fox's Mills, near the head of Vine street.

The interest throughout the day was intense—good order prevailed, notwithstanding the excessive crowds that attended the lectures.

### MONDAY.

10 o'clock, A. M. The Bible class exercises were continued at the Lawrence street Church. Subject last year continued. At 3 o'clock, P. M. brother Cook lectured upon the unscripturality of the Millennium as taught by modern theologians.

At 7 o'clock, P. M. brother Kent lectured from Dan. 8: 19.

### TUESDAY.

10 o'clock, A. M. Bible class exercises—the conclusion of the subject of the "Kingdom of God." 3 o'clock, P. M. the time was occupied in the narration of expeditions; and the same exercises were continued in the evening. If we had a memory, and a volume in which to record the happy experiences related in these meetings, we feel as though nothing short of the Word of God would be more interesting.

### WEDNESDAY.

10 o'clock, A. M. Bible class—subject contained in Rev. 2d and 3d chapters—"The Seven Churches." Half past 2 o'clock, P. M., met for the examination of candidates for Baptism. Bro. Cook administered the ordinance, at the foot of Pike street, to seven persons, most of them young converts. An immense congregation were assembled. It was a joyful time. At the close of the ordinance some time was spent at the Church in an experience meeting. 7 o'clock, P. M. Bro. Chittenden lectured, during which he narrated his interesting experience to an attentive and crowded congregation.

The following lecturers were present at the Conference:—J. B. Cook, H. B. Chittenden, J. H. Kent, Dr. Eastman, J. Kimpton, J. Jones, J. White, C. Worley, T. Kimball, E. Jacobs.

### THURSDAY.

10 o'clock, A. M. Bible class—Subject, the Prophetic Periods. At 3 o'clock, P. M. the Lord's Supper was administered to many hundreds of believers. Bro. C. Worley lectured in the evening.

Further remarks in our next.

So far the meetings have been marked with excellent order. The lectures have been thronged with thousands who apparently listened as for eternity. Many interesting cases of awakening and conversion, as the result of our gratuitous distribution of papers last week, have al-

ready reached us. The confidence of believers in this place, in the immediate coming of our Lord has never been so strong as at the present time. We introduce below, a few out of many editorial notices, which will give the minimum *bonum* of the opinions of a certain class relative to Bible truths, and a Bible course.

**MILLERISM.**—We feel sincerely grieved to find this arch-heresy waxing instead of waning in "might and majesty." It is not within our province to offer arguments in refutation of the delusion; yet to console those of our subscribers who are believers in it, we simply say, that if sublimary things should be dissolved on or before the 21st inst., our paper will not appear as usual on the 28th of March. In case such a catastrophe should happen, we shall of course not be able to satisfy those of our patrons who have paid us in advance.—*Woodward Miscellany.*

A Millerite Conference, or Second Advent Jubilee, commenced its session in this city, on Friday last, at their church on Lawrence street. They expect to do a good business at this, their last call, as they are assisted by a number of talented co-workers from the East. This may be the only opportunity our citizens will have of hearing their "howls," as the millennium is near at hand.—*People's Paper.*

**A CONVOY.**—The Second Advent or Millerite Conference commenced yesterday in this city, in the Lawrence street church. A number of the big guns are present, and the Millennium is expected to come off soon. Brother Jacobs, editor of the *Midnight Cry*, (or *Howl*), is over head and ears in business. The public are invited to attend this last call.—*Enquirer and Message.*

**THE EXACT HOUR.**—A Millerite the other day ciphered up the last hour, and made it on the 28th April, at 11 o'clock and 10 minutes A. M. A survivor of the Hard Cider promises said he was glad it would come before dinner time, for he had 'nt the "beef."—*Enquirer.*

### COMMUNICATIONS.

#### LETTER FROM BRO. J. LITCH.

DEAR BROTHER JACOBS:—I take up my pen, first, to apologize for not sooner fulfilling my engagement to write you, and then to proceed in fulfillment of that pledge, to give an article for the "Western Midnight Cry."

My apology is, a press of duties, and my article for the "Cry."

#### THE GARDEN OF EDEN OF THE ORIGINAL EARTH, THE NEW JERUSALEM OF THE NEW EARTH.

When the Saviour describes the reward of his Saints, Matt. xxv. 34, he says, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." That the kingdom will be the earth restored, I believe all Adventists admit. But to make the kingdom complete, will it not be necessary for the garden to be restored? So it seems to me. Then look again at the garden:—It had in the midst of it "the tree of life." So also the city,— "In the midst of the



street of it, and on either side of the river was there the tree of life." Then, also, "a river went out of Eden to water it, and from thence, (when it had gone through the garden,) it was parted and became into four heads.—The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the name is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."—Gen. ii, 10-14. So also, when God made promise to Abraham, as to the extent of territory his seed should inherit, he said, "From the river of Egypt (Ethiopia) to the great river, the river Euphrates." Gen. xv, 18. But Abraham is to have it in the "heavenly country" and in "a city which hath foundations whose builder is God." Heb. xi. Then the New Jerusalem is to lie, as the garden did, between the Nile in Egypt and the Euphrates in Chaldaea. The measure of it is 12,000 furlongs or 1,500 miles in circumference, or 175 miles square. Then there were precious stones there, such as bdellium and the onyx-stone; besides gold of the first quality. Likewise, there is to be a river proceeding out of the throne of God, in the city.

But the great argument, that the New Jerusalem has been on earth and is to come again, is found Isa. liv.—"Sing, O barren," &c. "for more are the children of the desolate than the children of the married wife." Who is the desolate, and who the married wife? Paul answers, Gal. iv. By applying this text to the New Jerusalem, shewing that her children will be the true seed of Israel and Abraham, and will be more numerous than the children of the Old Jerusalem. The natural Jews were her children, and are in bondage. The children of Abraham's faith are the children of the free woman, or Jerusalem, which is above. To this woman, or city, the Lord says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles (the land the Gentiles occupy) and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; The Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a little moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. liv, 2-9.

From this it seems the New Jerusalem was once the mother of the saints, but has been "put away" as "a wife of youth"; She has been "forsaken," "refused," "reproached," "grieved in spirit," in a state of "widowhood"; God has hid his face from her "for a moment"; has been "wroth with her," &c. &c. If she is not the Garden of Eden, then how is all this true of her? If it is the Garden of Eden, then all is plain.

But the present is the only time of her affliction. God has sworn he will no more be wroth with her, nor rebuke her, any more than the waters of Noah shall go over the earth again.

When restored as the bride, the Lamb's wife, "for her Maker is her husband," he will lay her stones with fair colors and her foundations with sapphires. In short, all the glory ascribed by John, in Revelation, to the New

Jerusalem, will be hers. It is our Father's house or dwelling place, where Christ is now preparing mansions. When completed, he will come and restore the earth, bring it down and gather his people into it. "Blessed are they then, that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." I do not know any other local heaven, described in God's word, but this; hence when it comes to the earth, God will dwell with men on the earth in very deed.

Yours in hope,

J. LITCH.

LETTER FROM BRO. BARTHOLOMEW—  
Aurora, Ia. March 12, 1844.

DEAR BRO. JACOBS:

I would just remark that we have a loving little band of Advent believers here. We hold prayer and conference meetings three times each week. Our friends call them Millerite meetings, and try to dissuade others from attending, for fear of encouraging the Millerites; but we think some few have a little more piety than prejudice, and intend to use their liberty, not for a cloak of maliciousness, but to see whether these things are so. But notwithstanding all the opposition, false accusation and bitter prejudice of worldly, lukewarm professors and an unholy world, we still think, yea we know, we have much encouragement. We feel able to say, and think we can say in truth, the best of all is, God is with us, and appears by the comforter to be drawing our hearts closer together, as with a three-fold cord of faith, hope, and charity. At our meeting last Sabbath, a good pious brother arose and said, he had not believed in the doctrine of the Second Advent, as some of his brethren and sisters had done, till of late, and an open confession, he said, was good for the soul. He said that the opposition of professors to the doctrine was a proof to him of its near approach. He then mentioned the appointment of our Elder, on the 22d instant, to preach the funeral sermon of Millerism. The reflection that an old preacher should presume to preach the funeral sermon of the Bible doctrine of the Second Advent of the blessed Saviour, so filled the heart with grief and the eyes with tears, that utterance was checked, the tongue quivered and became silent before the Lord. Subsequently the proposition was made that none who believed in the doctrine of the Second Advent at hand, attend on that occasion; and as we could have but little expectation of receiving either instruction or edification, we have generally agreed not to attend, but purpose to observe the day as a day of fasting and prayer, hoping, should time continue, that this bold effort will turn to the furtherance of the gospel of the everlasting kingdom, which, to the entire destruction of all the opposition of the kingdoms of this world, will soon be established in the new earth.

Yours in the blessed hope,

D. BARTHOLOMEW.

P. S. The above appointment is for Friday, the 22d, at 11 o'clock, A. M. The meeting on the occasion is intended to commence the evening previous and continue over the Sabbath. We would like to have some person to take down the sermon; if you think it proper, please send some one. We hope you will be able to pay us a visit at the time, or immediately after, as you think best. Please inform us and we will give out the appointment.

THE TRUE INHERITANCE AND FUTURE  
ABODE OF THE SAINTS.

In order to obtain a rational and correct view of this delightful and heart-cheering subject, we have not to refer to blind reason, or to the confused and visionary views of the great and reputed wise men of the present or past ages. For it seems that on no scripture doctrine, which appears so plain and simple, has there originated such wild and speculative ideas, as on this one subject. And this appears to be the case in a greater or less degree, in reference to all the doctrines of the Bible, when

ever we leave the pure uncorrupted word of truth, and roam at large in the wide fields of fancy, although we may chance occasionally to pluck a sweet flower, yet in the end we are lost in the wild maze of ignorance, conjecture, confusion, and dismay. So it appears to have been with the poet, when the muse took flight on fancy's gilded wings, passing through trackless ether, swifter than fiery comets fly, upward through immensity of space above all planetary systems, and increasing velocity, as may be supposed, as she approaches the centre of attraction, and still rushing mainly its wild, airy, visionary flight; and where is she going?

Beyond the bounds of time and space.

Look forward to that happy place,

The saints' secure abode.

I will not at this time attempt to theorise on the sentiment expressed by the poet in these sublime aspirations, for I must confess that my intellect is too weak, (and I am thankful for it,) to take me even in imagination beyond the bounds of space, or the immensity of the works of nature and nature's God. I will content myself with the plain, simple account of heaven, given by inspiration, and recorded in the book of God. Then to the law and to the testimony, and here we have an unerring guide, which, if we follow by the light of the spirit, we shall not walk in darkness, but shall have the light of life; and this spirit leadeth into all truth, but if we have not this spirit of Christ, we are none of His, but are in darkness, even until now. And while I attempt in much weakness to answer, in a brief and imperfect manner, the above query, I pray that I may be directed by the spirit of truth, without which all efforts are vain. The first scriptural account we have on this subject is found in Gen. i, 8, "And God called the firmament heaven," &c. 14th verse, "And God said, let there be lights in the firmament of the heavens, (not in the heavens, nor between heaven and earth,) but in the firmament of the heavens, (or above the heavens, is the idea naturally conveyed to the mind, this is proved by the 20th verse,) to divide the day from the night," &c. 15th verse, "And let them be for lights in the firmament of the heavens, to give light upon the earth, and it was so." 16th and 17th verses, "He made the stars also. And God set them in the firmament of the heaven to give light upon the earth." Thus it appears that the sun, moon, and stars are far above the heaven, in the firmament thereof. 20th verse, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Now it does appear to me that there is no necessity for a person of ordinary intelligence to roam through the wide fields of fancy, for wild speculative ideas in reference to the location of heaven, or the future and eternal inheritance of the saints. It is just as easy and simple to determine this point, as it is to comprehend where the birds and fowls of heaven fly, and build their nests for their young—Is it not the atmosphere that surrounds our earth? The poet, I think, had a proper view of this, when he penned the following, "The all-surrounding heavens, the vital air, is big with death." The Psalmist says (cxlii, 4.) "The Lord is high above all nations, and his glory above the heavens. His glory is visible in the sun, moon, and planetary systems, the starry firmament, above the heavens." Again, the heavens declare the glory of God, and the firmament (above the heavens) sheweth his handy work. If heaven is in some undefinable, invisible place, beyond sun, moon, and stars, or beyond the bounds of space, I cannot comprehend how, and in what possible manner they can be said to declare the glory of God. I must confess that my vision is not sufficient to enable me to discover the beauty and exceeding glory of an imaginary, invisible, interminable heaven. But in the visible heavens, and firmament of the heavens, there is grandeur, beauty, and glory, majesty, might, and dominion, manifested sufficient to fill an angel's mind with amazement and



create new and increasing themes of wonder and adoration in the highest seraph around the burning throne. There is sufficient evidence it might be supposed, to convince the most skeptical, that the hand that formed, organized, and put in motion—in regular continued order, all these vast bodies of light and beauty, must surely be divine. But, says the objector, does not the Bible speak of three heavens? Was not Paul, in his visions or revelations, caught up to the third heavens; surely that must be a vast distance above? Yes verily, Paul was undoubtedly, in vision or by revelation, by the spirit, caught up (or taken forward into futurity) to the third heavens. What do we understand by a revelation, but a pre-conception or a divine impression on the mind by the Holy Spirit, of future events. So Paul, like John on the isle of Patmos, was in the spirit, and by it taken forward beyond or above the scenes of the present heavens and earth, to contemplate and view the resplendent beauties, sublimity and grandeur of the new and third heavens.—It is no wonder that Paul was so far captivated and caught up above the world, by the excellent glory, as he elsewhere describes it to be, a far more exceeding and eternal weight of glory presented to his view, in the third heaven, or paradise restored, that he knew not whether he was in the body or out of the body. But, says the objector, I can never believe that doctrine; I believe that Paul was caught away up into heaven, above the stars, either soul or body, and perhaps both together, and I believe, as soon as the soul of the saint leaves the body, it will go directly there. An old professor not 100 miles from here, lately said he had ascertained how long it took the soul, after it left the body, to get to heaven; it would take just five minutes, from the fact that it took ten minutes for a prayer to ascend to heaven and get an answer. This man is one of the most bitter and inconsistent opposers of the doctrine of the Second Advent. And if I were to give a reason for this opposition, by this person and some others with whom I am acquainted, for similar reasons I should be constrained to say, I fear they are not ready.

I will relate a circumstance in reference to this person, and leave it to the candid to judge. A poor brother in the church, unfortunately through the pressure of the times, was reduced to very straitened circumstances; so much so, that his house and home was taken on execution, and sold at sheriff's sale; the time of redemption came round, which was one year, this old brother was called upon for a little assistance to make out the required sum, as he had promised before to do so; he furnished \$125 by receiving a deed for the premises in security, which was worth about \$300. His money was paid in about four months, and the title reclaimed, but not without his claim being paid, which was about 250 per cent. Are such persons ready for the judgment? An old preacher took occasion in a sermon, lately, to speak of the intermediate state, said, some persons think it will take three hours for a soul to get to heaven, some three days, from the fact that our Saviour was three hours on the cross and three days in the sepulchre; but for his part he thought it would hardly take that long. This man also, in preaching a funeral sermon from Dan. xii. 13, made the bold and almost blasphemous assertion in plain contradiction to the express declaration of the angel Gabriel, that *Daniel was a wicked man*, and the Lord reproved him, and told him to go his way, as he was prying into things that did not concern him. Who could be surprised that such a man should publicly, at a quarterly meeting, at which he presided, give out an appointment to preach at Aurora, the funeral sermon of the Second Advent of the blessed Saviour, on the 22d day of March. Will a holy God accept the sacrifice of the ungodly; then may such proud and heaven-daring presumption receive countenance from the Almighty. Would not the spirit that moved, with pity and compassion, the bleeding heart of our blessed dying Saviour on the cross, for his most bitter enemies be quite appro-

ciate? If so, let every Christian heart say, "Father, forgive them, for they know not what they do."

D. BARTHOLOMEW.

Aurora, March 1, 1844.

The above is but a part of Bro. B.'s letter. We have omitted the rest for two reasons: 1st, The remaining part of the subject was connected with other matters that would naturally tend to a religious discussion. 2d, It was so long we had not room.—Ed.

#### LETTER FROM BRO. HICKLIN.

FEBRUARY 9th, 1844.

DEAR BROTHER JACOBS,

I am still giving the Midnight Cry, or "Howl," if that will feast the fancy of scoffers any better. I am looking and waiting for the glorious appearing of the great God our Saviour. I am not willing, although the last day scoffers rise up on every side, in the church and out of the church, to cast away my confidence which has great recompense of reward, even if we are mistaken, our opposers are worse mistaken in making a fear of so vast a subject.

There is nothing I pray the Lord more fervently for, than that he may grant me the spirit of humility and patience. I am now in the vicinity of Fort Wayne, Ind. The people are generally occupied in building up parties, and sects—debating politics, universalism, &c. while the great mass reject the hope of a Coming Saviour. Mr. Chaplin, of Kosciusko, like a faithful watchman, is giving the alarm in good earnest. To show the influence of a dead, faithless church, I will submit the following facts. A class leader, professing great holiness, says he does not love the Coming of the Lord, and boasts that he is one of our infidels. Another dear sister says she wants to be covered up in the ground a thousand years before the Lord comes. One sister, not far from where I write, was in trouble about the Lord's Coming; her minister called on her—preached 'Christ can't come yet,' the world to be converted, Jews return, &c. went away and said her mind was easy. A presiding elder out here discourages the Lord's coming so decidedly, I am told, that he ordered his members not to sing that beautiful invitation song, "We are travelling home to heaven above, will you go," &c.

When we meet with such opposition, how blessed is it to read, "For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry." Heb. 10: 36. This quotation is from Hab. and shows that the time appointed, for which the prophet set him upon the tower to watch, to see what the Lord would say unto him, was the Coming of the Son of man to give the promised inheritance to Abraham and his seed, which is Christ. To him was the promise made; "And if ye are Christ's, then are ye Abraham's seed and heirs, according to the promise." Gal. 3. So Paul, after enumerating a host, a "cloud of witnesses," that were giants in faith, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured not accepting deliverance, that they might obtain a better resurrection. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. They are not to get the blessing without us. Paul, and all those who love Christ's appearing will be crowned when the Lord comes; and we wait for the Coming of the Lord (not death) to receive a crown which the righteous Judge shall give at "that day," for "unto them that look for him shall he appear the second time without sin, unto salvation."

The apostle James says, ch. 5: 7, 8, Be patient therefore brethren unto the Coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient: establish your hearts; for the Coming of the Lord draweth nigh!

So Peter, 1 chap. 7, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 13th. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 5. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Paul says, 2 Thess. 1: 7, &c. We glory in you \* \* \* for your patience and faith in all your persecutions and tribulations that ye endure \* \* \* "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." If Paul and these holy men had known, the terror and fear, "hearts failing them for fear," that the blessed hope of a Coming Lord would produce in the minds of the modern disciples of Jesus, would they have dared to comfort the brethren with the terrible "appearing" and "revelation" of the Son of God in flaming fire. Can we with patience wait for an event that our imagination has clothed with terror and consternation, and we never want to see? Can we hope for a thing we do not expect for a thousand years; or desire a thing that we never want to see? To the enemies of Christ this subject presents nothing but dread and appalling. But all true christians should lift up their heads and rejoice, for their redemption draweth nigh. Zion's warfare is nearly accomplished, the bright morning of eternal ransom and deliverance is dawning, a day that will not close. The Lord in great mercy help us to hope, to look for, and ardently desire the Coming of the Lord. "Roll on! roll on sweet moments! roll on! and bring the joyful day!"

There are many here ready to embrace the truth, and we have a goodly band of believers in the Lord's speedy Coming. May we all be ready with oil in our vessels and enter into the marriage supper of the Lamb—and reign in his everlasting kingdom.

Yours, expecting Christ soon to appear,

LEWIS HICKLIN.

#### LETTER FROM BROTHER COOK.

FOR THE WESTERN MIDNIGHT CRY.

DEAR BROTHER JACOBS—

It gives me pleasure to inform your readers that the interest taken in "the blessed hope" of the "Glorious Appearing" is increasing in most parts of this State, and in Pennsylvania, where I have been since autumn. As letters have been written from several points at the north and east of the State, I will only notice very briefly my visit to Maryville, Union Co. There are probably from one to two hundred intelligent believers in that region. Judge Strong was the first, except, perhaps, a good Brother Brown, whose father has believed for thirty years past. Bro. Strong held up his light, and in process of time Bro. Cherry and others took hold with him. At Richwood they have "a cheerful band of brethren dear," with whom I took sweet counsel. The experiences of several were quite interesting and encouraging to me. So also at Pleasant Valley. It was with no little regret that I could not go to Granville, Zanesville, and Beverly to see our dear Brother Weathe.

Yours in hope,

B. Cook.



## THE JEWS.

(Continued from Vol. 2, No. 13.)

## ROMANS NINTH, TENTH, AND ELEVENTH CHAPTERS.

If the doctrine of the conversion and restoration of the Jews is not taught in these chapters, it is not found in the Bible.

## CHAPTER IX:

Verses 1—5. The apostle manifests deep sorrow at the rejection of the descendants of Abraham—the relatives of Christ, the very people, who had in their keeping, the Law and promises through Christ.

Verse 6. Not as though they were so completely cut off but that those who believed might be saved, for though Israel is rejected, all of them are not unbelievers.

Verses 7, 8. Neither are those Abrahams children that have not his faith, but the child of promise is the true one.

Verses 8—28. God has a perfect right to choose his instruments of wrath and mercy which he always has done. He chose the families of Isaac and Jacob, through which, to transmit the Law and ordinances and rejected Ishmael and Esau.

He chose wicked Pharaoh and "raised him up" King of Egypt, to show his power in the deliverance of his people.

The potter has power over the clay; and when it will not form into the vessel designed, he forms it into another. So the Jews, by being incorrigible in the Potter's hands, were formed into vessels of wrath fitted for destruction. But he will "make known the riches of his glory, on the vessels of mercy,—all believers, both Jew and Gentile, (verse 23, 24.) The Apostle shows that in this case, the almighty has exercised the same prerogative he always has done, viz: To choose whatever nation he pleased, in whose archives to deposit the ordinances of his church.

As the Jews had rejected this high favor, he conferred it upon the Gentiles; but still shows (Gal. iii: 26—28.) how the Jews as individuals may escape the national curse.

Verses 27—29. God never promised salvation to only a remnant of the Jews, and that remnant as we have seen, embraced all the righteous.

Verses 30—33. Here, again, is enforced the reason of the Jews rejection. They would not receive Christ, but still cleaved to their old "School Master," (Gal. iii: 24.)

## CHAPTER 10:

Verses 1—12. He again expresses his anxiety for the Jews, and simplifies the exercise of faith in Christ—presents him as the end of the Law; and to induce them to let go their claim to peculiar privileges, tells them there is NO DIFFERENCE between the Jew and the Greek, for the same Lord over all is rich unto all that CALL UPON HIM.

Verses 12—18. The institution and extent of the proclamation of the Gospel, is brought to view—so they could not arise in the Judgment and say, "The faith of Christ had not been preached to them.

Verses 19—21. Moses had given them a sign by which they might know, that Christ was the Saviour. "I will provoke you to jealousy by no people, and by a foolish nation will I anger you." This was now fulfilled, by adopting the Gentiles as the favored nation. The Jews, through jealousy, were led to hear—They might have been saved but they stumbled at Christ, and that, after they had the knowledge of the fact, of his being the Saviour.

## CHAPTER 11:

Verse 1. Hath God cast away the literal seed entirely? No. Where is the proof? I also, am an Israelite, and have found pardon through Christ, and they can find it in the same way.

Verses 2—5. It is now, as it was in the days of the prophet who supposed the Jews were all rejected. There is a remnant left that have not so idolized their system of opposition to Christ, but that

they are yet within the reach of mercy; and though they can not be saved by the law, yet by grace in Christ they can.

Verse 6. If they are saved by Grace, it is not more of works, therefore drop the covenant of works, and seek salvation by Grace through faith.

Verse 7. What then? To what conclusions are we then to come? It is this. Israel hath not obtained salvation in their system of worship, nor never can while they reject Christ: but the election, or believers, have obtained it, and the rest, or unbelievers, are blinded.

Verses 8, 10. As it is written in Isa. xxix: 10. and Psa. lxxix: 22, 23. Here the reasons of that blindness is given. They wilfully reject the truth. Such have always been blinded, while the humble penitent is saved; no matter what nation he is of.

Verse 11. Have they stumbled in such a manner that their fall is irrecoverable? God forbid. For in their rejection of Christ, and loss of national privileges, the way of truth was more clearly opened to the Gentiles.—They have received it; and, as called of God for this purpose, are now urging faith in Christ, upon the Jews.

Verse 12. If their crucifixion of Christ, or casting the true heir out of the vineyard, furnished a sacrifice by which pardon is offered to a world,—and the loss of their name as God's people, brought that distinguished privilege to the Gentiles, how much more rich the trophies of Grace, if the Jews would all come to Christ and embrace salvation.

Verses 13, 14. I, says Paul, am laboring for the salvation of the Gentiles; and am not ashamed of my calling. Still I shall toil to save some of you. Such is the Jews determined opposition to Christ, that to save some is all that can be expected.

Verses 15, 16. The Jewish religious system must stand or fall; if it stood according to their views, a world was lost—all that were not Abrahams seed must perish. They fell: and in that fall the notes of salvation fall upon the ears of a guilty world. If they will now quit the wreck of Judaism, and fly to Christ as a Saviour, it will be like life from the dead. For if the first fruit, Christ, be holy, (1 Cor. xv: 20.) and if Christ, the "root" be holy, so must the branches.

If he lives by a new principle of life, (the Holy Ghost,) you must be a partaker of it, and thus become a branch, in order to secure your salvation.

Verses 17, 21. And if some of the Jews be broken off from the covenant of promise made with Abraham, by their rejection of Christ; and thou (Gentile) being a wild olive tree, were grafted in among them that acknowledged the heir when he came, and with them partake of the root (Christ) and fatness of the tree, do not boast, for it is Abrahams family that has received you, and not you that have received them.

Verses 16—21. If you (Gentile) say that the Jew was broken off, or rejected, on purpose that you might be grafted in; remember how that was done, viz: through his unbelief; and thou standest, not because of any national peculiarity, but only by faith. If God rejected them solely for their unbelief, take heed to thyself.

Verses 22—24. Behold the Goodness of God in providing a salvation for the Gentiles! Goodness if ye CONTINUE in that goodness; if not, ye shall be cut off. Behold, also, his severity, in cutting off those that had long borne his name, as soon as they rejected Christ! Mark his goodness, again, in receiving the Jews, when they forsake their unbelief.

Verses 25. Blindness has hapened to the unbelieving part of Israel. How long is that blindness to last? Till the end of time; or in the words of Isa. 6:11-13. "Until the cities be wasted without inhabitant, and the houses without MAN; and the land be utterly desolate, and the Lord have removed men far away," the earth entirely swept—But their

shall be a tenth—a remnant, and it shall return. Having been "caught up" with the Lord during the desolation—forsaking etc. it now returns to the inheritance. It is the "Holy seed." Till that time their blindness shall last; but then, when the final judgment sits, their eyes will be opened to see Abraham afar off, and Lazarus in his bosom. This blindness is to last till the fullness of the Gentiles be come in, or "times of the Gentiles" Luke 22-24. The time appointed for Gentile Governments to bear rule, reaching to Gods everlasting kingdom. See Dan. 2d 7th 8th and 9th chapters. Or to the day of judgment and perdition (not probation) of ungodly men.

Verses 26-27. And so all Israel—the true, or holy seed, shall be saved, when the fullness of the Gentiles be come in—the perdition of ungodly men taken place. Then the seed of Abraham shall be saved forever: For as it is written in Isa. 50-20. (True reading of the Heb.) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord" harmonising with all that class of texts that bring to view the second coming of Christ to gather together his elect,—all his saints—them that fear his name &c. For this is the covenant that I will make with them (the holy seed) when I destroy death, the last work of sin.

Verses 28-29. As concerning the Gospel, the Jews as a nation, are enemies on account of the Gentiles being made partakers in the covenant with Abraham; but touching the election, (the believing part of them) they are beloved for the fathers sakes—for the sake of the covenant God made with the fathers, the real spirit of which, they appreciate and love to obey. The gifts and calling of God are without repentance. God has not made it necessary that you should repent without hope of pardon. These gifts contained in the covenant with Abraham, and these callings into gospel privileges, have all been brought to you, and urged home upon you before you repented of the sin which caused their loss.

Verses 30-32. For as ye Gentiles before the present dispensation have not believed God, yet now have obtained mercy,—and the medium through which ye have received it is the unbelief of the Jews, and their rejection and crucifixion of the Lord Jesus Christ.—So now, they are unbelievers as ye were; and it now becomes your work, as an act of mercy, to carry the tidings of salvation by faith in Christ to them; if by "any means" some of them may be saved. "For God hath concluded them all in unbelief that he might have mercy upon all" whether Jews or Gentiles.—Only one way of salvation is provided.

Who, that is not equally blinded with the Jew, can read this thirty-second verse, and maintain the doctrine of especial privileges for the Jews? or the twentieth and twenty-third verses, and not see, clear as a sunbeam, "unbelief" to be the only cause of their rejection, and casting off that unbelief, and exercising faith in Christ in common with the Gentile, their only hope of salvation?

Verses 33-36. O the depth of the riches, both of the wisdom and knowledge of God! Who can teach him, or alter his plans? What he has revealed to thee, that learn and be content; for what thou knowest not now, thou shalt know hereafter.

For the explanation here given, I have been compelled to be short for the want of space.

Much important evidence of the correctness of these views is necessarily omitted. I candidly believe that the truth upon this difficult portion of Gods word, is here presented. Whoever will prayerfully search the scriptures, with no other desire than to obtain, and do the truth, will most assuredly and very clearly, discover that God places "no difference" between the Jew and Gentile only upon the grounds of their reception, or rejection of Christ.



LETTER FROM BRO. HALL.

HOMER, Licking co. O. March 3d, 1844.

DEAR BROTHER JACOBS,

It has rejoiced me much to hear that God has so greatly blessed you in Cincinnati; and that so many are preparing for the Coming of our Saviour. Go on my dear brother, in the strength of the Lord of Hosts. For the last eleven months I have been engaged in the Advent cause, and during this time I do not know as I have had the slightest doubt that I shall soon see the King in his beauty.

I left Cincinnati last fall and have been continually engaged in proclaiming the Coming of the Bridegroom: And although my health has been exceedingly poor, yet "knowing the terrors of the Lord," I have sometimes walked five, ten, eighteen, and fifty miles to "persuade men" to get ready for his appearing: And for this I have frequently received their slander and contempt.—Yet notwithstanding all these things, I am not at all discouraged; for I know that the Lord is with me, and that I am doing his will.

I have generally had very large and attentive audiences, and have had many melting seasons. I have frequently had the pleasure of seeing God's people returning from their wanderings and consecrating themselves again to Him,—also of seeing sinners awakened and giving their hearts to God.

Last sabbath evening I finished a course of lectures in Utica, a village four miles from this. About a dozen professed to have consecrated themselves to God, and did as I trust, to be his forever. May the Lord preserve their whole spirit, and soul, and body, blameless unto his Coming. Last Tuesday I commenced a course of lectures in this place. Crowded houses—deep interest and I trust good done.

I wish to be affectionately remembered to all the Advent friends in Cincinnati: Tell them to "Cast NOT away their confidence which hath great recompense of reward," for yet a little while, and he that shall come will Come and will not tarry. This I most firmly believe: and I intend to keep proclaiming his Coming until he does Come; well assured that he will Come in a few short months at most. Even so Come Lord Jesus.

Yours affectionately,

J. B. HALL.

FOR THE WESTERN MIDNIGHT CRY.

Amos, 9: 9. "I will sift the house of Israel among all nations, like as corn is sifted in a sieve. Yet shall not the least grain fall upon the earth." Luke, 22, 31. "Simon, satan hath desired to sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shoves them off. We see many who have perceived the revealed hope of the christian,—the name of Jesus, as the Coming one, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's Speedy Coming, and who, notwithstanding, shrink back from the consequences of being decided and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great sieve. They have fallen with the chaff and the tares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth because of the word, they are offended." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the sieve. All the tares and the chaff, he will sift out to be burned. None but those who will forsake all, who seek first the kingdom of God—who love their lives for Christ's sake, can expect, on scriptural principles, to be gathered into the garner of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I came not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who endure to the end, shall be saved.—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, "ye have need of patience that after ye have

done the will of God, ye might receive the promise; for yet a little while, and the Coming one 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." Those who draw, i. e. shrink back from truth, because of any mere worldly considerations, may know that they are already sifted out, and their impending doom is "perdition." Heb. 10: 38, 39.

"To serve the living and true God, and to wait for his Son from heaven," is to maintain the christian's calling. To renounce the world and live, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour," is to cherish the christian's hope,—to proclaim "behold he cometh with clouds and every eye shall see him—all the kindreds of the earth shall wail, because of him; even so, Amen!" is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do "draw back"—down they fall among the chaff, to be speedily damned.

To "know" that "the Coming of the Son of man is nigh even at the door," because his own words have been verified in "the signs"—to "look up, and lift up our heads," assured that our "redemption draweth nigh"—to "understand" when we read the prophecy of Daniel, is to obey Jesus, our approaching judge: therefore those who are too "fearful and unbelieving" to "understand," "look up," or "know" ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the devil, in place of our blessed Saviour's return to judgment, to make death the source of motive to repent, confess Jesus, and be faithful as christians, (Acts, 3: 19, 21—17: 30. Mat. 10: 32. Heb. 10: 25, 27); to set aside the christian's hope, or the redeemer's name, by any human theory relative to the conversion of the world, is both to make and "lose a lie." Rev. 22: 15. Surely those who make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape "the reproach of Christ," do certainly love the "lie" which the other made. Their doom is written with "whoromongers" and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return should beware lest they be "removed away from the hope of the gospel." Should any become weary of "waiting;" if when the vision seems to "tarry" they do not "wait" as required, they also shall be sifted out. "Blessed is he that waiteth and Cometh to the 1335 days." Salvation and a crown awaits those who "look for" and "love" his appearing. Heb. 9: 28. 2 Tim. 4: 8. We should as soon be turned from the atonement as the Coming of Christ.

God sifted mankind before the deluge—he found only a "few, that is eight souls," who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat, (and those not pure) were left in the sieve. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation: "Caleb and Joshua who followed the Lord fully."

During the personal ministry of Jesus, who had his fan in his hand for years, "thoroughly" purging his floor, there were but few not lapped away; the largest number named is "above five hundred brethren at once."—Those who were first detected and sifted out, were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will "burn up" with "fire unquenchable." O thou searcher of hearts, who shall be saved? The "wheat" he will gather into his "garner." Those who will lose their lives for his sake "shall find" them. Those who do not flinch from truth or duty, will be "counted worthy" of the kingdom of God.

The Jewish nation has been generally regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out; as it is written "when the Son of man cometh shall he find faith on the earth." All who have not faith, which "giveth us the victory" over the world, will be sifted out. We know from the highest authority that "as it was in the days of Noah, so shall the coming of the Son of man be." Here we see the character of the saved. "By faith Noah, moved with fear, prepared an ark." Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation; those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first Advent. "He that believeth not," is to be sifted out to be "damned."

These remarks have been suggested by the searching inquiry, "Who may abide the day of his Coming? who shall stand when he appeareth?" The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith; so they were sifted out

as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered; they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the christian's hope and calling; nay of one of our Saviour's names; yet they will not believe. They could believe were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from scripture to alter his mind; therefore the conclusion is irresistible that he is not "enduring to the end;" he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who "look for" the Saviour "the second time," has, it seems, less power over him, than the church and the world.

The "Christian Secretary" should bear in mind who it was, that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that "some great event is coming." Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing as if no such ideas were ever suggested to their minds—God holds them accountable for letting their "light shine." If they do not, conscience and scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, "if the vision tarry," would in obedience to God "wait for it." If we are honest they say, we shall ourselves after the 21st inst. If they have had such convictions as they have expressed in private, are they honest before God, in suppressing them. They should honestly tell the church that the world is not to be converted—the prophetic period ends and "something is coming." If not it is clear that something beside scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel, and the Speedy Coming of Christ is concerned.

Take an example from the ministry—One of a great many. He has professedly studied his Bible forty years; yet he does not, (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, "then you do not want your Lord to Come?" "NO, NOT A BIT!" was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, "Amen! even so; come Lord Jesus!"

Many Bibles have been scattered over the world, and much light shed on this generation; therefore the guilt of rejecting its contents is greater now than ever before. "Whoso much is given, much will be required."

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the doctrine of the Advent, stated in scriptural language, is truly wonderful. How is hell moved to meet them at their coming! Isa. 14: 9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name; therefore we know that God has detected them, as he did the papists by the reformation; as he did the Jews by the language of their scriptures. Their hypocrisies are seemingly with this world, "which is nigh unto cursing, whose end is to BE IRREDEEMED." Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The devil will get none but the chaff; not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

J. B. COOK.

Watch ye and pray always, that ye may be accounted worthy to escape all these things and to stand before the Son of Man. Luke 21: 34-6.



For the Western Midnight Cry.

### THE MARRIAGE OF THE LAMB.

Now let the Church, with one accord,  
Prepare to meet their coming Lord;  
He has declared the time's at hand,  
And bids us *pray and watching stand.*

Behold the time! the day draws near,  
When Christ in judgment shall appear;  
On a bright cloud he will descend,  
To judge the nation's of the land.

The earth will quake, creation bend,  
The Heaven's shake, the rocks will rend;  
The tombs will burst, the saints come forth;  
The living reign with Christ on earth.

Our Lord will banish from his throne  
All that belongs to Babylon:  
His presence will all sin destroy,  
And saints will sing and shout for joy.

Now is the time! with one accord  
Prepare to meet your coming Lord,  
Arrayed in garments white and clean,  
Forsook the Bridegroom will be seen.

### FANATICISM.

Extract of a letter from a venerable Minister of the Gospel in Western New York.

5th February, 1844.

DEAR BROTHER,—I arrived in safety on Tuesday evening, about 6 o'clock, at Lockport, the 9th of January. Brother Galusha was absent at Buffalo. He left Lockport that morning to convey Mr. Hines, a Millerite of the *Christian sect*, the editor, I believe, of the *Midnight Cry*.

Millerism seems to absorb his whole soul; and the means adopted to advance the kingdom of Christ are neglected, or forgotten, or deemed useless. I heard bro. Galusha publicly say, that the devil laughs at all our attempts to convert the heathen! That the world is in a worse condition now than it was fifty years ago!

The Baptist church in Lockport has been run to pieces by Millerism. Brother Galusha has entered into this system of delusion with his whole heart, and it has become with him the all-absorbing subject; every thing else with him seems to appear of minor importance. Though he possesses many amiable and excellent qualities, he does not possess a well-balanced mind. In its composition, the sanguine and the erratic appear to be the prevailing qualities. For many years his mind has been absorbed with some topic or other aside from the ministry of reconciliation, which in a great measure has unfitted him for pastoral duty. Anti-masonry for a time was the all-absorbing theme; then Abolition in its most ultra form, engaged his attention; and now, every thing else, compared to Millerism, seems, with him, less than nothing, and wholly vanity. It appears to me, that the tendency of the Millerite system, is fast verging towards the formation of a new sect. Among the elements of its composition are found Perfectionists, Destructionists, Arminians, Arians, Socinians, excluded Baptists, Presbyterians, Methodists, &c. &c. No doubt there are some very good men, of dissent denominations, who possess, in their temperature of mind, an union of the sanguine and erratic, who have been induced to embrace this strong delusion. But I apprehend when their expectations are disappointed, on the 21st of next month they will still endeavor, by some contrivance or another, to keep together as a party. Such is the heterogeneity of the mass of materials of which the party is composed, that it seems to contain within itself the elements of self destruction. It appears to be a dangerous experiment for good men to unite with; men who hold many destructive heresies, because they agree in a single point, in sustaining Millerism. Our lovely and amiable brother Cook is already ensnared by these evil communication and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook.

Let us be admonished by events like these, not to be high minded, but fear; lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Brother Galusha, I am informed, has resigned his pastoral care of the church in Lockport, and brother Winchell is now supplying his place.—*Baptist Advo.*

The above article carries with it, its own explanation. Brother Galusha has been the great Champion of the

Baptist Church in Western New York for many years. Any Baptist man, woman, or child, that could have been presumptuous enough to say aught against brother Galusha, would have been considered unworthy the name of *Baptist*. But now, "a VENERABLE minister" of that church has made the discovery that he "has not a well-balanced mind. The reason is obvious. *Bible truth*, has gained the ascendancy over *sectarianism*."

[Ed.]

FOR THE WESTERN MIDNIGHT CRY.

### THE MILLENIUM.

It has been estimated that near fifty thousand have been hopefully converted from heathenism within the last thirty years.—It is also estimated that, during that time, fifteen hundred thousand slaves have been born in the southern section of our country. Now, allowing that five hundred thousand of them become Christians, or have the opportunity of becoming such, then there are ten hundred thousand who are left, in the language of southern ministers themselves, to all the degradation of heathenism. What proportion does the fifty thousand converts from heathenism bear to the ten hundred thousand which have been raised as stock, for the purposes of gain, in this professedly Christian land? It is one to twenty: one heathen converted by those who made twenty, or have pleasure in them that do!! O! horrible! This is the damnable farce that the Devil and his willing agents, the pro-slavery ministry, is playing to divert Christians from their proper calling, [Thess. i. 9-10.] and their blessed hope. [Titus ii. 11-13.]

Those who "love" and "look for" the Redeemer's return, though encouraged with the promise of a "crown of righteousness," are deemed crazy; but really, the charge might be returned, and in any ordinary event would be. There is a man vastly in debt—yet is he more vastly proud, so that he will not confess his poverty and ask a release. He blusters about to pay off, and tries to make the world think that he will soon be able to do it; yet he is running in debt twenty dollars in one department of his business for every one he is paying to all his creditors in every department. What would be thought of such a man! Few, but would deem such a man as crazy, as wicked, especially should he refuse a reckoning and a release from his chief creditor. This is a good representation of the professing church. O! my heart sickens, my tears flow, when I contemplate the suffering missionary, in contrast with the comparatively well paid agent or secretary. The mass of them oppose their Lord's return, and yet would not labor a year except they were better paid than they could be in any other sphere they are willing to fill. O! it is a greivous crime to deny the hope and calling of the Christian, with such shallow pretences of converting the world. It is sin such as few pharisees of old ever perpetrated.

J. B. C.

The following is a brief published narrative by an aged man—a soldier of the Revolution—and who has for many years been a member of a Baptist Church. So far as we know, his piety has never been questioned.

Its simplicity will be scoffed at by many opposers of the Advent near; yet, it will not be uninteresting to the humble follower of Jesus.

*All you who fear God, believe in the Lord Jesus Christ, and tremble at his word, take warning, and take good heed to the solemn truths I now declare unto you.*

In the silent watches of the night of September 23, 1823, the angel of the Lord appeared to me in a vision, to show me the end of the world. Then he lifted up his hand towards heaven, and cried with a loud voice, and said, time shall be no longer, for the great and last day is come. Then said I, may I ask you some questions about spiritual and heavenly things? He answered me, with pleasure, and said, You may. I asked him a good many questions; he answered me, and was glad to see me seeking after spiritual things. Then he said, I must be about my business that I came to do.—Then he said to me, You have been in trouble about the last day a long time, and I come to show you how it will take place. Then he blew the great trumpet, which sounded like heavy thunder; the earth was shaken with such violence that the rocks and mountains were rent with the sound, and all the foundations of wickedness, and all the works of men, were destroyed together. When the trumpet sounded long all the saints in heaven gave a shout like a thousand thunders; then the graves opened and the saints arose from their graves; their earthly bodies were changed into spiritual bodies: but the wicked did not raise out of their graves, but all the wicked on earth fell dead in their places. Two were in one place, one was taken to glory and one left; when the saints in heaven and those on earth met—parents meeting their children, friends meeting friends—Oh! the joy, the love, the friendly conversation cannot be told! Now the glory of the Millennium begins; the world is full of the glory of God. Then he showed me the food of the saints; the trees and bushes were loaded with fruit, beautiful to behold, like apples of gold clear as crystal, a bright yellow, of a reddish cast on one side, being soft and tender; they would melt in the mouth like wafers of honey: this is the food of saints. When they partook of it, they were so filled with the glory of God that they could not help shouting his praise. When one apple was pulled off another immediately sprung forth in its place. The fullness was inexhaustible. O! the beauty and glory of that day; it is full of God and the beauty of holiness. Then the angel said to me, Yet a few days the world shall stand, for the great whore of Babylon, or the wicked world, has come in remembrance before God, to give them their reward. Then the angel of the Lord cried with a loud voice, and said, Come forth!—Then all the wicked arose from their graves, and came forth in full view; the earth was covered with the wicked from one end to the other. Then the angel disappeared, and I saw him no more. Then all was silent again. Now I am satisfied how the world will come to its end.



On December 22d, 1837, an awful distress rested upon me throughout the night: it had been shown to me that that awful day was near, even at the door; that distress was soon coming upon the world, and I was ordered to warn the Church of that awful day; but I did not warn them as I was commanded; therefore the Lord was angry with me for my disobedience, and sought to take my life. But, strange as it may seem, through fear and weakness, I neglected to obey the Lord at that time, until the impression, so powerful then on my mind, gradually wore away, and the dreadful warning was not given—the fearful message was never delivered.

This morning, March 21, 1841, I read a portion of the word of God, and as I retired to bow upon my knees before God, the awful presence of God came in anger against me, to kill me because I did not publish his word as he commanded me to do. Oh! the dreadful shock of horror and anguish that seized upon me; I cried for mercy, that he would spare me this time and I would obey him, and would publish his word as I was commanded to do. This last visitation so powerfully affected me that I fell sick, which continued for some days.

ABELIAH PHELPS.

Cincinnati, May 6, 1841.

#### DUTY OF THE TIMES.

The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man." We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who, having received intimation of their master's speedy return, make everything ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open to him immediately." So let Christians act in this eventful period. "Let your loins be girded about and your lights burning, and ye yourselves like unto them that wait for their Lord."—The cry is given, "Behold, the Bridegroom cometh!" What, then, is our duty but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him? Blessed be God, there are many that are so doing, whose lamps are trimmed, whose lights are burning, and who have the Oil of God's grace in their hearts, and are going forth in faith and profession to meet their Lord! When he comes, they who are ready, will go in with him to the marriage supper of the Lamb, and the door will be shut! O! what an interesting and solemn period! What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken and the other left; two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart. How do matters stand between God and thine own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If

not, neglect no longer, "so great salvation." It will be too late to provide oil when the Bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, alas, they deceived themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the time and manner of Christ's coming; they attended not to the "signs of the times," and, therefore, neither looked for nor expected his coming: and now they learn, to their shame and confusion, that, not being ready, they go not in with him to the marriage-supper of the Lamb. O, awful thought. Oh! that in these last days, God would give the mighty power of his Spirit to warn the sinner with effect: that some might yet escape for their life, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

#### LIARS DEPARTMENT.

FATHER MILLER.—Some of the followers of this gentleman are now lecturing in this city, on the coming destruction of the world, which they have fixed to take place, as we understand, on the 23d of the present month. In all ages of the world ignorant people have been deluded by those who have undertaken to expound the councils of the Almighty, and to foretell coming events; but it is somewhat extraordinary, that in an age so enlightened as the present, when almost every one can read and examine for himself, there should exist so much credulity as to receive as truth the preaching of professed prophets on subjects which are inscrutable by the human mind. We do not doubt the sincerity of Mr. Miller—but his sincerity does not diminish the evil effects of his preaching upon weak minds; for weak they must be that can give credit to his prophecies. The chronology adopted by Mr. Miller has been proved false by able ministers of the Gospel, and will not bear examination—and, yet from erroneous premises he has drawn deductions which amaze and bewilder those who are inclined to receive the marvelous, and have not the capacity or diligence to examine for themselves. We do not know that he has made converts in this city; but he has sadly deranged persons in other sections of the country, and has done great mischief. His prophetic knowledge seems to be very accommodating, for it varies the period for the accomplishment of his prediction at will. The world was to have been destroyed during the past year; but that period having elapsed without the occurrence of that calamitous event, Mr. Miller has, after a "sober second thought," discovered, that, according to the Jewish computation of time, the year does not terminate until the 23d of this month, which day he has fixed on for the final catastrophe. There has been a little too much of this nonsense, and we hope that Mr. Miller will desist from further disturbing people's minds,

and quietly await the fulfilling of his prophecy—and that, should it again fail, he will not attempt to have another postponement, but at once acknowledge his error.—*People's Paper.*

#### CHURCHES FEASTING—BABYLONIAN REVELS, &c.

Isa. 13. "And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, [they will say,] for to-morrow we shall die, [i. e. we shall not live to see the coming of the Lord.]"

Isa. 14. But says the prophet, "it was revealed in mine ear by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die, [i. e. they will pursue the same course till destruction comes upon them.]"

Speaking of the last times, and of the conduct of the evil servants of those times our Lord says,

Matt. 24: 49, "And shall begin to smite his fellow servants, and to eat and drink with the drunken."

Here follows an illustration of these texts: A Miscellaneous Concert, on Saturday evening, February 17th, 1844, at the Presbyterian Church.

#### PROGRAMME.

Part I—Song, My Helen is the fairest flower (!); Air, from Somnambula; Solo, violin; The Miller's Maid; Song; Marseilles Hymn; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II—Overture, Caliph of Bagdad, (piano and violin); Song, 'Twas not my own native land; Conostoga March; Solo, violin, introducing popular airs and imitations; Life on the Ocean wave; Song; March from Norma; Lucy Long (!)

Tickets 25 cents, to be had at the principal Stores and Hotels.—*Pennsylvania paper.*

LADIES' FAIR, TEA PARTY AND CONCERT.—The Ladies' Benevolent Society of the Episcopal Church on Seventh street, (Grace Church,) propose holding for the benefit of said church on Thursday afternoon and evening, the 14th inst., at the College Hall, a Fair, commencing at 2 o'clock, and on the evening following at the same place a Tea Party and Concert, at 7 o'clock.

Mr. Tosso will be present and assist at the Concert.

Some India Cabinets of Minerals will be exhibited at the Fair, for sale.

Admission to the Fair 10 cents, and tickets for the Tea Party and Concert can be had at the bookstores of Messrs. Desilver & Burr, Cox & Moore, at the drug store of Wm. H. Harrison, and at the door.—*Cincinnati Gazette.*

LADIES' FESTIVAL AND LECTURE will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second street. The Rev. Prof. J. N. Massit will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. The Band of the North Carolina will enliven the pleasures of the evening.



The door will be open at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper Saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest or satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun office; R. Smith's carpet store, No. 448 Pearl street; Benedict & Squires', 276 Bowery; Niblo's Bar; and at the door.

N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets.—*New York Paper.*

**LADIES' TEA PARTY AND FAIR.**—The ladies of the 5th street Baptist Benevolence Society, will hold a Tea Party and Fair on this evening at the College Hall. Tickets to be had at the door. Admittance 25 cts. to both.—*Cincinnati Paper.*

*Drundards*, of course, are not excluded from these feasts: their money will purchase a ticket as well as that of a professor of religion.

*Brethren and Sisters*, who are looking for the speedy coming of the Lord, "My heart's desire and prayer to God for *Israel* is that they might be saved." Ever since the Lord opened my understanding to apprehend the truth pertaining to the kingdom of heaven at hand, until now, I have had not a wavering doubt that probationary time will close with the present Jewish year. While I have uniformly had great peace in believing this revealed truth, and joy unspeakable in prospect of the glory so soon to be revealed, my heart has been, and still is deeply pained when I contemplate the condition and prospects of the multitudes of unbelieving professors and ministers of religion.—Oh, what a howling there is to be among the shepherds very soon! and with what fearfulness will hypocrites be surprised when Jesus is revealed within a few short weeks? Can nothing more be done to arouse them from their guilty slumbers? While contemplating their state and their coming doom, I have, of late, had inexpressibly longing desires to gain access to them with the truth contained in Daniel 12: 10, "None of the wicked shall understand, but the wise shall understand." All Advent believers seem to have a correct idea of the import of this text, and yet I have never known it to be distinctly illustrated and enforced by any Advent lecturer or writer; while it seems to me to be the truth particularly appropriate and important, to be pressed home upon all classes of professors of religion, at this last hour of "the time of the end." I have therefore sought, and, as I think, obtained help of the Lord in preparing a tract on this subject, of about 34 pages, suited to the case of all classes of unbelievers, embodying what I have occasionally presented from the pulpit, in various places, on this subject during the last six months, and, as many can testify, with signal tokens of the divine approbation. This tract I have entitled "A Scriptural Test of Saving Faith." Before I had completed it, Bro. Hawley's article came out, and I had also an interview with

periods in A. D. 1847. I was so afflicted with this development of unbelief, and with what I knew must be its influence on many minds, and the subject was so inseparably connected with what I was then writing, that I was led directly on, to write about 18 pages more, which I have entitled "The Reasonings of True Faith respecting the 2300 Days in Daniel viii. 14." In regard to the phrase "in the midst of the week," I have had access to a Hebrew Concordance, which has enabled me to make it perfectly plain to every reader of the English Bible, that Br. Hawley's views respecting it, have no foundation in truth.

What I have thus written is now published, according to a mutual and harmonious arrangement with Br. Himes, and can be had at the depot of Advent publications in this city and in New York, in quantities of a dozen or more, at the rate of \$4 per hundred. That part of it which pertains to the 2300 days, can also be had in a separate tract, at the rate of \$1 per hundred. This is as low as they can be afforded for defraying all the expense of publishing and sending them abroad, which is all I wish or expect. And now, beloved, I commit to you the work of conveying this my last note of warning from the word of the Lord, to unbelieving professors and ministers of religion, as God shall enable and dispose you; with unceasing prayer that it may be the means of speedily awakening and saving some of them.

Yours in the blessed hope,

JOHN STARKWEATHER.

Boston, Feb. 10.

#### FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

#### CHEAP LIBRARY.

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

1. Miller's Life and Views, 37½
2. Lectures on the Second Coming of Christ, 37½
3. Exposition of Matthew xxiv. and Hosea vi. 1-3, 18½
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#### THE WESTERN MIDNIGHT CRY

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# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

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[No. 3.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## SCRIPTURAL TEST OF SAVING FAITH.

*"None of the wicked shall understand, but the wise shall understand."*

UNDERSTAND WHAT? Why manifestly "the words" which were to be "closed up and sealed," till the time here specified. "And I heard," says Daniel, 5: 8-19, "but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried: but the wicked shall do wickedly; and none of the wicked shall understand but the wise shall understand." The same as to say "Give thyself no uneasiness, Daniel, respecting these things which I have just been speaking of, for the words, or the language which they express, is not to be fully understood till the time of the end; then, when many shall be purified and made white and tried, and when the wicked shall do wickedly, then, at the time of the end, none of the wicked shall understand, but the wise shall understand these words, and these things.

But what things and what words are here referred to? Why manifestly those which had just been expressed in the 7th verse, in answer to the question, "How long shall it be to the end of these wonders?" And the wonders here spoken of are specified in the preceding verses of the chapter 5. "At that time,"—i. e. at that time when the Roman power "shall come to his end, and none shall help him," as specified in the last verse of the 11th chapter, or when he shall be broken without hands, as stated in chap. 8: 25, "At that time shall Michael stand up, the great prince which standeth for the children of thy people;" i. e. Jesus Christ shall appear as king, (compare Dan. 11: 2, 3, 4,) "and [thou] there shall be a time of trouble, such as never was since there was a nation even to that same time; (compare Jer. 25: 15-33; Ezek. 38: 14-22; Joel 3: 1-17; Zeph. 3: 8; Rev. 11: 18; 18: 1-21;) and at that time thy people shall be delivered every one that shall be found written in the book," (compare Rev. 13: 8; 21: 27.) "And many of them," or the multitudes of them, "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." These passages as clearly relate to the end of probationary time, and to the commencement of the eternal rewards of the righteous, as any passages that can be found in the Bible. We may say further, that any method of interpreting Scripture which will explain away these passages as referring to the end of probationary time, will as easily and with equal propriety, explain away every passage relating to it in the Bible.

Now with reference to this closing period of time, in connection with the events just preceding it, as spoken of in the latter part of the 11th chapter, the question is asked, "How long shall it be to the end of these wonders." And the words which were to be closed up and sealed till the time of the end, and which "the wise," and "none of the wicked" were to understand, are those which are the answer to this question at verse 7. "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." "And I heard, (says Daniel, verse 8,) but I understood not;" i. e. he understood not the words of this answer, stating how long it should be to the end of these wonders, the end of probationary time. And by a careful examination of this chapter, it will be seen, that in the last three verses, "the wonderful numberer," (see Dan. 8: 13, margin) is proceeding to answer, in another method, the same momentous question. Hence these are to be included with "the words" of the 7th verse, which at the time of the end the wise and none of the wicked shall understand. So, also, since the 11th and 12th chapters are designed to give a more particular prophetic account of what is predicted in the 8th chapter, the prophetic period found in the 14th verse of that chapter, showing the time when "the consummation" (see Dan. 9: 27,) and "the last end of indignation" (Dan. 8: 19,) will take place, may also be regarded as belonging to "the words" here referred to.

It being manifest that "the end," to which these prophetic periods relate, is the end of probationary time, it is plain that "the time of the end" when the wise shall understand, must designate a period very near the eventful crisis of this world's history.

But who are the wise, who, at the time of the end, shall understand these prophetic periods? Why, clearly, those who are not the wicked, viz. the righteous. Mankind are generally represented in the Scriptures, as they are regarded by their omniscient Judge, as divided into two classes, the righteous, who are often called the "wise," and the wicked, who are often called "the foolish," (see Prov. 3: 35, compare Matt. 7: 24-27; 25: 1-12.) So here, none of the wicked shall understand, but the wise, i. e. the truly righteous, shall understand. And the language is such as unequivocally to exclude all the wicked, and include all the righteous. If in an assembly of Christians, I should say, "Now none of the sisters will understand what I am about to say," I should of course be understood to affirm that all the brethren would understand me, for that is the legitimate and obvious import of such language. So here, the Revelator evidently intends to be under-

stood to say that, at the time of the end, all the truly righteous will understand the import of these prophetic periods, which are designed to teach us when probationary time will close.

And here we learn what he means when he says they "shall understand." Not mere intellectual knowledge and conviction, however clear, and however satisfactory,—for this the wicked may have as well as the righteous. Whoever the righteous shall come to understand the import of these passages, be it sooner or later, some of them will of course be able so to explain it to others, that any individual who will candidly listen, can be convinced that the explanation given is correct. So now, many of the most candid and considerate persons who make no pretensions to experimental religion, having heard these passages explained, with others pertaining to the same subject, have frankly avowed their full conviction that if the Bible is true, probationary time will close with the present Jewish year. To "understand," then must imply here something more than mere intellectual knowledge and conviction. Of course it must imply an understanding of the heart, i. e. true evangelical faith,—that faith which "is the substance of things hoped for, and the evidence of things not seen," such as none but the truly righteous ever did or ever will have. And such faith will always be evidenced by appropriate fruits.

A single fact may help to illustrate the true import of this expression. While lecturing in a certain place several months ago, I became acquainted with a sister in Christ who had long professed to enjoy, and undoubtedly had enjoyed, the blessing of perfect love, and for about six months had been fully convinced, and professed to believe that probationary time would close this year. After a little conversation with her, in which she expressed herself relative to believing and proclaiming the truth on this subject, and respecting the importance of being ready, much as unbelievers generally do, and as no true believer in the doctrine ever does express himself. I became satisfied of course, and frankly and faithfully told her that, however fully she might be convinced of the truth of Christ's coming this year, she certainly did not, in her heart, believe it.—At this she felt very indignant, and was about determined in her own mind not to hear me lecture again. But as I had given notice that my next lecture would be on the "importance of knowing the time" of Christ's coming, she concluded that she would hear on that subject; and while listening to what was said on that occasion, the Spirit of God led her to see that what I had previously told her of her own case was true. She went away deeply convicted of the guilt she had contracted in professing to believe such a momentous truth, when neither her heart or her life had been properly affected by it.—



She went before the Lord with deep contrition and confession, and betook herself prayerfully to a re-examination of the Scriptures respecting the truth of the doctrine, and while thus "taking heed to the sure word of prophecy," "the day dawned, and the day-star arose in her heart." The Spirit of God took of the things of Christ as exhibited in this glorious truth, and so showed them unto her, that they became, from that moment a living reality to her soul, swaying all her conduct and conversation; just as Noah's conduct was swayed by his faith respecting the destruction of the world by a flood at a specified time, and imparting such a degree of peace and joy as she had never experienced before. She now in heart, believed the doctrine. God had fulfilled his promise.—"When he, the Spirit of Truth is come, he shall guide you into all truth." And when God guides one into the truth, he so "understands" that there remains no more doubt or uncertainty in his mind on the subject.\*

Thus, at the time of the end, all the truly righteous, all who have the righteousness of true faith, will "understand," or in their hearts believe, what God has revealed respecting the time when this probationary state will close: and this faith will bring into their souls so much of the glory of the Lord, and will have such a sanctifying, transforming, actuating power, as to make them, in distinction from all unbelievers, and from all mere intellectual believers, a peculiar people; praising God for the working of his mighty power within, the earnest of their inheritance; rejoicing in the prospect of speedy, eternal redemption; gloring in the cross of Christ, in suffering reproach for the truth's sake; dead to the world; and making it manifest by their prayers and labors for the immediate salvation of men from sin, and by all their secular arrangements, and concerns, that they have not a wavering doubt that the end will come at the time specified in the written word.

Such being the plain import of the text, it implies of course, that all those who do not, before the Lord is revealed in the clouds of heaven, thus understand the truth respecting the time of his coming, as revealed in the Scriptures, will prove themselves to be destitute of that faith which is necessary to salvation. "None of the wicked shall understand, but the wise shall understand."

Not that every true believer will be able connectedly and logically, to exhibit to others the Scriptural reasons of his faith pertaining to this subject. Persons may, and sometimes do, rationally and clearly understand the truth respecting it, as revealed in the Bible, without being able to state to others, in any way, the reasons which have satisfied their own minds; just as many persons who could not even read their Bibles, have been led rationally and truly to obtain pardon and salvation, and to become devoted

\*There is a wide difference between a tempted and a doubting state of mind. A true believer may be often strongly tempted to doubt, and this tempted state of mind he may mistake for real doubting; but there can no more be true faith where there is any real doubt, than there can be light where there is total darkness. Faith is the substance of things hoped for, and the evidence [demonstration] of the things not seen."

and faithful witnesses for Christ, by believing the truth, through the Spirit, as conveyed to their minds by those who have preached and exemplified it. Any one who is capable of becoming a true Christian, is capable of understanding this subject in the sense of this text: and if a case could be supposed where a true believer is incapable, or has not the means of understanding it intellectually, he will ask, and God will grant him, to have such an understanding of it, in his heart, as to make all his conduct and conversation to accord with the truth as revealed in the Scriptures, and as understood by those who, capable of investigating it for themselves, afford evidence of having been taught of the Lord to understand it.

Nor is it implied that an evangelical understanding of the truth on the subject is a condition of salvation. By no means. Faith and repentance are the only prescribed, indispensable conditions of salvation. But it is plainly the import of this text that their understanding, or not understanding what God has revealed, as already explained, respecting the time of Christ's coming, will, in every case, decide the question whether an individual is already in possession of that faith which is necessary to salvation. It may also be observed that to persist in closing one's eyes upon the light pertaining to this subject, may, and doubtless will in many cases, prove the occasion of their being perpetually abandoned of God to destruction.

Nor is it implied in this text that none are, or have been, true believers in Christ except those who now understand the truth as revealed in the Scriptures on this subject. It says, indeed, that "at the time of the end the wise and none of the wicked shall understand;" but it does not say that they shall all understand at once, nor are we authorized to say, at any hour of time before the last, that all the truly righteous do now understand. And as to those who have already died, since it may be supposed the time of the end commenced; we can only say of them what may be said of all that have gone before them, "If they were truly righteous here, they sleep in Jesus, and will have part in the first resurrection."

It is to be hoped, and we will believe, that many will yet prove themselves to have true saving faith, by so crying after knowledge and lifting up their voice for understanding, that they will be guided into the truth on this subject. But at all events, the text plainly teaches that the character and state of every individual in the sight of God will hereby be actually tested *by the time the Lord is revealed*; and in most cases, probably, some time before. Nor should any one be greatly surprised, if nine tenths of all professors and teachers of religion should thus prove themselves to be wanting in true faith, considering what developments have already been made among them. Who does not know, that many who once stood as high in profession, in apparent piety, and in the confidence of the community, as any of those who are yet ignorant of the truth on this subject, and whose labors have been much blest to the good of souls have made it manifest that they had only

—"stolen the livery of the court of heaven  
To serve the devil in."

And very many more apparently of the most devoted among them, have, during the few past years, been led to see and acknowledge that their hopes of heaven had never before been built on Christ, through living, overcoming faith. Says the blessed Savior, "When the Son of Man cometh shall he find faith on the earth?" clearly intimating that, although many might profess and appear to have it, very few would then be found in actual possession of it. And again, "As in the days that were before the flood, they knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." And alas! how few among the multitudes who then professed to be the "sons of God," (Gen. 6: 2.) were found to be truly righteous!

Here let it be observed, that the characters of the antediluvians were tested in the very same way in which ours are to be tested on this subject, as here specified. When God announced his determination to destroy the world by a flood, he stated that it would take place at the end of one hundred and twenty years. (See Gen. 6: 3.) Yes, *the time was revealed*, that it might be understood and believed; and Noah, a preacher of righteousness, both by precept and example, continued to warn, rebuke; and exhort them during this whole period of time. But although it was revealed with sufficient clearness, as appears from the fact that Noah and his family had no doubt in respect to the coming event, or the time of its occurrence; and though multitudes of them were, doubtless, intellectually convinced that it was God's determination to deluge the world at the time specified, and some so far believed it, as to be willing, from selfish motives, to assist Noah in building the ark, notwithstanding the reproach it subjected them to; yet they did not in their hearts understand, or believe it; and thus they were proved to be destitute of that faith which is necessary to salvation. "They knew not," says the Savior, "till the flood came and took them all away." Although, seven days before hand, they were told the very day on which the fountains of the great deep would be broken up, and the windows of heaven would be opened, yet they knew not "the time."

In the same way were the characters of the professed people of God tested, at the time of our Savior's first advent to our world. The Jews at that period had access to all that God had revealed respecting the Messiah which was to come. They were familiar with the prophecies which foretold that he should be of the family of David;—that he should be born of a virgin, in Bethlehem;—that he should be called out of Egypt and called a Nazarine;—that he should be despised and rejected of men, a man of sorrow and acquainted with grief;—that he should bear our griefs and carry our sorrows; and that he should begin to exhibit his claims to be the Messiah at the end of sixty nine weeks, or four hundred and eighty-three days, Dan. 9: 25, from the time of the going forth of the commandment to restore and build Jerusalem, as recorded in Ezra, 7: 9.



In consequence of the preaching of a few obscure individuals, like Simeon, who in their hearts understood this prophetic period, and were waiting for the consolation of Israel, there was a general expectation awakened among them that the Messiah was then to appear. And according to these expectations he did appear, fulfilling, with minute exactness, all that had been foretold of him, at the time expected; for precisely at the end of the predicted four hundred and eighty-three days, he "came into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled,*" Mark 1: 15.—Some few like Simeon, and Anna, and John the Baptist, could readily perceive that all these predictions were fulfilled in Christ, and of course they hailed him, and treated him as the predicted and long expected Messiah. But the great majority of them, though they afforded as clear and satisfactory evidence of being the true children of God, as nine tenths of the ministers and professors of religion of the present day, did not understand, or if they were intellectually convinced, they did not, *in their hearts*, believe that the time which was to elapse unto Messiah the Prince had expired, and that these other prophecies had been, and were being accomplished in Christ. Many of them, like Nicodemus and the young ruler, were in the common acceptance of the terms, sincere and honest inquirers after truth, but being destitute of that principle of true faith which makes us like little children, distrustful of any opinions which our Father has not taught or directly sanctioned, and which keeps us continually looking to him with teachable confidence, knowing that he is able and willing to make us know what is truth,—they failed to understand in their hearts that the prophecies relating to the Messiah in his humiliation, and to the time of his appearing, were being fulfilled in Christ. Hence, under the influence of their worldliness, their pride, and their love of popularity, they were led on, first to despise him as the carpenter's son of Nazareth, and then to hate and oppose him; and at length were proceeding with a concerted plot to crucify the Lord of glory, when Jesus with weeping solicitude exclaimed, "O that thou hadst known even thou in this thy day, the things which belong to thy peace, but now they are hid from thine eyes:" "Behold your house is left unto you desolate:" "because thou knowest not the time of thy visitation." "Ye can discern the face of the sky, but how is it that ye cannot discern *this time*." Had they understood *the time* when Messiah the Prince was to be manifested as revealed by the prophet Daniel, they would easily have perceived the accomplishment of other prophecies relating to him. But not knowing *the time* tested their characters, and proved the occasion of their final and perpetual abandonment of God as a people.

Such being the fact in regard to the antediluvians, and the professed people of God at the time of the Savior's first advent, can it be surprising that the characters of those who live in "the time of the end," should be tested in the same way? The passages of Scripture pertaining to the pre-millennium

advent of Christ are far more numerous and intelligible than those that were fulfilled in him in his state of humiliation; while it is stated in several places, that certain specified signs will appear visible to the natural eye, by which we may know when his coming "is near even at the doors." It is also a peculiarly noticeable fact, that the prophetic period now understood by all, which revealed the time of Messiah's first appearing, but which the Jews did not understand, constitutes a part of, and a perfect key to, those prophetic periods which relate to his Second Coming, and the end of probationary time. Hence, although the Savior said "Of that day and hour knoweth [in the time then present] no man," (and no one now pretends to know the day and the hour) yet he adds, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched." And since God has, in the prophetic periods, made known in what watch our Lord will come, and since "the wise" who live in the time of the end are required to "know when it is near, even at the doors," in order that he cry may be seasonably made, "Behold the bridegroom cometh, go ye out to meet him,"—who would not reasonably expect, that the understanding or not understanding of these Scriptures at the same time specified, would become a test of christian character? Why, it is not only reasonable to expect it, but it must be so, from the very nature of the case.

The church is represented as the "Bride, the Lamb's wife." "I have espoused you to one husband," says the Apostle to the Corinthians, "that I may present you as a chaste virgin to Christ," 2 Cor. 11: 2. And in Rev. 19: 7, read "The marriage of the Lamb is come, and his wife hath made herself ready." The true church, then, or true christians are represented in the Scriptures as sustaining the same relation to Christ, that an espoused virgin sustains to one whom she has chosen to be her husband, and who has chosen her to be his wife. And among the declarations of God's word by which we are to be judged at the last day, is the following, "If any man come to me and hate not, (e. i. prefer not me before) his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.

The coming of Christ, then, is to the true church, the coming of her espoused husband whom every member loves more than he loves father, mother, wife or children; coming to take them into blissful and eternal union with himself, away from among his enemies and their tempters and tormentors.

Now suppose that a woman whose espoused husband, the object of her warmest love, had been several years absent, should receive a letter from him, containing among other comforting and encouraging things, a designation, couched in language somewhat peculiar, of the time when he intended to be at home for the purpose of taking her to himself as his beloved bride: and suppose that in reading the letter, she had in some unaccountable manner, not expecting him very soon, overlooked or failed to under-

stand this important part of it. Suppose further, that having after reading it, lent it to some of her neighbors, she should hear it noised abroad from them, that this letter of her espoused husband contained a statement of his determination to be at home at a certain time, which time was particularly specified in the flying report. Now who does not know that that woman's heart would leap for joy at the very report, especially if *the time* spoken of was very near; and that she would, probably, neither eat nor sleep till she had gained access to the letter again, for the purpose of satisfying herself in respect to this deeply interesting point. And suppose that, on re-perusing the letter, she should see clearly that *a time* was indeed specified when her absent lover would be at home, but that the language was as difficult to understand as the prophetic periods found in the Bible; yet she knew of some friend in the neighborhood who could correctly interpret it; how long would it be before she would be at that friend's house with joyful anxiety for help to understand it? Why, if such were not her feelings and her desire to know *the time* when her espoused husband would return, it would prove to the satisfaction of every unprejudiced mind, that she had no proper regard for him as sustaining such a relation.

So when, at the time of the end, it is proclaimed abroad as being revealed in the word God, that the blessed Bridegroom of the church will come at a specified time, and that very soon, to take his loving, longing, weary bride to himself, every one that truly sustains that relation will of course rejoice exceedingly at the very proclamation: and so desirous will they be to know *the time* of his coming, that they will give themselves no rest till they have diligently searched the Scriptures for themselves to see whether these things are so; knowing that the things which are revealed are for them to understand. So, also, every individual who has the spirit of Christ, without which we are none of his,—that spirit of benevolence which led him from heaven to earth, and from the manger to the cross, to rescue sinners doomed to hell—will earnestly desire to know if the Lord is so soon coming to destroy all the wicked from the earth, that they may present it as a motive, in connection with others, to induce their friends and neighbors to flee immediately to Christ for salvation.

It is then certain that all who have the spirit of Christ, all who compose the true church,—the bride, the Lamb's wife, will earnestly desire and diligently search to know the truth pertaining to this delightfully interesting subject; for, at the time of the end, *all will hear* the proclamation "Behold the Bridegroom cometh." But what if they find themselves unable to determine, with undoubting certainty, what is the precise import of these prophetic periods—when they begin and when they will end? Why, then they will remember the declaration of the blessed Savior, "When the spirit of truth is come, he shall guide you into all truth," and their faith—that faith by which they are characterized as truly righteous—will



not fail to secure its fulfilment; for it will be unto them according to their faith. Yes, "the wise will understand," "but none of the wicked shall understand." Here let it be observed, that those who are taught of God are not left in doubt or uncertainty in respect to the point in question; and if an individual has not faith enough to secure the fulfilment of this promise, he will find that he has not the faith which is necessary to salvation.

In accordance with this view of the subject, the question as to the true import of these prophetic periods, is actually proving a test of character at the present time, all over the world where the Bible is read.

It is very generally admitted by reflecting and candid minds, that we must now be living somewhere within the period properly denominated "the time of the end."—It is seen and admitted that what is prophesied of this period in Dan. 12: 4, 10, is fulfilled to the very letter. For several years past "many have been running to and fro" in an unprecedented manner, disseminating information on all subjects; and knowledge has been increasing with wonderful rapidity, especially knowledge of the Scriptures and particularly of the prophecies."

Many, in the scriptural and proper sense of the terms, have been 'purified and made white' in the blood of the Lamb; and their faith has been 'tried' more severely, even, than it could have been by either the sword or the faggot. The wicked too are doing wickedly, to an astonishing and alarming degree.

What was prophesied by our Savior, of the period immediately preceding his second coming, at the end of the world; as recorded in Matt. 24: 29; and in Luke 21: 25, 26, has also been fulfilled to the very letter. That his coming there spoken of, could not have meant his coming to destroy Jerusalem, is manifest, in the first place, from the fact that the 'tribulation of those days' prophesied of in Matt. 24: 21, 22, was to be such as never was and never shall be again—which could not have been true of any tribulation since these predictions were uttered, except that which came upon the church during the 1260 days of Papal domination: for according to Dan. 12: 1, when Christ shall have come and delivered his people there will be, on earth, to all his enemies, "to the Jew first and also to the Gentile," such a time of trouble "as never was since there was a nation to that time." And then, the Savior says he will come "after the tribulation of those days," which could not be true, if the tribulation spoken of was that brought upon the Jews by his coming to destroy Jerusalem. Besides it is a simple, plain matter of fact that Christ did not come, in the manner here specified, at the destruction of Jerusalem. But considering this tribulation according to its obvious import, as that which the church has already suffered under Papal persecution, and all is plain and intelligible, and his coming here spoken of will then be seen to mean his final coming at the end of the world, which is described in other parts of the Bible in simple language. In respect to this his Second Coming he says, "Imme-

diately after the tribulation of those days," and Mark (13: 24,) has recorded it, "in those days, [after that tribulation,] shall the sun be darkened, and the moon shall not give her light;" which was literally fulfilled with in the memory of many now living, "in those days," i. e., in A. D. 1780, before the 1260 days of Papal rule had ended, and "after that tribulation" had subsided: for it had in a great measure subsided by that time:—"the stars shall fall from heaven;" which has also been literally fulfilled, as almost every reader will recollect; for the proper definition of a star is, "a small luminous body in the heavens." There have been, also, within a few years, and especially during the past year, the most remarkable "signs in the sun and in the moon and in the stars, and men's hearts failing them for fear and for looking after those things which are coming upon the earth," in exact accordance with the prediction of our Savior as recorded in Luke 21: 26. "And then, v. 27, shall they see the Son of Man coming in a cloud with power and great glory." "Verily I say unto you," v. 32, "This generation," i. e., the generation which is upon earth when these signs appear, and just before he appears in the clouds of heaven, for he is speaking expressly here for their benefit, just as the Apostle did in 1 Thess. 4: 15. "We [of this generation,] which are alive and remain unto the coming of the Lord, &c. "This generation shall not pass away, till all be fulfilled."

We, then, of the present generation, are unquestionably living "in the time of the end," when "the words" which the wise and none of the wicked were to understand, are no longer "closed up and sealed." Accordingly, many have, as they believe and profess, been led, intellectually and in their hearts, to understand the true import of these prophetic periods. It is, also, a noticeable fact, that all without a single exception, who profess clearly to understand them, and who afford evidence of having been taught of the Lord to understand his word, do believe without a doubt, that probationary time will end with the present Jewish year. And while acting in accordance with their belief, they have, as we have reason to think, caused the cry, "Behold the Bridegroom cometh," to reach, in some way, the ears or the eyes of every professed disciple of Jesus now living on the globe.

And now, what has been, and what is, the result? Why, to say nothing of the ungodly world in general, who, we expect, will of course disregard the proclamation; a large portion of those who profess to be the bride, the "Lamb's wife," ministers of religion not excepted, instead of appearing glad to think that it may be true, and eagerly setting themselves, with humble and teachable minds, to search the Scriptures for themselves, to see whether these things are so, have persisted in treating the subject with contemptuous indifference; and others have pertinaciously and sneeringly refused, when asked, to examine the subject, or to have it discussed in their places of worship, or even spoken of in their religious meetings; and those who, like Simeon and Anna, are joyfully waiting for

the consolation of Israel, or like John the Baptist and the fishermen of Galilee, are proclaiming the kingdom of God now nigh at hand, have been treated and spoken of by them, just as Christ and his disciples were spoken of and treated by the professors of religion—the scribes and pharisees of their day. "Can any thing good come out of Nazareth?" "Have any of the scribes or the rulers of the people believe him?" "This people who knoweth not the law are cursed." "Thou art his disciple! we are Moses' disciples." "Are ye also deceived?" Who has not heard their sneering remarks about the "Millerites"—their "going up," their "ascension robes," their "dreams and visions," their "setting April fool day" for the coming of Christ, &c. &c. &c. Oh! methinks if our coming Lord and King were here now to speak to them, he would say to them, and to all who feel as they do on this subject, as he once said to their prototypes of old: "Ye hypocrites! ye generation of vipers! how can ye escape the damnation of hell?" for whether the Lord comes this year or not, they have proved it out conclusively that, with all their high professions, they are not the espoused bride of the coming bridegroom. Oh that they had known in this their day, the things which belong to their peace! These professors are all ignorant, of course, of the true import of the prophetic periods, and for the very good reason, they have no wish to understand them.

But another portion of professors and ministers of religion have been willing to look at the subject, and some of them have investigated it with considerable care, and yet they are not satisfied that they understand the import of these prophetic periods. Some of them have not even abandoned their preconceived opinions respecting a temporal millenium of a thousand years or more.—Others have become convinced that the end must be near, and think it may be this year, but they do not "understand" what the Bible says about the time. Now from careful and extensive inquiry, I have reason to believe, that ninety-nine hundredths of all this class of professors and ministers are conscious that they have yet some preparations to make, before they shall be all ready, as they wish to be, for the coming of the Lord. Of course, they feel in a measure under condemnation, for they know they ought to be at all times ready for their departure hence to a world of retribution. It is, therefore, by no means certain as yet, that they are the true disciples of Jesus. God has told us by his inspired Apostles, that "there is no condemnation to those that are in Christ Jesus;" (Rom. 8: 1) and that "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith;" (1 John, 5: 4,) and then verse 10, "He that believeth [has true faith] in the Son of God hath the witness in himself, that God hath given him eternal life." Hence the exhortation "Be diligent, that ye may found of him in peace without spot and blameless." For, "without holiness no man shall see the Lord." Whatever professions one may make, or however devotedly pious he may appear to be, if he has not that faith in Christ



which frees from condemnation, and overcomes the world, and brings into his bosom the precious witness that God has given to him eternal life, it is no matter of wonder that he does not "understand." "If thine eye be evil," says the Saviour, "thy whole body shall be full of darkness." "If any man will do his will he shall know of the doctrine." "Without faith it is impossible to please God."

But the true state of many of these hearts has already been tested, and others of them are now being tested very rapidly by means of these "words" which they do not understand, but which the wise shall "understand." Those of them who cannot abandon their preconceived opinions respecting a temporal millennium, are fast making it manifest that they have not the child-like, humble, teachable mind which is implied in true saving faith. In the first place, they are preaching and acting directly in the face of the unquestionable fact, that nearly the whole Christian Church, from the apostles downward, believed and rejoiced in the personal coming of Christ before the millennium; until a little more than one hundred years ago Daniel Whithy conjured up and published to the world the soothing theory which they are now advocating. And then, in this tradition against the doctrine of Christ's promillennial advent as now preached, they are obliged to suppose, (for they know it never has been and never can be proved, nor can it be made to appear like common sense,) that all the prophetic periods in Daniel and John have already been fulfilled in literal days; and that too in opposition to the opinion of all the most learned and pious commentators in all past time! In maintaining this tradition also, they utterly disregard the plain instructions in Dan. 7: 21, 22; 2 Thess. 2: 8; Matt. 13: 24-30, 36-42; Luke 21: 24-28, which teach that the man of sin, with all his deceivableness of unrighteousness, with other persecuting enemies of Christ, will continue on earth prevailing against, and oppressing the saints, until Christ comes in the clouds of heaven to set up his everlasting kingdom. It has also been mathematically demonstrated, that should the population of the earth increase no faster than it has in this country for the last fifty years, not a square yard could be found on the surface of the globe at the end of 500 years on which would not be found at least two living human beings, to say nothing of the brute creation! How can a man have the honest teachableness of true faith, who, with all this light in his mind, can persist in interpreting the Scriptures to favor a thousand years temporal millennium, when God has promised his Spirit to guide him into all truth? The time of ignorance has been, when such a course of conduct would be winked at. But now, in the flood of light which is pervading the land on this subject, God is calling upon all men every where to repent of such perverting of the truth. "If I had not come and spoken unto them," says the Savior, "they had not had sin, but now they have no cloak for their sin."

But look at some other developments which they have made in laboring to defend

this scriptural tradition. Of one of them, a distinguished theological Professor, a prominent Universalist editor has said, "In his 'Hints on the Interpretation of Prophecy,' he confutes Miller's views of the second coming of Christ, by taking Universalist ground, limiting the fulfillment of the predictions of the Revelator, to a time not far distant from that in which they were made. It tends, as we are told by a Presbyterian paper of repute, fearfully to universalism."

Another one of them of similar standing has taken upon him to affirm, in direct contradiction to the obvious import of several well known declarations of God's word, that we have no reason to expect the guidance of the Holy Spirit in understanding the Scriptures, except on those points which are absolutely necessary to salvation! and then charges with fanaticism all those who profess to have had such guidance on any other points.

Another has had the presumption to affirm, "If God had seen any good reasons for destroying the world this year, he would, in some way, have made it known to us." Hence, because he can see no good reason why it should be done, he infers that it would be inconsistent with the benevolence of God to do it, the Bible out of the question! So the Universalist says he can see no good reason why God should punish the wicked forever, and therefore infers that it must be inconsistent with his benevolence to do it! Moreover every advocate of a temporal millennium, in explaining the Scriptures to favor his views, is obliged to disregard entirely, the plain, obvious, common sense principle of interpretation, that "every word and sentence is to be construed literally, unless it involves a palpable absurdity, or a plain contradiction." and in disregarding this principle, they lend their whole influence to encourage the infidel in saying, that the Bible is just like an old fiddle, any one can play just such a tune upon it as he pleases.

But let us notice some developments which are being made by the other class of professors referred to who think the end may be near; but yet do not "understand" what God has revealed respecting the time. They have attended lectures on the subject, and read their Bibles enough to be satisfied that those are not right who are advocating a temporal millennium; and in regard to the time, they have had before their minds all the evidence, in view of which many have been led to believe, without a doubt, that probationary time will end with the present Jewish year; but although they can see no reason to doubt that it will be so, yet they do not "understand," i. e. they do doubt! Now in addition to the fact already stated, that the most of this class of persons are conscious that all is not just right with them, as to a preparation for the coming of the Lord; it will be found that, with a few exceptions, which are diminishing in number daily, they feel no joyful interest in the speedy coming of the Bridegroom, except it be for some considerations, manifestly selfish in their character; nor are they exhibiting the spirit,—the benevolence of Christ in respect to those who acknowledge themselves un-

prepared to meet the Lord. And then, let them be pressed up to the duty of believing without a doubt what they see reason to believe, and no reason to doubt, and you find lurking in the bosoms of some of them,— "What if he should not come?" or "What will my friends and acquaintances think or say of me should I believe it?" or, "What influences shall I have for doing good next year, should I now profess to believe it!"—showing conclusively that they have not yet given up all for Christ, or learned by faith to commit all their interests, all the consequences of obeying God into his hands. If we would be true heirs with Abraham, we must have the faith of Abraham; the faith which trusts God with all consequences, and with all apparent inconsistencies and impossibilities. Others of them when thus pressed, will be heard to say that "they think it enough to be ready!," "If we are only ready, what matter is it if we don't know the time?" thus virtually charging God with folly in revealing the time, and developing the fearful probability that their religion is all selfishness. Such professors will find, when the Lord comes—God grant that they may be convinced of it before!—that the religion of true faith is something more than seeking to get and keep ourselves in readiness for those mansions which are being prepared for those who love God. Such was not the spirit of Christ, when he gave himself for us; and "if any man have not the Spirit of Christ he is none of his." God has revealed the time when Christ will come to take vengeance on them that obey not the gospel, and has promised the Spirit to guide into all truth, in order that those who have true faith and true benevolence, at the time of the end, having understood this most deeply interesting and important part of divine Revelation, may go forth, under the thrilling influence of undoubting faith in the time there appointed, and do what they can to get others ready to meet the coming Bridegroom. It must therefore prove, and is proving, a true test of saving faith. "None of the wicked shall understand, but the wise shall understand."

And now, dear reader, I am aware that the picture here presented of the state of the church and of the world, is an appalling one. My own heart alternately sickens and shudders in contemplating it. But to meet appears to be the true image of things as exhibited in the perfect mirror of God's unerring word. Moreover, it accords precisely with what the Savior has given us to understand it will be, when he shall be revealed in the clouds of heaven. "When the Son of man cometh, shall he find faith on the earth?" Great professions of religion there may be;—much of the form of godliness there may be;—much zeal in defence of the truth there may be;—much preaching about the importance of being ready there may be;—much intellectual orthodoxy as to what constitutes a preparation there may be;—much striving to be ready there may be. But where will be the faith which makes us heirs with Abraham and with Christ to the promised inheritance?—that faith which makes us, as the espoused bride of the coming Bridegroom, with the promise



of the Spirit to guide us, to know when he is near even at the doors, and to "understand" what God has in mercy revealed respecting the definite time of his appearing? that faith which is the substance of things hoped for, and the evidence of things not seen, and which makes us, by our conduct, to condemn the world, as Noah did, for their infidelity in regard to what God had spoken? Where, I say, will be found this saving faith? Where is it found? If you possess it, dear reader, you need not an exhortation from me to rejoice, and to praise the Lord for his distinguishing work of grace on your heart, and in the view of the glory so soon to be brought unto us at the revelation of Jesus Christ. I know you want an angel's powers with which to express the gratitude you feel for that influence of the Spirit which has removed pride, prejudice, and unbelief from your heart in relation to this subject, and given you the gracious sealing witness, excluding all doubt, that you understand when "the sanctuary will be cleansed," when "Michael shall stand up," and when "Daniel shall stand in his lot," as God has revealed it. Thanks be unto God, that some do "understand," and can lift up their heads with joy, knowing that their redemption is soon to be completed. Stand fast, beloved, a few days longer, in the faith and in the power of God; "in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God." Be followers unto the end of those who through faith and patience condemned the world, and inherit the promises. Though the vision tarry, wait for it; because it will surely come, it will not tarry.

"Yea, soon the blissful day will come,  
When our dear Lord will bring us home,  
And we shall see his face;  
Then with our Savior, and our Friend,  
A bless'd eternity we'll spend,  
Triumphant in his grace."

But perhaps the reader is one who does not "understand," in the sense of our text; and it may be you are a professed disciple, and possibly a professed minister of Jesus! professing to be the light of the world, a living epistle of the truth, the espoused bride of the coming Bridegroom, and yet ignorant, or in doubt about the the import of those passages of his word which reveal a truth, the most deeply interesting to the true bride, and the most momentous to all, over whom you are exercising an influence, of any which the Bible contains! You know that the things which are revealed belong to us and to our children,—and yet you do not understand!—that *all* Scripture is given by inspiration of God for our *profit*, and yet you do not understand!—that the Spirit is promised to guide you into *all truth*, and yet you do not understand!!—a watchman on the walls of Zion, and yet you do not understand!!—living, manifestly, in "the time of the end," when God has said the wise and none of the wicked *shall understand*, and yet you do not understand!! Oh! my friend, what is the difficulty? "Where art thou?" Why are you in ignorance or in doubt on such a subject, till this last hour of time? What will you answer, when Jesus shall be

revealed by the close of the present Jewish year, if not before, and shall ask you why you have not, for months or years past, been lifting up your head with joy, and warning the people to be ready for his appearing, with the blissful confidence of undoubting faith in what God has revealed respecting it in these prophetic periods? If you think to say that you *could not* understand this part of his *revelation*, when he has promised his Spirit to guide you into *all truth*; you will find this a serious charge to bring against your Maker, while many will be prepared to testify to the falsehood of such an assertion. If you think to say that you considered it enough *to be ready* to meet the Lord, your own words will condemn you; for you are appointed to be the *light of the world*, a living epistle of the truth, known and read of all men; and if a watchman on the walls of Zion, to see the sword coming and to *warn the people*, lest their blood should be required at your hand.

In a word, you will find that nothing will be accepted there without *true faith*, such as Abraham and Noah had, that faith which, with the promise of the Spirit to guide, will at the time of the end, "*understand*" what God has revealed on such a subject as this, and which will make us to act in regard to it, as to condemn all who have not such faith.

I beseech you then, by all that is glorious and dreadful in the coming of Christ, now just upon us, to get down before the Lord, *immediately*, with deep contrition on account of the manner in which you have hitherto regarded and treated this subject; make an unreserved and an eternal consecration of all you have and are to him; and then, in view of his own sure word of promise to give the Holy Spirit to those that ask him to guide them into all truth, prove yourself to be of those who have true faith, and are the espoused bride of the coming Bridegroom, by *holding him to his word*, till you are sure that he has made you to understand what he has revealed respecting the time of his coming; remembering that when God guides into the truth, he leaves you not in doubt or uncertainty respecting it. "The wise shall understand."

FROM THE MIDNIGHT CRY.

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O. Feb. 24, 1844.

Dear Brethren of the Midnight Cry:

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed; having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do

not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing. Yours, in the blessed hope,

CHARLES FITCH.

Bro. Fitch, is earnestly requested to pay us a visit in this place, and give a course of lectures, should time continue. His expenses will be met, and any other pecuniary assistance rendered that he may need. We hope he will not disappoint us.

ED. WESTERN MID. CRY.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson river to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked that it was impossible for things to progress for thirty years to come in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12: 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Dan.'s prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d. chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had; and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.—*Advent Herald*.



## WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 23, 1844.

## FUNDAMENTAL PRINCIPLES

ON WHICH  
THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

## LECTURE.

Bro. Cook will lecture at the College Hall next Sabbath at the usual hours.

Lectures are continued at the Lawrence street Church each evening, except Saturdays and Sabbath.

## THE MEETINGS.

On Sabbath last, lectures were delivered at College Hall, and at the Lawrence street house through the day. Both places were well filled, and good attention was paid. Bro. Cook was with us.

A Lecture was delivered at the Hay Scales, in Fifth street, in the morning at 9 o'clock. A respectable congregation were collected, who patiently heard us through notwithstanding it rained most of the time.

Bro. Chittenden spent the Sabbath in Hamilton, and lectured twice. Contention, sectarianism, and the "little horn" prevailing, he returned on Monday.

Bro. Cook talks of soon leaving for St. Louis, provided he can make arrangements to satisfy a claim upon his labors at Liberty, Ia. Bro. Chittenden will probably go to Lexington, Ky. soon, should time continue. Bro. Cook attended to the ordinance of baptism on Monday, P. M., at the foot of Pike street. Two were baptized.

The prayer meetings are interesting—souls are converted almost every evening. The ordinance of baptism was again administered on Wednesday, P. M., at the same place, to six male and eight female candidates. A very large congregation were assembled, and a general solemnity prevailed as they witnessed the ordinance. A prayer meeting was held at the church at the close of these exercises. Bro. Cook lectured at the Disciples' church on Sycamore street, Wednesday evening, upon the "penalty of the Divine Law."

We have no place sufficiently large to hold our Sabbath congregations, and there is some talk of again erecting the "Great Tent."

## SCRIPTURAL TEST OF SAVING FAITH.

We hope no excuse will prevent any person into whose hand this sheet may fall, from perusing prayerfully, the article under the above head, found in another column. 3000 copies of it have been published in pamphlet form, which will be furnished to those who wish them for distribution at the rate of \$4.00 per hundred. Single copies will be furnished gratis to all such as are willing to read, and are unable to pay for them.

## L. L. HAMLINE.

The last Western Christian Advocate labors hard to prove that Bro. Hamline has never been a "Millerite." This is all superfluous, as we never had the satisfaction of bringing any such charge against him. But the following will prove how near Bro. Hamline has verged upon this awful heresy.

"This is to certify that while on the way from this city to the Muddy Creek Camp-meeting last autumn, in company with Bro. Hamline, he stated to me that he believed the time, as calculated by Mr. Miller, would pass by, to give unbelievers an opportunity to cry more loudly, "Where is the promise of his coming?" and at that time, when the cry should become general, he believed the Lord would come; furthermore that he had given up the doctrine of the Millennium, &c.

Jesse C. Jones.

Bro. Hamline also told Bro. Cook that he saw no reason why Mr. Miller's calculations were not correct. This was said after he had prayerfully examined the subject. He has also stated in a public congregation within a year past, that he had evidence satisfactory to his own mind that the Lord would come within a brief period.

Bro. Campbell, of New York, has sent us the following lines, which he says were copied from an "old book." We do not recognize the author, but whoever he was, the Bible was not a strange book to him.

Lo! in the last days, behold  
A faithless race arise!  
Their lawless lust their only rule,  
And thus the scoffer cries:  
"Where is the promise deem'd so true,  
'That spoke the Saviour near?  
E'er since our fathers slept in dust,  
No change has reached our ear.

Years rolled on—years successive glide,  
Since first the world began;  
And on the tide of time, still floats  
Secure the bark of man."  
Thus speaks the scoffer; but his words  
Conceal the truth. He knows  
That from the water's dark abyss,  
The earth at first arose.

But when the sons of men began  
With one consent, to stray;  
At heaven's command, a deluge swept  
The godless race away.  
A different fate is now prepared  
For nature's trembling frame;  
Soon shall her orbs be all enwrapt  
In one devouring flame.

Reserved are sinners for the hour  
When to the gulph below,—  
Armed with the hand of sov'reign power,  
The Judge consigns his foe:  
The contrite race he counts his friends—  
Forbids the suppliant's fall,  
Condemns reluctant, but extends  
The hope of grace to all.

Since all this frame of things must end;  
As heaven has so decreed:  
How wise our inmost thoughts to guard,  
And watch our every deed!  
Expecting calm, the appointed hour,  
When nature's conflict o'er:  
A new and better world shall rise,  
Where sin is known no more.

## LETTER FROM BRO. CAMPBELL.

New York, March 7, 1844.

DEAR BRO. JACOBS:

I again write to let you know that my faith is still unwavering in the belief that my blessed Jesus will come the present Jewish year. My brother, I cannot, neither do I wish to see any time beyond it, unless I am obliged to. The coming of the Saviour, to me is more desirable than all the riches and honors of the earth. I desire to see Him who was stricken for our transgressions—who was, and still is, despised and rejected of men—who was bruised for our iniquities, and by whose stripes we are healed. I expect HE will soon see the travail of his soul and be satisfied. This will be when he gathers his elect from the four winds, and takes the kingdom from the wicked, and gives it to the saints of the Most High.

This, indeed, is a trying time for those who are child-like enough to believe what the mouth of the Lord hath spoken, and to act accordingly. Every eye is upon us. The eyes of the devil and wicked men— scoffing professors of religion, both ministers and people, are watching over us for evil: but greater is he that is for us, than all that are against us. Consoling is the thought, that the eye of God is over us for good both by day and night. You occupy an important post, surrounded as you are, by those who not only do not love the Lord's appearing, but contend against the doctrine. You have my prayers and sympathies, and shall have them till the Master appears, and we rise to meet him in the air, never to part again.

O my brother, I cannot tell you how much I long to see the Saviour! Of late I have felt an increasing desire for the salvation of souls.

The Lord has opened a new door of usefulness for those brethren who desire to labor in his vineyard. We have hired the Congregational Church, on the corner of Christie and Delancy streets, where the Lord has blessed us abundantly. We have had souls converted in every prayer meeting that we have held.— Bro. D\*\*\*\*\*'s two little daughters professed to find the Lord one evening this week.

There are no jarring strings among us. We all labor together, and the Lord abundantly blesses us. To him be all the glory.

Your brother in the Lord,

H. CAMPBELL.

## LETTER FROM BRO. MAULL.

BELLEBROOK, O., March 18, 1844.

DEAR BRO. JACOBS:—God has been with us since we left Cincinnati, but our preaching takes but little effect. The indifference to this subject is awful indeed. We found a few Advent believers along the way as we came, and but a very few indeed; but they appear to be the salt of the earth. We have been able to well improve the time. The Lord has opened our way to the people wherever we have stopped; and we have so far delivered 13 lectures, and expect to keep on till about the first of April, if time should continue. We were much astonished at the scarcity of reading matter on the subject of Christ's Second Coming. There appear to be a willingness to read, but little disposition to pay for publications. We have disposed of about half of what we took with us.

Brethren, please scatter the fruit of the labors of the "holy people" as far as possible, as from all we can learn from the present signs of the times, there will be silence in Heaven for at least half an hour after the 21st day of March, 1844. Wherever we have been, the







# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, APRIL 6, 1844.

[No. 4.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY IS PUBLISHED EVERY SATURDAY.

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

## WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 6, 1844.

### LECTURES.

A lecture will be delivered at the Hay Seales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

### THE PAPER.

Our apology for issuing no paper last week, is absence, an account of which may be seen in other columns. We are not, however, behind with our weekly issues, as our subscribers will recollect that at the close of the last volume we issued two numbers in one week.

Brother Kent has returned from Liberty, Ind. and in company with Bro. Chittenden, started for Lexington Ky. on Tuesday morning last. We doubt not that God's blessing will crown their labors in that place, as there is a great anxiety on the part of the common people to hear: We hope they will write often.

Brother Cook left for St. Louis on Wednesday of last week. May the Lord bless his labors in that place.

### THE CAUSE IN THIS PLACE.

The interest among the brethren and sisters still continues, though there are not as many conversions as there has been in time past. Seven or eight have desired prayers during the week. The College Hall was filled last Sabbath throughout the day. The congregations at the Lawrence street church were also good. Brother Jones had a large congregation at the Hay Seales, in Fifth street, in the morning at 9 o'clock. The brethren uniformly manifest the firm belief that God will take care of the cause that he has hitherto blessed as his own.

We are constantly met with the inquiry, Your time has passed by, has it not? To which we reply, No; for when our time comes, the time of the inquirer will also come.

We have, however, neither the shame nor the iniquity to deny that many of us have expected our Lord before the present time: And in all that has been presented to us by way of opposition to our views, we have not seen one reason why we should not have done just as we have, in looking for, and expecting the return of the Bridegroom. One thing is sure. The end of the days marked in the prophecy of Daniel has not yet come, for if they had, the event would have been here. Another thing is equally sure. The end of those days is every near, as is demonstrated by the confident declarations all around us, that "every vision faileth." "Where is the promise of his coming?" &c. For these reasons, we feel more than ever bound to watch unto prayer and be sober.

### WOODWARD MISCELLANY.

The editor of this sheet asks us for an exposition of the following texts:—"But of that day and hour know-

eth no man." "In such an hour as ye think not, the Son of Man cometh." It is rather questionable whether that editor knows that such texts as the above are in the Bible. He has probably heard some one say so, for if he had read it himself, he would have found in their immediate connection the following: "When ye shall see all these things, know that it is near, even at the doors."

Yet these inquiries come to us, not from an inmate of a lunatic asylum, but of a literary institution. What an age of wisdom!

### WESTERN CHRISTIAN ADVOCATE.

In the last number of this paper, the editor has copied the low billingsgate slang of the Methodist Protestant, relative to the editor of the Western Midnight Cry, and W. H. Maul; to which he has prefixed a commendatory note. If he is willing to go to the judgment seat of Christ, sanctioning such language as is contained in that article, even though applied to the meekest human being that treads God's footstool, he has sadly mistaken the principles of God's word, which he professes to make the man of his counsel, and the guide of his steps. But when a man will publish half a dozen positive falsehoods in one article, as he has about us, without ever afterward making a retraction, we cannot say what such a man will not do.

### EDITORIAL CORRESPONDENCE.

LEXINGTON, KY., March 24, 1844.

DEAR FRIENDS—

After leaving you at the Lawrence street Church on Thursday, P. M., I took passage on the steamboat "Western Belle" for Louisville, and arrived at that place on the following day. There being no opportunity of lecturing on board the boat, I spent my time in private conversations upon the soon expected Advent of our Lord, and distributed some publications. There were many who felt anxious to learn upon the subject; one of them, a young man who resided at Petra, 300 miles up the Missouri river, and had never seen one of the publications. I gave him such as I had. I called upon the sister at the Jefferson House, who formerly kept the Depot of Second Advent Books. Herself, with a few others, are strong in the faith of soon seeing the Saviour. I had not time to visit Dr. Field at Jeffersonville, but left in the packet for Frankfort at 4 o'clock, P. M. I here found things much more orderly—more general respectability—less profanity, and rum drinking, than on the Ohio river boats. By request of a few of the gentlemen passengers I lectured on Saturday morning, and gave away some publications.

After the lecture a number of questions were asked relative to the time of the Advent, &c. all of which I endeavored to answer as well as I could. I never received better attention from any congregation than from the passengers of this boat. The Advent was the topic of conversation till we arrived at Frankfort, 60 miles up the Kentucky river.

A gentleman from Harrodsburgh urged me to go to that place and lecture, but having purposed to go to Estill county, I could not comply. He informed me that Mr. Shannon, the President of a literary institution in that place, was considered a believer in the Second Advent doctrine.

I made no stop at Frankfort, but came by rail-road direct to this place, a distance of 28 miles, where I arrived about 5 o'clock, P. M., on Saturday. I soon found it labor lost in trying to procure a church in which to publish the Christian's glorious hope. I made application for the Court House, but as it had just been put in order for holding Court on Monday, it was refused. I

then applied for the Medical Hall, but it never having been opened for meetings on the Sabbath, the gentleman having charge of it dare not make a beginning. The disciples have a very large house here, and I was directed to them, by several gentlemen who told me they were so liberal, especially to all who confine themselves closely to the Bible, that they thought it would be hardly possible for them to refuse to open their house. I accordingly applied to Mr. Poindexter, one of the elders, but he was opposed in toto to having any thing to do with it, because Dr. Field of Jeffersonville believed that God would destroy the wicked. I endeavored to remove his objections, but he soon raised another, which was, that God had never sent us to preach the Second Advent, but to obey the Gospel, the sum total of which, with many, seems to be to be baptized, no matter what they believe or practice. Paul's exhortation to comfort one another with the Second Advent doctrine (1 Thess. iv. 14-18.) was of little avail with him, at which I wondered, seeing he claimed to be a disciple of Jesus. But when I looked out and saw the scepter of the house in which they worship, higher than all the rest, I wondered no longer. I then went to my room at "Brennan's Hotel," fell upon my knees, and prayed earnestly to God for direction, realizing how great a responsibility rested upon me, while in a place where the first Second Advent lecture has not yet been delivered. I then opened my Bible, and the first words that met my eye were the following:

"Then answered Haggai, and said, So is this people, and so is the nation that is before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord. Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the presser for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet they turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, so yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you. And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdom of the heathen; and I will overthrow the chariots, and those that ride in them; and the horse and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Sheleshiel, saith the Lord, and I will make thee as a signet: for I have chosen thee, saith the Lord of hosts.—Haggai 2: 14-23.

This morning I went to the Disciples church, and heard their preacher, Mr. Fishback, very zealously engaged in urging upon his audience the strict observance of every Christian duty; and, finally, to look for that blessed hope—the appearing of the Great God, and our Saviour Jesus Christ. But in the room of giving one evidence of that "appearing" being near, at the door, he went on to caution them against the deceptions of certain agitators, who were crying, Lo, here! and Lo, there!—persons who were wise above what was written. He did not tell us who they were, but while his congregation were left to infer, I could arrive at no other conclusion, than that they were those who taught other "comings" of Christ, besides his personal, visible coming, "like the lightning" in the clouds of heaven, immediately after certain foretold signs, (Mat. 24: 23-30) and also, that they were those who said, he could not come



yet, for 1000 years, or for some time to come, and many other such things, *not written*.

In passing through one of the streets towards the close of the day, I discovered an aged man of color, leaning upon his staff, and as his countenance had a worn, and lonely appearance, the thought struck me that he was a proper subject to receive joyfully the whole truth of God. I asked him if he loved the Saviour? He looked at me suspiciously, as colored people in this section generally do; but seeming to conclude that my inquiry was an honest one, he replied that he did, and that in his service he found all the real comfort he possessed in this world. He went on to state that he was a member of the colored Baptist church in this place, which church had a membership of upwards of 400, and that they were nearly all *slaves*. I remarked to him that I supposed the whites gave them money to build their meeting-house; "No," said he, "they never gave us the first cent towards it. We paid for it ourselves, and earned the money by *odd jobs*; and besides this we have more than 200 dollars in the treasury." I asked him if he had heard anything about the Saviour's soon expected Advent? He said he had not, only by way of derision, and was anxious that I should tell him about it. I gave him some brief outlines of the doctrine, and stated to him my full belief in what the prophets had spoken.—Every feature of his countenance seemed to kindle with joy as he said, "Oh how glad I shall be to have it true."

To-morrow morning I purpose to go farther south.

E. JACOBS.

#### VISIT TO KENTUCKY.

Having returned from our journey since the article under the head of "editorial correspondence" was written, we append a few remarks embracing a brief history of the remnant of our tour. On Monday morning, the 25th ult., we took the stage for Richmond, 25 miles south east from Lexington. This is a pleasant village, surrounded with a rich farming country. I was urged to remain and lecture in the evening, and was told by a few gentlemen that if I would do so, they would raise the town, as they had heard of "Millerism" and were anxious to know something about it for themselves. In this journey I have seen how God has overruled the newspaper falsehoods about us, so as to make them a blessing in opening a way for the truth. I was under the painful necessity of refusing to comply with the invitation to lecture, having allotted myself only time to visit a brother in Owsley county, and return before Sabbath. As my brother lived forty-five miles beyond Richmond, which distance could only be traveled on horse back, or on foot, in consequence of the bad roads, I made application for a horse of a free colored man, who kept the only livery stable in the village. His horses were all gone, but when he learned my errand, he went to procure one for me, but failed. I accordingly started on foot, and travelled six miles to Mr. Green's; he lent me a horse to ride four miles to Mr. Thorp's, where I remained over night. He had a house full of Kentucky river raftmen, who all but one seemed to be fond of Whisky, but Mr. Thorp kept none, so I improved the time in talking to them upon the curse of intemperance, and also upon the soon expected Advent of the Saviour. They all without exception, treated my remarks with becoming respect. In the morning, Mr. Thorp sent his son with me on horseback to the town of Irvin, a distance of ten miles, refusing any compensation for the accommodations he had afforded me. At Irvin a son-in-law of my brother furnished me a horse with which I traveled to the town of Proctor, Owsley county, a distance of about 25 miles; 16 of which lay through the wild forest, where there is not a single house.—Some of the distance affords the most wild and romantic scenery that ever presented itself to human sight.—Sometimes upon the verge of an elevation of hundreds of feet, overlooking the river, at other times descending in "hollows" upon a angle of nearly forty-five degrees

occasionally animated by the cooing of turtle pigeons or the chirping of wild turkeys, which are abundant. The products of the country, (coal and lumber,) are all taken out by way of the river in boats, rafts, &c., and the imports are principally brought by the same channel with canoes. I found my brother, whom I had not seen for more than ten years, a firm, consistent believer in the Second Advent doctrine, through the influence of publications sent to his office, he being the Post Master in the place. His wife is also a believer. On the following day, (Wednesday,) an appointment for a lecture at his house in the evening was circulated. Although the notice was short, the people turned out *en masse*, and listened with the most profound attention while I talked to them two and a half hours from the twenty-fourth chapter of Matthew, proving that Christ did in reality give to his disciples a true and faithful answer to their question as to *the time when*, [verse 15,] and *the signs of*, [verse 29,] his coming and the end of the world. Not one of these hardy mountaineers had ever before listened to a Second Advent lecture. They manifested much anxiety for me to remain and talk more to them on the subject, notwithstanding I had not been backward in warning them against the sins of slavery and intemperance. One thing should here be said of Kentuckians: No people exceed them in acts of "hospitality without grudging," and uniform kind treatment of strangers that visit among them. I returned on Thursday by the way I came, and on Friday arrived at Lexington, from where I took the stage to Maysville, Ky., a distance of 60 miles, and on the Ohio river, sixty miles above Cincinnati. I arrived home on Saturday, P. M., and found our friends still looking for Jesus. Notwithstanding the 21st of March had passed by, I did not hear, nor have I yet heard, of one of them either *burning* or *throwing away* their Bibles.

#### THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, How was he received by the Church?

It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; but *the church*—those that professed to be the sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9: 10.) This fault-finding on the part of *professors* of religion, drew forth from Jesus those comforting words, I am not come to call the righteous, but sinners to repentance. (v. 13.) They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marveled at the greatness of his work, such charge was brought by professors of religion. (Matt. 9: 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitudes scattered abroad as sheep having no shepherd. Christ forewarns his disciples, from this circumstance, of their fate in all coming time, from this source. If, says he, they have called the *master* of the house Beelzebub, how much more shall they call them of his household? (Matt. 10: 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11: 16-19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent, and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their societies for promoting the observance of

the Sabbath: At least they complained to the Saviour (Matt. 12: 2,) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him before hand, lest on the Sabbath day he should bring back to its wonted office, the hand that had been withered. So fixed and determined was their opposition to *all* that he did, that they stood ready to enter their sentence against him for doing to a *man*, what they would not have refused to perform for a *brute*, under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10-14.) It was *the church* that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the finger of God." (Matt. 12: 22-32; Mark 3: 28-30.) It was *the church* that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c.

It is not a new thing for the church to suffer important signs to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "We would see a sign from thee," but were told they should have none but the sign of the prophet Jonas—who (as the Son of man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign, for them to observe all that he had taught. It was *the church* that were charged with associating with *seven other spirits* more wicked than themselves; whose *last end* was to be worse than *the first*. (Matt. 12: 45.) It was the church that sneeringly enquired, "Is not this the carpenter's son?—Whence then hath this man all these things? And they were offended in him. (Matt. 13: 55-57.)

It was *the church* that enquired, "Why do thy disciples transgress the tradition of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1-3.)

It was *the church* that honored God with their lips while their hearts were far from him,—and that taught for doctrines, the commandments of men—whose worship was vain, and who were charged with hypocrisy by him, who never spoke aught but eternal truth. They were the blind leaders of the blind, (Matt. 15: 7-14) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16: 1-4.) Against their doctrines, the disciples of Jesus were cautioned. (v. 24.) Laborers in the *Lord's vineyard* found fault with the Master for conferring the same honor, and granting the same reward, to those that commenced their toil at the eleventh hour. (Matt. 20: 12.)

The church, diverted from its hallowed purpose the House of Prayer, and made it a den of thieves. (Matt. 21: 13.) It was *chief priests*, and not expelled members, that were sore displeased because *children* shouted hosannah! in the Temple. (v. 15.) Preachers and elders in the church tauntingly enquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they *feared the multitude*; (v. 46,) but when the popular current turned against the Saviour, they *slaw him*. (v. 39.) The church, in point of true piety were an age behind *publicans* and *harlots*; (v. 32) and from them the kingdom of God was taken away. (v. 43.) The church, for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlessness of his



upright course. Regarding, as you do, the person of nous, is it even lawful to pay tribute to Cæsar? Ye hypocrites, says the Saviour! Whose image is marked upon that penny? Is it God's? No. Whose is it? Cæsar's. Away with it then, and give it to Cæsar; but render to God the things that are his. This they did not do, but marvelled, and went away. It was the Sadducees, a popular branch of the so called church, that erred, not knowing the Scriptures nor the power of God. (Matt. 22: 15-29.) A popular church member who was a lawyer, was put to silence by the wisdom of Christ, so that they afterward feared to ask him questions. (v. 34, 35.)

The church, with all her corruptions, taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to "observe and do" all that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23: 3.) For instance, they might have said, they were looking for the Messiah every day, and at the same time acknowledged that they did not expect him for some time to come. The preachers laid heavy burdens upon the people, burdens they would not bear themselves. They netted the amount of their several salaries, but would pay none of it. They preached self-denial, and lived at their ease,—preached meekness and modesty; but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted with some such title as *Doctor* or *Reverend*. They were in the habit of accosting one another as Dr. A,—or Father B—; but Christ told his disciples not to do so. (Matt. 23: 4-10.) Christ denounced the leading men in the church, as hypocrites; because they would not go into the kingdom of heaven themselves, nor suffer those that were entering, to go in. Because they devoured widow's houses, by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides as fools, because of the nonsensical, and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c. because at the same time they neglected the weightier matters of the law, as judgment, mercy, and FAITH. They made clean the outside, while within they were full of extortion, and excess, and likened to beautiful sepulchres, full of dead men's bones, and all uncleanness. They appeared very good and righteous unto men, but not so to God, for they were full of hypocrisy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears, to say the least, to be something like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines, and holiness of their lives; and at the same time, say all manner of evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23: 23-33.)

It was not expelled members, nor the least influential members of the church, but chief priests, scribes and elders, that first held a meeting at the parsonage of Caiaphas, to consult how they might kill Jesus. (Matt. 26: 34.) These same official members bargained with Judas to betray his Lord. (v. 14, 15.) The officary of the church were too respectable to head a mob to take Jesus,

but just mean enough to authorize one. (v. 47.) The parsonage was the house where Christ had his trial, and leaders, and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them. (v. 64.) when the preacher in charge flew into a rage—tore his clothes, and declared that he had spoken blasphemy; upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy; and that too when he was blindfolded, and afterwards told him to prophecy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, cried out, What is that to us! See thou to that. (Matt. 27: 3, 4.) The church preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, release Barabbas, and crucify Jesus. The voice of heathenism cries out, Why? What evil hath he done? The reply and argument of the church is, Away with him. Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from [the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised a tumult, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their ends and seen him nailed to the cross, those leading preachers, secretaries, and deacons, exultingly pass by, exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true—if God was the one in whom he trusted, he would come and deliver him at this time. Remembering, however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters as to make a final end of this advent doctrine. It is down: Now let us put a veto upon it that will keep it down. Accordingly they sealed the stone and set the watch; But all their efforts availed nothing, for it was destined to have a resurrection, tho' devils, priests and deacons; thick as ants in autumn, covered the garden of Joseph of Arimathea. The real, true time, soon came, and Jesus rose. But that did not better the condition of the church; for they coined up one of the most foolish lies relative to the circumstance of the resurrection, that was ever told by mortal man, "Take this money," say they to the soldiers, and when enquired of, say ye that his disciples came and stole him away while we slept. By the wise instructions of the church, these soldiers were to swear to a circumstance that took place while they were asleep. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them, guilty or not guilty.

Marvel not brethren! This opposition of the church to Christ's Advent is no new thing.

#### COMMUNICATIONS.

##### EXTRACT OF A LETTER FROM BRO. NELSON.

DEAR BROTHER:—I have not heard from any of the Second Advent brethren since I left. I long to meet with my brethren in Cincinnati, but do not expect to while the day of probation lasts; for the reason that I feel it my duty to go every where, preaching the good tidings of the kingdom—especially where it has not been proclaimed. I expect in a few days to be with the Red man of the forest, preaching the doctrine of the "coming One." Pray for God's blessing to attend my labors. I have travelled over some of the ground that I traveled with Bro. Atwell in Kentucky last season, and find that

our labors were not lost. Many, by reading the publications, have fully embraced the doctrine of the speedy coming of Christ. Others were brought into the truth by hearing the lectures. At Harrodsburgh, I found a number of advent believers, among whom are Professor Hatch and President Shannon, of Bacon College. I went to Nashville, Tenn. where I found no believers: I however lectured in the public prison, where my message was gladly received. From there I went to St. Louis, where I found Bro. Stevens, with a lovely band of Second Advent believers, lifting up their heads and rejoicing that their redemption now draweth nigh. The work is rapidly progressing in the surrounding country, as the result of the labors of brethren Stevens and Chittenden. At Jerseyville, Ill. I gave six lectures—had an interesting season—a number embraced the truth, and among them a Baptist preacher. At Rushville, I gave a number of lectures. Bro. Bayley, a minister of the Christian order in that place, has become much interested and is giving the subject a candid investigation.

Yours, looking for the glorious appearing of the great God, and our Saviour Jesus Christ.

WM. W. NELSON.

##### LETTER FROM R. GEDDES.

MARTINSVILLE, March 16, 1844.

DEAR BRO. JACOBS:

I have lately understood that there is a paper entitled the "Western midnight cry" published in Cincinnati, edited, I suppose from what I can learn from a January number of the New York Midnight Cry, by yourself. There is but little known about our blessed Saviour's Second Advent, here. A few partly believe it. A great many false reports are circulated concerning those who are teaching it in the east. I have seen a few numbers of the Cry, printed in New York, which I have been much pleased with. I have had a great anxiety for some months, to hear a Second Advent lecture. I think if a good lecturer could be sent through this section, if time lasts, good might be done. Martinsville is on the National road, twenty-six miles west of Terre Haute.

Yours in hopes of soon meeting the great Redeemer.  
R. GEDDES.

##### LETTER FROM J. WEIR.

BROTHER JACOBS:

Your discourse at the College Hall last Sabbath evening, suggested to my mind the following thoughts:

Jesus Christ told the early Church in a parable which they well understood, that they were tenants of God for a well planted vineyard, and that justice required they should pay the rent; but that instead of doing this, they wounded and shamefully treated the servants of their Lord who were sent to demand it; and at last he sent his Son on the same errand, and they murdered him, to which part of the parable he added this question:—What therefore shall the Lord of the vineyard do unto them?—and as they made no answer, he assured them the Lord of the Vineyard shall come and destroy these husbandmen, and shall give the vineyard to others.—When they heard this they cried, God forbid! Forbid what? Would you scribes read, and write over the contract between the Lord and his tenants, and know the profits of the vineyard to be immense, and the rent to be small and easy? Would you abuse the produce and pay no rent? And you grey-headed elders, where is your gravity, and wisdom, and justice? Where are all the laws and rules of Court by which you judge your fellow creatures? Would you be above law and set the Law-giver of the world at defiance? What! God forbid justice to be done! God forbid there should be no difference between him that sweareth and him that feareth an oath? No, do not say God forbid! But rather say, "Thy kingdom come; come Lord Jesus, come quickly!" And when he comes he will call for the Book he left be-



blind, in order to know what use you have made of it.—May it be the man of our council; may we read, mark, scan, and inwardly digest, those truths that make for our everlasting life.

The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has mystical, secret, or occult qualities. Do not consider me as explaining them. Nobody ever understood them, and the words were only used for a cloak to conceal the ignorance of learned men: for instance, in regard to the Lord's Supper,—we see nothing but bread in the Catholic church; we smell nothing, we taste nothing, but bread. No matter, it is the *flesh and blood and bones* of a man; and there is no bread there. We see nothing but bread and wine in that ordinance in the Lutheran church; yet they say the flesh and blood is there, just as fire is in red hot iron. These learned men talk a deal of the danger of the Gospel in the hands of the poor and illiterate; but have the unlearned ever done any thing like this? So much for departing from the true and literal meaning of the Scriptures. Beware lest any man spoil you through philosophy and vain deceit.

There are two ways of spoiling men, a *long* way and a *short*. The long way is by taking a child before he is able to reason or judge for himself, by prejudicing him against the Gospel, by learning him to shake his head over it as a deep, dark, difficult book, which cannot be understood without a vast stock of human learning; by expending all you are worth in the world with a child neither lame nor blind, to be brought up to understand the Gospel by getting him taught the follies and the trifles of old heathen writers, by giving him to understand as he grows up, that he is a youth of extraordinary wisdom and of a higher order than the rest of mankind, by learning him to dress fine, by habituating him to consider christianity under sentence of death, unless such as he condescend to maintain its reputation. Do not say I speak parables; indeed I do not; I tell you a true history. Did you never see a farmer's son made a minister of the Gospel without any religion?

JAMES WEIR.

#### EXTRACT OF A LETTER FROM NEW YORK.

When we left New York Bro. Timson, the writer, was superintendent of the Sabbath School at Franklin Hall.—Ed.

New York, March 19th, 1844.

DEAR BRO. JACOB—

On Sabbath next, if the Lord spare us, we purpose to open another Sabbath School at the church in Delancy street. In this place, some souls have professed to find peace every night since we commenced worshipping in it. The brethren and sisters are strong in faith—filled with love and the Holy Ghost.

Many of our dear brethren have been earnestly searching for more light upon the commandment or decree for restoring and rebuilding Jerusalem. In the 7th chapter of Ezra, I find brought to view a complete business transaction. Ezra received from the King a decree with the consent of his counsellors and mighty Princes, (verse 14-28) to restore to the Jews their rights in Jerusalem—to empower them to appoint Judges, &c. (verse 25,) and to enforce the fulfilment of the laws even by the penalty of death. (verse 25, 26.) Ezra went from Babylon the first day of the first month: I believe the same day the King signed the decree, as we shall find. Ezra did not go to Jerusalem at that time, but to a short distance from the capital of Chaldea—to the river Abava, (ch. 8: 15.) Where he had gathered the people and abode in tents three days, preparing to start for Jerusalem. He then proclaimed a fast which according to custom lasted seven days. God heard their prayers, and on the twelfth day of the first month they all started for Jerusalem. (ch. 8: 31.) They arrived on the first day of the fifth month, (ch. 7: 9.) On their arrival they were delivered from their enemies, (ch. 8:

31,) for on their journey their enemies laid wait for them in the way, (verse 31.) On the fourth day after their arrival, they that had charge of the gold, &c., did as they were commanded. Ezra then obeyed the King's commandment, (ch. 7: 21, 8: 36,) "delivered the King's commissions unto the King's Lieutenants, and to the Governors on this side of the river; and they furthered the people, and the house of God." Still Ezra found that the people of Israel were given to strange wives, &c. (ch. 8: 1-3.) Ezra confessed that God had given them mercy in the night of the King of Persia, (notwithstanding they were bondmen) to set up the House of the Lord and give them a wall in Jerusalem. The people repented (ch. 10: 1-3,) and gathered themselves together the 20th day of the ninth month, (verse 9,) examined the matter on the first day of the tenth month, (verse 16,) and on the first day of the first month they made an end with all the men that had taken strange wives, (verse 17.)

Pardon me for being thus tedious, &c. \* \* \*

Yours in the blessed hope, Wm TIMSON.

We would gladly have inserted the rest of the letter, but it was not convenient this week. Ed.

#### LETTER FROM S. LEAVITT.

MORIAN, Essex Co. N. Y. March 20, 1844.

DEAR SIR:—I received a paper printed at Cincinnati, Ohio, called the "Western Midnight Cry," from some unknown friend, I think sometime in the month of January last. I had business on hand that prevented me from perusing it at that time as I wished to do; so I lent it to a friend to read, and it finally got out of my reach. Since the present month came in, I have received another, which, upon perusing, I find to contain sentiments in agreement with my own views and feelings. I was taught to believe, when a child, that there would be a Millennium on this present earth; but about forty years ago, I was made to believe that this earth was *curst* for man's sake, and produced thorns, briars, and thistles, whose end was to be *burned with fire*: And that the Lord Jesus Christ would come in the clouds of heaven, attended with thousands of saints and angels, and gather his children from the four quarters of the earth: Those of them that are alive at that time will be changed from mortal to immortality in the twinkling of an eye, and ascend up to meet the Lord in the air, and those of his children that are in their graves will rise and join them; but the wicked will be left here in the greatest horror and confusion. They will call on the rocks and mountains to fall on them, and hide them from the presence of God and the Lamb.

I have a son in western Pennsylvania, town of Randolph, Crawford co. by the name of Zebina A. Leavitt, who is an ordained preacher of a Baptist church, that is of the same belief with myself; and I think he would be glad of a few copies of the "Western Midnight Cry."

I have recently learned that there is a paper of the same kind published in New York, that comes into this vicinity. Please send me a few more copies of your paper, and accept my thanks for past favors.

Your unworthy friend,

SETH LEAVITT.

#### EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS.

AKRON, Summit Co., O., March 23d, 1844.

DEAR BRO. JACOB—

I have taken the liberty to address you this sheet, although personally a stranger, and to ask you to do me the favor of forwarding it without delay to Bro. Cook, as it may be of some benefit to him as well as to myself. I perceive by the "Cry" that he was with you at your conference, and conclude that he is still in your vicinity. Bro. Cook has doubtless given you an account of the Advent cause in this place and vicinity, at the time he left us. Since that time, God

has been testing the faith of his children in Akron, in the glorious truth of the speedy coming of our Lord. On hearing the Spirit say, "Come out of her my people," our minister, J. D. Pickands who has been the pastor of the Congregational Church here for nearly five years, felt it his duty to ask for a dissolution of the pastoral connection, which was granted. At the same time many of the members, (about one hundred,) hearing the same voice calling on us, and wishing to absolve ourselves from all creeds, and confessions, and church organization and take the Bible for our rule of faith and practice, obeyed the call, leaving the house and all pertaining to it with the minority, who have for a long time opposed and scorned the truth on this momentous subject. Advent believers in the different denominations in the place have come out of their respective churches. Consequently finding our numbers so large, and not being able to obtain a place sufficiently large to hold our meetings in, the brethren concluded to erect a temporary building, 34 by 60 feet, and in about twelve days from the time the trees for the timber of which was standing in the forest, our Tabernacle was completed. In the mean time Bro. Pickands was laboring with Bro. Fitch in Cleveland. The Lord abundantly blessed his truth. Bro. P. returned yesterday; last evening spoke to us in the Tabernacle from 1 Tim. vi. 13 to 17 verse. The opposition of the wicked in the churches and out, increase as the time draws near, just fulfilling the prophecies. The brethren and sisters are strong and unwavering in their faith of soon seeing the King in his beauty.

#### A WORD OF WARNING.

Stop, unbeliever, stop and think a moment! Where are you? Hark! What sound is that salutes your ear? Hark! 'tis the Midnight Cry. Behold the bridegroom cometh, go ye out to meet him. Have you trimmed your lamp? Have you oil in your vessels with your lamps? Remember this Jewish year, 1843, has been proved by the word of God to be the great Sabbath year. Are you prepared for that awful day in which you will have to give an account of every thought, word or deed? Are you prepared for the bridal feast? Do you love the appearing of the blessed Saviour? It is an awful thought, am I prepared when he comes to meet him with joy? If you are not, fly!—oh fly!—quickly to the outstretched arms of bleeding mercy, before it is everlastingly too late. You have but a few weeks at most to prepare for an eternity. Perhaps a whole lifetime has been spent in sin and wickedness, and but a few days left for God. I know not but before this can reach you, it may be too late; the door of mercy may be closed forever. Your prospects gone—your hopes blasted—and you in endless torments. Oh! remember, when that day comes if you have not the wedding garment on, you will have to part with parent, children, husband, wife, and all that is near and dear to you. You have an influence by which you may not only damn your own soul, but many others; which will add to your torments, if possible, a hundred fold.

The Lord prepare you for that awful day of account.

J. A. C.

#### PREPARE TO MEET THY GOD.

Oh sinner, harken to the voice of warning before it is too late! What an awful day Christ's coming will be to the sinner? Parents and children then shall part, shall part to meet no more. Some of you will have to see a father, mother, brother, or perhaps a beloved sister, taken from you, and you left behind to endure the eternal wrath of a just God. Oh think of it!—lost!—damned!—forever! Every candid and thinking mind must come to the conclusion, that the day of grace is almost past. The prophecies have all been fulfilled—scoffers are saying, where is the promise of his coming; and what have we to look for but the Son of Man in the clouds of heaven, coming with power and great glory, taking vengeance on those that know not God?

Turn and flee from the wrath to come. J. A. C.



EXAMINATION OF ISAIAH, CHAP. 2,  
AND MICAH 4.

BY GEO. STORRS.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—"They shall beat their swords into plough-shares; and their spears into pruning hooks;" &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isaiah, 2d chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jerusalem," or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "last days": not in the "latter days" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in the last days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?"—Brought up a carpenter. How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor. 1: 26-29.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again,—Chap. 4: 9-13. "For

I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honorable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in the last days the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the *off-scouring* of all things? So far from that being the case, they are men of the highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts:—1st. Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. 2d. Let the admirers of these ministers hear the name of God blasphemed ever so often and they will be likely to let it pass unrebuked: but let the same persons be talking against their minister and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have titles given them, such as "Reverend"—"Right Reverend"—"Doctor of Divinity," &c. These titles are not only given to, but sought after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Rt. Rev. Jesus Christ, D. D.—Rev. Dr. Peter—Rev. Mr. Paul, D. D. and LL. D.—Right Rev. Dr. John—President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the ministry have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor suffer for bread around them. One of these churches in Providence, R. I. not long since, expended \$14,000, simply in repairs. Nor is this done to make the worshippers more spiritual, but to make "our church" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Or, as Micah has it—"People shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "many people" will say when the church is thus exalted. Verses 3 to 5.—"And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language as I think. It is not a prophecy of what shall be, but of what "many people" will do and say. When the church, in the last days has attained the exaltation spoken of in the second verse, then—"Many people shall go and SAY," &c. This then, that follows, is what the people will say, and not what God says. And what is it the people will do and say? First. "Come" let us unite with the church. "We have a fine church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths." That is what they profess they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is—the



church is to become so respectable, and powerful, that it will control not only ecclesiastical, but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will *learn war no more*:—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*,—viz. chap. 4: 4, "But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

This prophecy of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "in the last days." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of *the church*, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire—Did the *many people* speak the truth? or did they prophecy out of their own hearts? I think the latter.—And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. 5: 3, "When they shall say PEACE and SAFETY; [the very thing that Isaiah and Micah tell us the "many people" will "say" in the "last days"] then SUDDEN DESTRUCTION cometh upon them—and they shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plough shares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and the *many* prophecy of peace and safety, Isaiah says, 2: 6, "Therefore thou hast forsaken thy people, the house of Jacob [the nominal church] because they be replenished from the east, [or as Lowth translates it, "Because they are filled with diviners from the east"—German Neology, &c. corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—"They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most *pleased* with? the humble, self-denying, cross-bearing members, who are crucified to this world; or the rich, the "respectable" in the sight of the world, and those that can make a show?—Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world—its *praises* and its *frowns*? They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other prin-

ciple must give place to that. Said an old pilgrim, not long since, "When our church was small and poor, we were spiritual—lively in religion, and a happy band: but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods, and have need of nothing." Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums, fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and ministers are to be educated at the *Military Academy* to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more*."

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquering the world, when she herself has gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No—she is pleasing herself with the *children of strangers*."

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, verse 7, "their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes became poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet—"Their land is full of horses, neither is there any end of their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verse 8 and 9, "Their land is also full of idols, they worship the work of their own hands, that their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trusts shows a departure from God. This kind of

idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not*."

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry, of "*learn war no more*," *alias*, "peace and safety." This he describes in bold and strong language; verse 10 to 21: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; (to do what? To be *converted*? No—but) to go into the clefts in the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH."

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spue" it "out of his mouth" and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?—Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word is that by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days*;" instead of a prophecy unfulfilled, it is fulfilling before our eyes, and shows that the Lord is "at the door. We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his God," (walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled: but notwithstanding this general state of imaginary se-



curity, there will be some whose full purpose is) "we will walk in the name of the Lord our God forever and ever; and adds the prophet, verse 6, IN THAT DAY, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cut far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, **EVEN FOR EVER.**"

In the "halting," reference is had to Jacob, whose sinew shrank, after he had

wrestled with the angel all night, and the angel touched the hollow of his thigh. The real church is considered by an exalted concern; but God will take care to gather her in "that day" when a proud worldly church will be crying, "peace and safety."

The prophet adds, verse 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel 21: 27, "I will over-

turn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church;\* and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. 7: 13, 14.

\* See Gal. 4: 25, "But Jerusalem which is above is free, which is the mother of us all"—all true believers.

THE HEAVENLY VISION.

I beheld, and lo! a great multitude which no man could number:

I beheld, and lo! - - - a great, &c. Thousands of Thousands of thousands, and ten times thousands,

Thousands of thousands, and ten times thousands,—thousands of thousands, and ten times thousands,—thousands of thousands, and ten times thousands,

Thousands of thousands, and ten times thousands,—thousands, &c. thousands of thousands, and ten times thousands, and ten times thousands, thousands of thousands, and ten times thousands, thousands, &c. thousands, &c. thousands, &c. thousands of thousands, and ten times thousands of thousands

stood before, &c.

thousands stood before the Lamb, and they had palms in their hands; and they cease not day nor night, saying, Ho - ly, Ho - ly,

ten times thousands stood before the Lamb, and they, &c.

stood before the Lamb, &c.

ho - ly, ho - ly, ho - ly Lord God Al - mighty! Which was, and is, and is to come, Which was, and is, and is to come.



And I heard a mighty an-gel fly - - - - - ing thro' the midst of heav'n, saying with a loud voice, Wo! wo! wo!

Wo, . . . . . be an-to the earth by reason of that trumpet which is yet to sound. And when the last trumpet sounded, the

great men and nobles, rich men and poor, bond and free, gathered themselves together, and cried to the rocks and mountains to fall upon them, and hide them

from the face of Him that sitteth on the throne. For the great day of his wrath has come, and who shall be able to stand, And who shall be able to stand?

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

II.—The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resur-

rections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

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

IV.—The signs which were to precede the Coming of our Saviour, have all been given;

and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

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

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



# THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, APRIL 13, 1844.

[No. 5.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 13, 1844.

### LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

### THE MEETINGS.

The interest still holds good. The congregations are still large and attentive: The anxiety to hear does not at all decrease. The calls for lecturers in the surrounding country are as numerous as usual.

### LABORERS.

It seems very strange and singular to brethren in this section, when they take up the "Midnight Cry," and "Advent Herald," and read the accounts of scores of lecturers at the east, lingering about the places where the people have had line upon line, and precept upon precept; while the "far west" has cried again and again, "Come over and help us," but have hitherto cried in vain. Where are the "Wise men from the East?" Again we say, come.

### BRO. STEVENS.

A private letter from Bro. Stevens, dated Ottawa, Ill. March 22d, says, "I have now been lecturing in this place every evening for two weeks, with comparatively little success. \* \* \* Last evening, however, we were favored with more encouraging prospects. Four young men and three young ladies came forward for prayers. The last place in which I lectured previously, was Dayton, four miles from this. I trust there were a few bright and genuine conversions." Brother Stevens speaks of the probability of his visiting Ohio, soon, should time continue, but only promises to continue his labors where Providence may seem to direct.

Extracts from a letter, from Bro. A. G. Jennings, of Fairfield, Conn., in consequence of our numerous engagements, is omitted this week.

Should any omissions, or errors, occur in the present number of our paper, it may be attributed to the absence of the editor. He is spending a few days with the brethren in Aurora, Ind., for which place he left on Wednesday last.

### LETTERS AND RECEIPTS.

W. Mounts, P. M. 1 00; Ezekiel French, P. M. [eight subscribers]; Daniel C. Tourtellott, 3 00; Wm. W. Nelson; H. Campbell, 1 00; John H. Thomas, P. M. 5 00; J. M. Hadden, P. M.; Richard Moran; E. T. Chapman, P. M. 1 00; Jonathan H. Hardy, 1 00; Edmund Davis, P. M.; G. Agnew, P. M. 0 50; Julia Ann Clancy; A. G. Jennings; W. Keep; Henry Whipple, P. M. 1 00; T. J. Morris, P. M. 2 00; John Bennett, P. M.; H. Griswold, P. M.; John Barnen, P. M.

Bro. Kent has returned from Lexington, and left for Cleveland, on Wednesday last. He left Bro. Chittenden in Lexington, lecturing in the Independent Methodist Church. The intention is for Bro. Kent to fill Bro. Fitch's place at Cleveland while he visits this place.

### IF THE VISION TARRY, WAIT FOR IT.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because IT WILL SURELY COME, it will not tarry." Hab. 2: 3.

What vision is here spoken of? Ans. It is a vision of the future, as may be seen from its connexion. (ch. 1: 5.) "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you." This text is quoted by Paul, Acts 13: 41, as a caution to a degenerate church; lest its events, which were predicted of a still later age, should come upon them. (v. 40.) As another proof of this prophecy reaching to a remote period, the Papal power is clearly brought to view. Hab. 1: 6-11, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it. They shall shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." The term "Chaldeans" (v. 6,) is probably used the same as "the fruit of the Assyrian," Isa. 10: 12, and "Mystery Babylon," Rev. 17: 5. Besides this, that monarchy had, at the time of this prophecy, passed the meridian of its glory. "Scoffing at kings" and "imputing their power to their god" has had its literal fulfilment in the Papal power. In ch. 2: 5-13, the prophet continues his description of the same power, and in verse 14, describes the glory of Christ's kingdom. In verses 15-17 is a prediction of another great destroying power. viz. Intemperance, upon which the last judgments are to fall. (v. 17.) The species of "drunkenness" mentioned in verse 15, has only been peculiar to the present, and two or three of the past generations. No longer ago than queen Elizabeth's time, alcohol was only kept by druggists,—labeled "vegetable poison," and sold by the ounce: But now it is carried in "bottles," and people "made drunken" with it.

In verses 18-20, the idolatrous worship and false teachings of the last days, is brought to view. Who does not know, that one of the methods used to enlarge sectarian organizations, is first to build, and decorate a meeting house? We have no society, say they, in such a town, city, or village; let us go and build a church—carve out the stone and wood—lay it over with gold, &c. We shall then raise a society in keeping with the expense or cost of our church. The more money we spend in the outset, the better society we shall have. "Wo unto him that saith unto the wood, awake; to the dumb stone, arise; IT shall teach." "The Lord is in his holy temple: be silent all the earth before him." Verse 20. When God is in his holy habitation (Zion,—Ps. 132: 13

—18) he will then judge and reward his servants. Ps. 68: 5.

### THE VISION.

There is no vision in this book but the one recorded in chap. 3: 3—

"God came from Teman, [South, on perfect,] and the Holy One from Mount Paran. [Glory.] Selah. His glory covered the heavens, and the earth was full of his praise."

When the earth is full of his praise, all things will be made new, (Rev. 21: 5,) there will be no more curse, (Rev. 22: 3,) and the saints will inherit the earth. Ps. 37.

Verse 4, "And his brightness was as the light; he had horns [bright beams] coming out of his hand; and there was the hiding of his power."

There can be no doubt as to the person here described. He is the same that comes from glory. Verse 3.

Verse 5. "Before him went the pestilence, and burning coals [burning diseases] went forth at his feet."

See verse 12; Rev. 16: The seven last plagues, and Jer. 51: 33.

Verse 6. "He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."

As an illustration of this verse, see Rev. 6: 14-17; Jer. 3: 21-23; and Isa. 2: 20, 21; where the 'shaking terribly the earth,' and 'the great day of God's wrath,' are described in parallel language.

Verse 7. 'I saw the tents of Cushan [Ethiopia] in affliction; and the curtains of the land of Midian [Judgment] did tremble.'

He saw the inhabitants of Africa in slavery, as another reason for judgment coming on the land.

Verse 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?'

The earth was cursed for man's sake, and when this vision terminates, it is to undergo a physical change by fire, and that curse is to be removed.

Verse 9. 'Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.' [Thou didst cleave the rivers of the earth—margin.]

His word was made naked—plain; divested of its mysticisms—the sackcloth in which it had been clothed: According to the oaths of the tribes—the churches; who had always claimed that it was to be understood, until it began to be understood different from what they wished.

Verse 10. 'The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.'

See Rev. 20: 11.

Verse 11. 'The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.' Isa. 13: 10, 11.

Verse 12. 'Thou didst march through the land in indignation; thou didst thresh the heathen in anger.'

Psa. 69: 24, 25, and 78: 49. This is not indignation against his people, but against the wicked. The first comes by the power vested in the Assyrian, and his offspring. Isa. 10: 5, 12. The other is when the Lord comes from Glory, v. 3, see Isa. 26: 20, and 30: 27-33, and 34: 2-9, and 66: 14-16, Ezek. 22: 24-27, which is also a sign of these days. Nahum 1: 6, 6; Rom. 2: 6-9. The wicked look for it. Heb. 10: 26, 27.

Verse 13. 'Thou wentest forth for the SALVATION OF THY PEOPLE, even for salvation with thine anointed; thou woundedst the head out of the house of



the wicked, by discovering the foundation unto the neck. *Selah.*

This language unquestionably settles the character of the vision, to be identical with that of Daniel 7: 9-11, 26, 27, who also gives the 'appointed time' referred to in the text. Dan. 8: 13, 14. For a further understanding of the salvation for which the Almighty is to go forth, see verse 8; Rom. 13: 11; Heb. 9: 28; 1 Peter 1: 5-9; Rev. 12: 9, 10.

Having proved the point to which the vision reaches, by its events, we will examine the expression in the text, 'Though it tarry, wait for it.'

The same events named by this prophet, were to be understood far in the future, as to the time of their termination. Dan. 12: 4, 8-10.

The expression, 'Though it tarry,' supposes time beyond the period when it would be expected to terminate. It however supposes nothing more than a slight error on the part of the expectants, when taken in connexion with the declaration, 'IT WILL NOT TARRY.'

The prophet seems to be solving the doubts that would naturally rise with those who should see 'the appointed time.' What if, after all the clearness with which the time of the termination of the vision presents itself to my mind, the expected period should finally pass by? The answer is, WRITE IT, and make it plain. But, Lord, I am a frail erring mortal, and I only came upon this watchtower to get instruction relative to the plain practical duties of religion. I pray thee let me be content with these; for after all, the vision may be involved in mystery. Still, the answer is, write it, for it 'is for an appointed time,'—he can get no other answer. But, Lord, if thy word show 'the time of the end,' it will be wrong for me to encourage any one that it will last a moment longer. If there should be any error in consequence of my misapprehension, 'what shall I answer when reproved' for the definiteness with which I must have proclaimed the 'appointed time?' Continue to write it, and if it tarry, wait for it. The error can be but small, as it is to be unsealed by divine appointment. (Dan. 12: 4.) Furthermore, the vision shall speak; and if any considerable time should pass, beyond the expected period; and then the event should come, it would not be the vision speaking. Fear not! it will not lie.

The question now arises, Is there any thing in scripture that looks like the vision lasting beyond the expected time for its termination?

There are such evidences. They are of two kinds:

1st. Scriptural testimony.

2d. Examples.

We will first produce the scripture testimony. Ezek. 12: 22, 'Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged, and EVERY vision faileth?'

There is no history of the existence of any such proverb in the land of Israel, or among the professed people of God. The end of time has been proclaimed, and the vision has been pointed to as our authority. The time generally looked to, for its termination has but recently passed by, and never, till within the few past weeks, has this scripture been fulfilled. ALL your times have now gone by. EVERY vision faileth.

2 Pet. 3: 3, 4, 'Knowing this first, that there shall come [not in the latter days, but] in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' &c. There was a promise that all our arguments failed to refute, but, where is it now? Your times have passed—there is no promise, &c. From the admonition given to the "Stout-hearted that are far from righteousness," Isa. 46: 12, 13, it is clearly inferred that they are saying, the revelation of Jesus Christ in the clouds of heaven, is yet far off, and that his salvation will tarry yet for a long time, while God says

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."

Heb. 20: 37. "For yet a LITTLE WHILE, and he that shall come will come, and will not tarry."

If he came within the limits of the time generally expected, by those that looked for him, Where would be the tarrying? There is to be a little while of tarrying, but at the same time, no tarrying beyond the true time "appointed," for he "shall come." "At the time appointed the end shall be."

Matt. 25: 5. "While the Bridegroom tarried, they all slumbered and slept."

Many might have trimmed their lamps (examined the Scriptures) at the time of the first general agitation upon the subject of the Lord's Coming, (v. 1) but none, except those that firmly believed he most assuredly would soon come, went forth to meet him. He tarried—did not come at the expected time; and it was the wisdom of God, that it should be so: for if he had come at that time, he would have found many looking and watching, that had no oil in their vessels; whose souls had not been made white in the blood of the Lamb. During the tarrying, the wise slumbered—the foolish slept—the church were locked up in midnight darkness relative to the advent, as they now are; when a significant sign appears—a cry is made that awakens even the foolish, but it is too late for hope. During this tarrying also, the 'drawing back' spoken of in Heb. 10: 38, takes place, and the 'lifting up,' Heb. 2: 4. It will have been seen that Heb. 10: 38-39, is a quotation, by the apostle, from our text and its connection; there, the 'patience' spoken of, in verse 36, supposes disappointment, relative to the termination of the vision. There is a danger in abandoning the ground occupied, though it might tarry, for it is written, ver. 38, 'if any man draw back, my soul shall have no pleasure in him.'

The believer, in the mean time, is so instructed as not to cling to inconsistencies; for he is told, it is but a little while till he shall come.

We will next adduce some evidence from examples, to show that this tarrying of the vision, beyond the expected time, is recognized in the scriptures.

Had God brought his people into the promised inheritance, with no more severe trial of their faith, than believers in the Advent near, had experienced at the close of the past month, it would have been an unparalleled instance of his dealings. Violence would have been done to the declaration, 'Through much tribulation we must enter the kingdom of God.'

In order that 'patience' may be wrought, we must have 'tribulation,' and to secure a blessed 'experience,' we must have 'patience.' In order to possess the 'hope that maketh not ashamed,' we must have the 'experience' that is the offspring of 'patience.' God's people, in all ages of the world, have been a tried people.

While the Ark of the Lord abode long at Kirjath-jearim, 'All the house of Israel lamented after the Lord,' (1 Sam. 7: 2.) A sore travail beset the people of Israel, while they dwelt a long time in Egypt, and were vexed by strangers; but when they cried unto the Lord, he came and delivered them. (Num. 20: 14 16.) With prophetic eye reaching to the end of the vision, the prophet exclaimed, 'O Lord, how long shall I cry, and thou wilt not hear, even cry unto thee of violence, and thou wilt not save!' (Hab. 1: 2.) When the Israelites with Moses at their head, left Egypt, there was not a probable doubt, but that God would deliver them in every emergency; but when hemmed in on every side with mountains—a proud enemy, and fearful waters; because at such time the vision tarried, deliverance did not come quite as soon as they expected, they complained to Moses, and said, 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness?' This is just what we told you in Egypt, saying 'Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness;' we have come to this place with you,—the promise of deliverance has failed, and we cannot get back to Egypt (the church) with

honor, and now the time has gone by, we must die where we are, or go back in disgrace. The tarrying was but short—only for a night, for deliverance came in the morning. (Ex. 14: 10 22.)

Jeremiah's prophetic period of 70 years operated as a check upon the wickedness of Belshazzar, until the time had passed, and even then, he dared not profane the sacred vessels of the temple, until he became heated with wine. In the midst of his revelry—boasted security, and exclamations of 'the time has gone by,' the hand writing on the wall sealed his doom; for the same night he was slain—his proud empire buried in ruins, and his throne, which had bid defiance to surrounding nations for sixteen centuries, that night crumbled into dust.—[Daniel 5.]

When Lot fled from Sodom with his family, the threatened destruction did not fall upon the city as soon as some of them expected, or his wife would not have looked back. During the tarrying, (for the storm of fire did not fall till 'the sun was up' and Lot safe in Zoar,) as in other parallel instances, the 'looking back' or 'drawing back' took place. [Gen. 19.]

Judge, also, of the feelings of Noah, and his family, while shut up in the Ark during seven pleasant days. The vision tarried, and the wicked had their fill of laughter and their height of triumph, while the faith of the man of God, and those around him, was put to the severest test. At the end of seven days, intimations were received that the promise would be fulfilled in its time, yet nearly forty days must have passed before Noah was out of the reach of the taunts of the ungodly, and cries of 'your time has gone by,' and he was 'taken up, or 'caught up' from the earth, [Gen. 7: 10 17.] 'Even thus shall it be in the day when the son of man is revealed.' [Luke 17: 26 30.]

If any begin to doubt the vision, as to its being for an appointed time, that matter is settled by the prophet: 'Wait for it,' (the vision—not death,) 'it will surely come.' The angel gave its length, [Dan. 8: 14,] and in the same chapter explained its symbols; all but the time, and in the ninth chapter explains that. In verse 25 he was given the date. If we turn to the decree that dates the vision, [Ezra 7: 11,] we shall find proof that it does not tarry.

The expression, 'going forth of the commandment,' then refers to its starting from Jerusalem, which was on the 12th day of the first month, (Ezra 8: 31) or to its being placed in the hands of the King's officers for execution, which was not until the fifth month. (chap. 7: 9 and 8: 36.) Two thousand three hundred years, (which was the length of the vision,) has not passed from the earliest of the above named circumstances—This first month is settled, not merely by Jewish custom, or Jewish chronology; but by the word of God. In Exodus, 12th chapter, we have the establishment of the passover on the 14th day of the first month, which was thus to be observed forever. In Leviticus, 23d chapter, we learn that a barley sheaf of the first fruits of the harvest, was to be presented to the priest at the time of the celebration of the passover, and we have never seen it proved that the barley harvest of Judea took place earlier than the month of May. But by a close examination of the 'commandment' and the attendant circumstances of its 'going forth,' we find that a full year was occupied, from the time Ezra started from Babylon till they became settled in Jerusalem, and made an end with all the men that had taken strange wives; (cleansed the sanctuary.) It is questionable whether anything short of the event, can settle the termination of 2300 full years, from the going forth of that commandment, to within five lunar months; and these months are, most undoubtedly, all in the future; yet we have at present no satisfactory reason for believing that the first day of that time will pass, without bringing the object of the Christian's glorious hope.

The thunders of Jehovah's wrath still lumber, but in the room of bringing doubt or obscurity, it only causes



the page of eternal truth to shine with a brighter lustre. The chariots of his glory wait, that the Christian's joy may increase when the angel seizes the trumpet that has fallen from the weary lips of mortal messengers, and and raises anew the glad sound, "Behold the bridegroom cometh!" till the vale of heaven is rent—the rocks sundered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away FOREVER.

SAINT LOUIS, February 5, 1841.

DEAR BROTHER:—

If the following will at all help the cause of truth it is at your service.

STRANGER. Watchman, what of the night? This is a long journey—we have passed many dangers—the way has been rough and difficult, and most of it has led through countries [Pagan and Papal Rome] which have been very, very dark. Watchman, what of the night?

WATCHMAN. Where are you going?

S. We seek a city which hath foundations, whose builder and maker is God.

W. How came you to start on a road so dangerous? Why did you not take the other, [Popular Doctrines] which is far easier; and besides you would have had much better company.

S. The King of the city has given us there an inheritance incorruptible, undefiled, and which fadeth not away.

W. How did you come to hear of it so far off?

S. The King sent one of his servants to tell us it is safely reserved, and that other things are also prepared which "eye hath not seen nor ear heard," neither hath any man thought of such things; and he wrote in a Book a description of the road, and before he left us (for he stayed till his coat was much worn, and the little house he occupied was decaying and leaky and cold; so he longed to go home to get a robe of righteousness from the King's wardrobe,) he often told us, and also wrote in the book, a great many strange things which we should see at certain places, and said the wise shall understand the waymarks written "in the words of the Book of this Prophecy," "whereunto if ye take heed ye shall do well."

W. I have often heard there were strange sights on this road, but don't think any body knows much about them.

S. Why, Sir? They are described so exactly that he who runs may read, and knows when he is near them, and be not taken unawares.

W. Then you have seen some of them?

S. Yes, when we first set out, we began to read our map of the way given us in the Book; and the first thing we found marked was a golden image of a Man's Head, and as we came in sight of it there stood upon it a Lion, which when we passed "was lifted up from the earth, and made stand on his feet as a man, and a man's heart was given to it." [Dan. 2: 31, and 7: 4.]

W. Whoever heard such things?

S. Well, soon after we came to a Bear and a Ram, [Dan. 7: 5 and 8: 4.] which became great and were pushing "so that no beast might stand before them."

W. What! a Bear in company with a Ram? Impossible; he would tear him to pieces in a moment.

S. You seem to doubt, Sir; but the Ram followed hard upon us, until he was met by a "He Goat," who had a "notable horn between his eyes, and he ran to the Ram in the fury of his power, and he was moved with choler against him, and he smote the Ram and broke his two horns, and cast him down to the ground and stamped upon him."

W. And so, at length, you escaped from him!

S. Yes; but we soon came to another great beast, "dreadful and terrible exceedingly;" "it had great iron teeth," nor was it like any other beast we had seen, for "it had ten horns," and one of them had "eyes like

the eyes of a man, and a mouth speaking great things,"

W. Why did you not go back? None but madmen would expose themselves to such dangers.

S. Because, Sir, the man who gave us the Book at the beginning of the road showed us, at a little distance, a large monument [Ezra 7:] on which was written, "If any man among you will return let him return, and let all the coast of the Temple and of the city ye build, be bestowed out of the King's treasure house, even to an hundred talents," and he told us, and also wrote it in the Book, that after we had left the stone, we should find certain marks by the way side; and when we had counted seventy-sevens of them, [Dan. 9: 24,] we should come to a Cross, which we found even so as he had said. Now there were two others besides the one at which was the last mark, which have been made for two Thieves who it was said had been hung up there for some great disturbance in a certain city near by, and one of them said to him who was upon the middle cross, "Lord remember me when thou comest into thy kingdom," [Luke 23: 42,] (for it was said in that place that he was a King,) and when he heard it, he replied, to-day shalt thou be with me in Paradise." He then turned and looked on us, (Oh, I shall never, never forget that look,) and said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," which so encouraged us that we were determined to go forward even at the great hazard of our lives.

W. I have often heard of the City. There are many in this country who do little else than talk about it, and the wise men, who they say lived there, and are soon going back again. But I have not lately heard much about Him who was hung on the middle Cross; there used to be a tradition among us, that he was a good man.

S. Most true it is, that he "was holy, harmless, undefiled and separate from sinners."

W. How was it, then, that he died in this way?

S. Ah, Sir, the man who gave us the Book told us that he was "cut off but not for himself [Dan. 9: 26,] and the people of the Prince that should come should destroy the city and the sanctuary, and the end thereof should be with a flood."

W. The city, then, was destroyed. What became of its inhabitants?

S. Both the city and her children were in bondage, [Gal. 4: 25,] and have long since gone into captivity, and one of the King's messengers said of her, when her sister, called Samaria, [Ezek. 16: 46-53,] is brought back, then thy children shall come back with them, and when another, called Sodom, which is now suffering the "vengeance of eternal fire," "is brought back, then thou and thy daughters shall come with them."

W. Hath not the King sent to have it rebuilt, and in a much better way?

S. Surely it must be a mistake, for one Paul who was once sent to attend in the King's court, [2d Cor. 12: 2 to 8,] and had great skill in the King's Laws, informed us that this city was built to represent a certain bond woman [Gal. 4: 21 to end,] of great note, who lived a long time ago; and to remind the inhabitants of the city we seek, that the King "hath prepared for them a city," and established it by a "new covenant," [Heb. 8: 8-12. Jer. 31: 31-35,] which being now ready, there is no longer need of the "old covenant," [Heb. 7: 18-19 and 8: 10 and 9 and 10: 9,] or city, which were the figures of the true, [Heb. 8: 2-5 and 9: 9-11 23-24,] which the King "pitched and not man."

W. Have you seen many watchmen on the road since you left the city?

S. For a little way the road was smooth, and there were a good many who were very faithful; but soon it grew quite dark, and only few could be found who would undertake it, exposed as they always are to so many furious beasts; [Persecutions;] but after we had traveled a long distance through many dark places, where we very often came near stumbling over what we saw, by the light of our lamp, to be fragments of the

feet and toes of some huge monster, [Dan. 2: 42,] part of iron and part clay, and which we see are still scattered thus far; we came to a place where the road was much easier, than we soon found plenty of watchmen, but they left their watch at night, all but a very few who were despised and almost always kept in poor condition, for they could get but very little of their pay, although they had worked very hard to keep the road clear of the rubbish constantly thrown upon it by the King's enemies; yet, they had the promise of the King that all who would watch and be faithful should be made "Kings and Priests," [Rev. 1: 6 and 5: 10,] when he should return, and they should have a house to live in, "not made with hands eternal in the heavens."

W. They will have yet to watch a long while, if they wait for him to return. [Matt. 24: 48-50.]

S. Our guide at the beginning, told us that after we had passed the cross, we should soon find a wilderness; and said, take ye heed to the number of the waymarks as ye enter it, for it reacheth unto a "thousand two hundred and three score," [Rev. 12: 6-14 and Dan. 12: 7.] Now the number of the mark was three score and five, and four hundred and two score; and since we be come up out of the wilderness, so that we could look upon our map, we found written, that from the great monument, our road was unto "twenty-three hundred" waymarks, [Dan. 8: 14,] and "at the time appointed the end shall be."

W. Would you presume to say, you understand all these things, when the King's messenger said none understood it?

S. Well, but when we came to the Cross, He who said to us "fear not little flock," also sent a messenger after us to tell us He had "prevailed to open the Book, and to loose the seals thereof" [Rev. 5: 5,] and now whose readeth let him understand," for "these words are true and faithful." Surely, Sir, we cannot be far from the end; Watchman, what of the night?

W. It is yet for many days, and no man knows the day or the hour.

S. We have passed forty-four waymarks, since we came up out of the wilderness, and now we are so weary; Oh how glad we should feel to get a sight of the city, to be there, to get home, "where the wicked cease from troubling, and the weary are at rest."

W. Very likely you will never get there. I have known many in times past, who thought they were almost there, but they never reached there. Very likely you have got off the road.

S. Oh, Sir, that must be impossible; for a little way back, at the top of the hill, we opened our Book to see if we were right, and as we held it up towards the light we saw the likeness of a beautiful city, [Rev. 21: 10-17, Isa. 60: 11-19,] which had "a wall great and high," and it was "as the sun shineth in his strength," and "there was no Temple therein," and one whose Tabernacle was in the midst of it, who is the "brightness of his Father's glory," did lighten it; "there was no night there," and the name of the city was "the Lord is there." Watchman what of the night?

W. The morning cometh and also the night; if ye will enquire, enquire ye, return, come.

S. What, another night! A long dreary distance yet to pass. Surely this is the place of which it is said both "head and tail shall be cut off" and the Prophet that speaketh lies he is the tail." [Isa. 8: 15.] If we are not out of our reckoning we are very near the end of our journey. Our map has been thus far true to the road, it has told us correctly, and as the Book told us so we have seen, almost as soon as we came from the wilderness the sun was darkened, the moon did not give her light, the stars fell from heaven, "as a fig tree casteth her untimely figs;" there have been but a little way back great signs in the heavens, strange sights, "men's hearts failing them for fear," wonderful lights, great fires, at one of which thousands of "Her Majesty's" footmen ran with great alarm, supposing their city was



set on fire at a thousand points. When, at length, they saw even the very clouds were a vast, awful conflagration, and it seemed as if he that sitteth in the heavens did "laugh at them."

W. Truly it was said, "behold this dreamer cometh," are ye not crazy? have ye not gone mad? you have seen some strange vision.

S. Well, we ask of the watchman how long the vision, he saith, "I cannot read it for it is sealed," "the unlearned saith, 'I cannot, for I am unlearned;'" "How do you say we are wise and the the law of the Lord is with us?" "Lo, certainly in vain he made it, the pen of the scribe is in vain;" "the wise men are ashamed, they are dismayed and taken;" "Lo, they have rejected the word of the Lord, and what wisdom is in them." [Jer. 8: 8-9.] Therefore let us watch and be sober, for we are not of the night, but we are children of the day. Then let us not sleep as do others, but let us watch unto prayer, for we have but one more waymark to pass, and then we will wait for the "great day of the Lord," "for it hasteth greatly," it is nigh even at the doors, and if it tarry we will wait for it, "for it will come and will not tarry;" "even so come Lord Jesus, come quickly!"

W. K.

#### TO BELIEVERS.

Believers in Christ's Second Coming, do not be surprised to see a few lines from one so young in the cause, for I love you, and I want to meet you in heaven. I feel that we all have a part to act in these last days. Lift up your heads for your redemption draweth very near. Be firm and steadfast to the end. Trust in the Lord, and you shall be saved. Be not weary of watching, for the time draws very near, when you will be released. Think of what our Saviour once said to his weary disciples, "Can ye not watch with me one hour?" Oh! think of that land of sweet repose, where our Saviour's smiles are continually beaming upon his saints; where we will never part again, and where we shall raise our voices, and tune the lyre, and sing loud Hallelujahs to the Lamb forever and ever. The last sands of time is just running out. We are just about to be changed from corruptible to incorruptible. Oh blessed hope! oh glorious hope! It lifts our thoughts to things above. Pray for each other, and hope to the end; for if faithful we shall have a part in the first resurrection.

Yours, in hope of a speedy deliverance. J. A. C.

#### FUNERAL OF MILLERISM.

TANNER'S CREEK, Dearborn co. Ia. April 1, 1844.

DEAR BRO. JACOBS:

God is good, kind, and merciful, or I should not have this opportunity of writing you. My soul doth exceedingly magnify the Lord of Hosts. It has been about one year since I became convinced that the coming of the Lord draweth nigh, and commenced preaching and lecturing upon that subject; and glory to God, I expect to continue to sound the alarm until Christ comes or my voice is hushed in the stillness of death!

There are a few in these parts looking for the speedy coming of Christ; but we are taunted with—"Now where is your time for the earth to be burned up.—I told you 'twas all a humbug," &c. However, the societies of my charge generally, are willing to hear upon the subject. All of our houses of worship, in my charge, are open for the preaching of the Second Advent doctrine; but I am sorry to have it to say, that there is not much spirit of reformation in these parts, at present.—The return of the Jews, and one thousand years prosperity of the church, are the greatest obstacles in the way of the people embracing the Second Advent views; all the evidence adducible to the contrary notwithstanding: So they are taught by their leaders; but the doom of the unfaithful Shepherds, who cry peace and safety, may be found recorded in Jer. 25: 34-38.

I now proceed to give you the synopsis of a discourse I heard in Aurora, Ind. the 22d of March, delivered by

James Jones, Presiding Elder of the M. E. Church. But few Adventists were present, having previously resolved to spend the day in fasting and prayer. But to proceed,—after singing "Children of the Heavenly King," &c. James Jones went to prayer, and prayed that God would bring back his erring children again to the old path. He then proceeded as follows:—"God, I thank thee, that through thy Divine Providence, I, and so large a congregation are permitted to tread upon the heels of the last sands of "Miller's predicted time of thy appearing to burn up the earth"!!! And many said, Amen!—Text—2 Thess. 2: 1, 2. He occupied 45 minutes in giving his reasons for preaching the funeral of Millerism, and read a clause from some paper that the Millerites were to have the sermon taken down, and said, "I suppose Bro. Roberts has been sent here for that purpose." I arose to say I had not: when he ordered me to "sit down sir"!!! Made several assertions, as follows, viz: 1st. Miller's views are fallacious. 2d. His doctrine causes divisions. 3d. They (Second Adventists) unchristianize all who differ from them in opinion. 4. He (Miller) has a wrong understanding of the "seven times" in Lev. 24: 21. 5. The 2520 years did not begin with Manassah's captivity. 6. He said there would be four comings of Christ, first, at his birth; second, at the destruction of Jerusalem; third I did not get; fourth, when he comes to the final judgment. 7. It will make Atheists. 8. The Gospel has not been preached in all the world yet. 9. The Jews must return to the land of Palestine and rebuild Jerusalem. 10. There will be a time when there will be more righteous upon the earth than wicked. 11. The earth was made to be inhabited, but one-third has been inhabited yet. 12. The watchmen have not seen eye to eye yet. 13. It disorganizes and dissolves all church operations and obligation. 14. God will not cut down the harvest in its milky state. 15. I have not the least concern of Christ's coming yet for several hundred years. 16 and lastly. It is all a money making plan!!! As for his arguments, I did not hear any worth taking down! I give you the most of his quotations, as follows:—Matt. 24: 36-44; Isa. 2: 2-4; Isa. 60: 1-15; Jer. 31: 31-34; Jer. 51: 19, 20. With the last quotation he attempted to prove that the Jews would destroy the heathen, if resistance were made to their taking possession of the land of Palestine. Ezek. 36: 25, 26; Amos 6: 11; Rom. 11. He read the remarks of L. L. Hamline upon the chronology and 70 weeks, but did not read your reply. After he had occupied two and a quarter hours, principally in reading from the Christian Advocate, &c. he said, "Now we will sing the "Bondage Hymn," and I will come down in front of the stand, and all who feel determined to travel on in the old path and meet me in heaven, will give me their hand." And there was music and rejoicing, and for what? Why, Bro. Jones, their presiding elder, had told them that there was no danger of Christ's coming for a great while yet!!!

He gave me no opportunity to reply, nor did he make any apology for ordering me to sit down! I pray that the Lord may forgive the old brother, and give him light upon God's word. Oh, my brother, how many fail to see the great truths of God's word, because of their sectarian creeds. It steals upon their senses as the eastern Moldavian Vampire Bat, the friction of whose soft and velvet wings, placed upon the main arteries of its victim, soothes to slumber until the vital fluid is gone.

Be not dismayed at persecution, but rejoice that your redemption draweth nigh, and the God of all grace make you perfect: establish, strengthen, settle you, and to God, the Father, Son, and Holy Spirit, be all glory and dominion, forever, Amen.

J. F. ROBERTS,  
Minister of the M. P. Church.

AURORA, Ind. April 5th, 1844.

DEAR BRO. JACOBS:

I would just remark, that the 22d of March is

past, and with it, the feeble effort to preach the funeral sermon of Millerism, mentioned in a previous number of the Cry; I say feeble, for although I did not hear it but by report, I must believe that all human efforts to explain away the plain and literal import of the Bible, by mystical reasoning, and forcing a construction on certain portions that are so plain that he that runneth may read, that the word itself will not warrant; all such efforts, I think, must be feeble indeed. In reference to the course taken, and remarks made, I have nothing to say, as I understand you have received a synopsis of that discourse from one that was present. Let the intention be what it might, we believe it will advance the cause of truth. There was called together on the occasion many of the ministers and laymen of the neighborhood and surrounding country, the meeting continued for nearly one week, and, as we are informed, a great effort made to get up a revival; but as far as we can learn, but little good effected. The pious part of the membership were somewhat revived, and others were joyful, perhaps from the fact that the Nobleman had not returned, and was not likely to return for at least one thousand years, to reward his servants. On the evening of the 21st, before the sermon, or funeral ceremony, alluded to, a class leader handed to the preacher in charge, a list of twenty-six members of said Methodist Episcopal Church, his own at the head, with a request (stating some of the reasons) to be read off, as no longer members of said church. These members were subsequently visited by the preachers and others, and three were induced to return to the fold or bosom of the church. The others proving, as they may suppose, somewhat refractory, and considering their escape somewhat fortunate, having put their hand to the plough, they do not wish to return. Like Lot, in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar; but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land. The preacher in charge, as I am credibly informed, at the conclusion of the meeting, knowing that some still in the church believed in the doctrine of the speedy Advent, made, in substance, the following remarks in reference to the Second Advent, viz.—That there was really but little difference in reference to the subject; that they all believed in the doctrine as taught in the Bible, that some believed it would soon take place, others that it would not take place so soon; now this was really not a matter worthy of the least difference or contention.—The main thing was to be ready; and if he was ready, and in the tan-vats up to the elbows, and the Lord found him so, and ready, he would take him home to heaven, Amen. He thought that on this subject we ought to be willing to think and let think. But mark the sequel,—he further stated that none of those who had seceded could be admitted into class-meetings, or love-feasts in the Methodist Episcopal Church. If they come, they would be considered intruders; and he wished it to be distinctly understood, that the door of the M. E. Church must be closed against all lecturers on the Second Advent.—Comments are unnecessary.

I would just remark, that it is not considered that the M. E. Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the doctrine of the speedy Advent. In reference to the privilege of class, we have it; and I am sure we enjoy as great liberty and as much peace of mind as we possibly could under any human organization, and as far as love-feasts are concerned we are not dependent on the M. E. Church for the number or quality of them. We have four in each week; that is, as often as we meet; and we are trying to improve and practice upon the admonition of the beloved disciple, Little children, love one another, for love is the fulfilling of the law. Therefore we grieve not at any restrictions that men may lay upon us, neither do we sigh or long for the privileges or institutions of the church. But



having boldness to enter into the holy of holies, by a new and living way, we intend to gird up the loins of our minds, and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ.

Brethren, pray for us who still enjoy the blessed hope.  
D. BARTHOLOMEW.

FOR THE WESTERN MIDNIGHT CRY.

"COME LORD JESUS."

The Lord from on high,  
Will descend through the sky,  
And raise from the tomb

The saints that now sleep in glorious hope.

In beauty divine,  
Then Daniel shall shine;  
His Redeemer adore,

And glorified, glow like a star evermore.

Conformed to the Son,  
The Church shall be one:  
Transformed from their clay,

At the sound of the trump, in the great rising day.

The sword of the Lord  
Will accomplish his word,  
Lay waste the vile nations,

And Anti-Christ vanquish, and bury in blood.

Ye foolish, arise,  
Take oil, like the wise,  
No longer delay,

Improve the best hour while the Bridegroom doth stay.

The ready shall rise  
To the feast in the skies,  
The wedding behold

In mansions of pearl, and in temples of gold.

Redeemer, we look  
To the pledge in thy book,  
And wait for thy coming,

To change our vile bodies, and take us to thee.

We long to unite  
With the Elders in light,  
With Moses to sing

The honors of God, our Redeemer and King.

JOHN HOBART.

Marion Co., Indiana, March 22d, 1844.

### ESSAY ON THE JUDGMENT.

J. D. DOW.

The doctrine of the Judgment, considered simply in its bearings on human interests, is inferior in importance to none in the whole system of Bible Theology; and occupies, perhaps, a no less prominent place in reference to the full and final revelation of the glory of God. The almost uniform allusion to the great day of the consummation of human hopes and fears, in all the exhortations, warnings, threatenings and curses, uttered in the sacred pages, is evidently intended to give us some definite ideas of the consequence which God himself attaches to it; and the consequent importance it ought to obtain in the estimation of his fallen creatures, whose eternal weal or woe is suspended upon its decisions.

There is as much of truth as poetry, in that significant expression of Young:

"All men think all men mortal, but themselves."

but without violence to either, we may say:

"All men think all men sinners but themselves;"

On this principle it is, that in the transaction of business relative to the affairs of life, they consider themselves under the necessity of dealing with all men as with rogues, or taking it for granted, that but

little reliance is to be placed in human honesty and rectitude. This point is too obvious to be labored.

Nay, we may go further: all men are not only sinners in general terms, in points of fact, but more or less sensible, as individuals, of this great and lamentable truth: and this simple consciousness induces in the mind of every intelligent human being, "a certain fearful looking for of judgments;" a kind of instinctive apprehension—though the time, manner, and consequence, may be involved in darkness—that a day of retribution awaits them, when their deeds shall be made manifest; and they "rewarded according to their works." The idea of guilt in consequence of a violation of law, contains the very elements of those fearful forebodings of a final dispensation of justice, which has exerted more or less influence in the organization of the various forms of religion, now or formerly extant, in every part of the habitable earth. But more directly: let us consider

#### I. THE PERIOD—ITS DEFINITENESS.

1. Then, I observe, the period, the time, the day, is appointed. Because he has appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

It is asserted by many who deny the doctrine of the future and final retribution, that the judgment is constantly going on: that we are judged as often as we sin, and punished with the remorse of conscience. This however, requires proof. It is unquestionably true that, as a general thing, conscience is a faithful monitor. But is this always the case? The Bible plainly denies it. What, I ask, on this principle, becomes of the judgment of those who have continued to pass their way onward in a course of crime and rebellion against the Almighty, in spite of all the admonitions of conscience, and the strivings of the Holy Spirit, until they are "past feeling?" Eph. iv. 19. What effect can the stings of a "conscience, seared with a hot iron," have upon moral insensibility? 1 Tim. iv. 2. What wound of a moral nature does that hardened wretch feel, whose sins are of so aggravated a character, that God has ceased to reprove or plead with him; nay, to whom he has sent such "strong delusion, that he believes a lie?" 2 Thess. ii. 11. What folly would it be, when the officers of a given earthly court appoint a day for the trial of certain causes within their jurisdiction, for those persons who had suits to be adjudicated on that occasion—those individuals of all were most interested in its proceedings; to take it for granted, that that court would be continually in session while time endured, and yet this idea is no more preposterous than the other.

Take another illustration. Our Lord said to his disciples: "And I appoint unto you a kingdom, as my Father has appointed unto me." Luke xxiii. 29. But had they already received, or were they receiving it? See, by the succeeding verse, what was embraced in the appointment: "That ye may eat and drink at my table in my kingdom, and sit on

thrones, judging the twelve tribes of Israel." Their kingdom, then, and His kingdom, are represented as synonymous—one and the same. Had Christ received, or was he then receiving his kingdom? No: for he said, John xviii. 36, "My kingdom is not of this world." He, moreover, taught his disciples to pray, saying, "Thy kingdom come."

Again: The definiteness of the period will further appear, from the distinct and significant terms in which it is spoken of. It is called "the day of the Lord;" Zech. xiv 1. "The day of the Lord's vengeance;" Is 34: 8. "The day of judgment;" Matt. x. 15. "The judgment of the great day;" Jude 6. "That great day of God Almighty;" Rev. xvi. 14. These examples might be multiplied almost to any extent; but these are sufficient to convince any but the invincible.

This brings us to another point in our arrangement, viz:

#### II. TIME WHEN.

I do not design, here, to enter into an argument to show that the time is near at hand, or how near it is, when the judgment will occur; nor to enter into a critical examination of the objections, which have been drawn from the 24th of Matthew, and other Scriptures, that as the Sadducee said of the resurrection—"it is past already;" for this would lay me under the necessity, even were I competent to the undertaking, of swelling this article to a size which I fear would tire the patience of both printer and reader. Besides, I should be entering into a discussion which, perhaps, may be considered as properly belonging to another subject—the second coming of Christ. But, by referring to some of the leading transactions which are to precede, attend, and follow the tremendous scenes of the great day, I hope to convince every candid and rational mind, 1, that it is yet to take place: and 2, that it will not occur until it follows in regular succession the second coming of Christ, and the resurrection of the dead.

The connection brought to view between these three great and important events—the coming of the Son of Man, the resurrection of the dead, and the transactions of the judgment, in all the Bible, and especially in the New Testament, establishes the fact beyond reasonable controversy, that the judgment day is yet future, or has not yet occurred.

I wish to remark here, that Christ is to act as judge himself. "For the Father judgeth no man, but hath committed all judgment unto the Son." John. v. 22; Acts xvii. 31. "For we must all appear before the judgment seat of Christ." 2 Cor. v. 10. "In the day when God shall judge the secrets of men, by Jesus Christ." Rom. ii. 16. I observe, then, that the judgment is not past, unless the second advent of Christ and the resurrection are past.

For, let it be inquired, what is the object of his coming? This is represented promiscuously, as to raise the dead, and judge the world.

"Our God shall come, He shall call to the heavens from above, and to the earth, that



he may judge his people." Ps. 1. 3, 4. "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the dead in Christ shall arise first." 1 Thes. iv. 16; see also verses 13, 15, 17. The "trump" here spoken of, must be the last: for, in the passage just cited in Corinthians, we are told, that the dead are to be raised at the last trump; and if that trump attends his coming, as we have seen it does, the resurrection occurs at the same time.

The order of these events appears to be 1. The advent: 2. The resurrection: 3. The judgment. For He is to descend "with the trump of God:" the dead are to be raised "at the last trump;" some, they that have done good, are to come forth unto the resurrection of life; and some, they that have done evil, unto the resurrection of damnation. All the people of God are included in this expression; for Zachariah says (xiv. 5,) "The Lord my God shall come, and all the saints with thee." It includes all the wicked; for John says, (Rev. i. 7,) "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Notwithstanding, however, the truth of these remarks in general, in regard to the time and order of these great and important events, I think it is more than intimated by the revelator in his twentieth chapter, that the judgment of the wicked will not occur until a thousand years after that of the righteous; for, "as it is appointed unto men once to die, but after this the judgment:" and since the dead, as we have already seen, are not to be judged until they are raised from the dead; and since "the rest of the dead," or the wicked, are "not to live again," or experience a resurrection, "until the thousand years are finished," after "the first resurrection," or that of the righteous; it seems to follow as the legitimate consequence, that their judgment will be reserved till the expiration of that time.

This idea argues nothing against our former remarks in reference to the definiteness of the term *day*; for Peter tell us, in direct allusion to this very time, and these very events, "the day of judgment and perdition of ungodly men;" that *one day* is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 7, 8. If the observations are correct, the righteous will be raised and judged in the morning, and the wicked in the evening, of that day.

### III. ITS EXTENT.

The day having been appointed, and that day proved to be a definite time, and yet future, after death, (Heb. ix. 27,) we might with safety infer—were nothing more said in regard to the general interest of mankind in its momentous transactions—that the whole human family are then and there to

be assembled for full and final trial. But the subject is not left here. God is called "the judge of all the earth." Gen. xviii. 2. It cannot be denied, that the whole human race—to whose relation with the subject I shall confine my remarks—are included in the appellations of "the righteous and the wicked," "the just and the unjust," "him that serveth God and him that serveth him not," and various other expressions describing the same classes of characters. It is said in relation to the righteous; "The Lord shall judge his people." Deut. xxxii. 36. Ps. cxxxv. 14. Heb. x. 30. Again; it is said in relation to the wicked: "The ungodly shall not stand in the judgment:" Ps. i. 5. God will bring them into judgment: Eccl. xi. 9. Rom. ii. 5-16. It is nowhere intimated in the Bible, that only part of the human family are to be judged;—which must have been the fact, if the judgment of the great day took place at the destruction of Jerusalem, and that part exceedingly small in proportion to the whole—but on the other hand, that we shall all stand before the judgment seat of Christ, Rom. xiv. 10. 2 Cor. v. 10. Observe, Paul does not say this merely to the Jews, but to the Romans and Corinthians. Further: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

I remark here, in the first place, that all men must be included in the above quotations, and others of the same import in the Bible—unless a *third class* can be shown to exist, who are *neither righteous nor wicked*. But Christ denies the possibility of this, when he says: "He that is not with me is against me." Matt. xii. 30. Secondly: every human soul must be here included, from the fact that *every work*, with *every secret thing*, whether good or evil, will be brought into judgment: unless it can be shown that the deeds of men will be held accountable—punishable or rewardable—for their own existence abstractly, without any reference to the agent. And this, in ordinary affairs, we should all consider worse than nonsense: for who blames the *act of theft* rather than the *thief*? Why, even allowing the judgment was all fulfilled on ancient Jerusalem and Judea, it was not fulfilled on this principle: and the same difficulty presents itself if we take the other alternative, that it passes daily and hourly on individual conscience.

Lastly, under this head: The *quick* and *dead* will be judged: Christ is ordained to be the judge of quick and dead. Acts x. 42. "He shall judge the quick and dead." 1 Tim. iv. 1; 1 Pet. iv. 5. This certainly must include every human being, unless it can be shown that some are, or will be, *neither alive nor dead*. Was all this performed at the downfall of Jerusalem? Was you there, reader? Was all the race of man there?—Did "the dead small and great" then and there stand before God? Did "the sea give up the dead which were in it?" Did "death and hell give up the dead which were in them?" Were "the books opened;" and were they "judged every man according to their works?" Did "the fearful, and unbe-

lieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," then "have their part in the lake which burneth with fire and brimstone, which is the second death?" Did "the first heaven and the first earth" then "pass away," new ones appear, the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband?" Did "the tabernacle of God appear with men, He dwell with them and wipe away all tears from their eyes;" banish forever, "death, sorrow, crying and pain," from among his people, throughout the holy realms of the new heavens and earth? "O! the folly of sinners!"

### IV. ITS IMMUTABILITY.

1. It will be a righteous judgment: (Ps. xciv. 13; Rev. xix. 11,) consequently, there then will be no necessity for, or propriety in, its repeal. Nay, to abrogate a just decision, would be to "turn judgment away backward, and justice afar off," the very things for which God reproveth Israel. Is. lix. 14. Moreover, to reverse any decision would be either to acknowledge injustice in rendering the former award, or argue—rather positively prove, corruption in the judge.

2. The reward of the righteous, and the punishment of the wicked will be eternal. "And these shall go away into everlasting (or eternal) punishment: but the righteous into life eternal." Matt. xxv. 46. See also Dan, xii. 2. John v. 29.

3. The Apostle Paul speaks (Heb. vi. 2.) of the doctrine of "eternal judgment;" and the language of inspiration is never without meaning,—and, with all the inspired writers, leave us no—not the least—intimation of any repeal, or even mitigation of the consequences of the righteous decree; no fear that the glory of the righteous, or hope that the misery of the wicked, will ever come to an end. If the destruction or punishment of the wicked is not endless, neither is the reward of the righteous; for the same terms are used in reference to the duration of both. If "the wickedness of the wicked," is not of so aggravated a character as to deserve endless misery; neither is the righteousness of the righteous" of so meritorious a character as to deserve endless happiness. But on the opposite plan, what a contracted, degraded estimate, is placed upon the efficacy of "THE BLOOD OF THE EVERLASTING COVENANT," and the glorious character of "THE LORD OUR RIGHTEOUSNESS!"

Now, every Bible student knows—without stopping here to show how, why, or wherefore, let me observe it—that heaven is promised to the godly, and hell to the ungodly, as the rewards of their doings. "Verily, there is a reward for the righteous." Ps. lviii. 11. "Rejoice and be exceeding glad; for great is your reward in heaven." Matt. v. 12; Luke vi. 23. "Woe unto the wicked? it shall be ill with him; for the reward of his hands shall be given him." Is. iii. 11. 2 Peter ii. 13. And, behold, I come quickly: and my reward is with me, to give to every man as his work shall be." Rev. xxii. 12. The last passage includes both



characters—"every man." And the rewards—blessings and woes—must be awarded after death, and at the judgment, unless we all enjoy our heaven, and suffer our hell, according to character, in this life, and, atheist-like, blot from the entire roll of being every idea of futurity—either of life or death—beyond the grave!

But to return: If the time shall ever arrive, as some suppose—when the inhabitants of perdition shall have fully satisfied the demands of Divine justice, and they consequently released from their dark prison—what will next be their portion? and, on the same principle, will not the reward of the glorified saints, in the same time, have been fully enjoyed? and what is to become of them? Will they not be as likely to exchange situations, as to dwell together? And if they are to dwell together, what good reason can be assigned, why they should not be as likely to be thrust down to hell, as exalted to heaven? for they would stand on equal ground as to character, neither blame, nor praiseworthy; neither rewardable, nor punishable; neither holy, or unholy; but in a medium state betwixt both—merely innocent. I can see, for my life, no way, in which they can be disposed of, on this principle, but to suppose an intermediate place between heaven & hell, for their reception. They cannot go to heaven, or dwell in the presence of God; for "without holiness no man shall see the Lord." Heb. xii. 14. They cannot with propriety be sent to hell; for "only the wicked shall be turned into hell, and all nations that forget God." Ps. ix. 39. But we read of no such place, no such characters, no such transactions. But to avoid prolixity, I close with a few remarks by way of

## IMPROVEMENT.

If we have taken a correct view of the subject, we see, 1, The propriety of that estimate which God attaches to the doctrine of the judgment, in giving it so prominent a place in all the instructions of his word.—When Christ "began to upbraid the cities wherein most of his mighty works were done, because they repented not," he enforced his fearful denunciations, by reference to the tremendous scenes of "the day of judgment." Matt. ix. 20-24. See also Acts xvii. 30, 31. Again: it is urged as a motive of faith: "And if any man hear my words and believe not, I judge him not: for . . . the word that I have spoken, the same shall judge him in the last day." John xii. 47, 48. It is further adverted to, as a motive, To the fear of God, and obedience to his commandments in general; Eccl. xii. 13, 14; Rom. ii. 13-16: To patience: James v. 7-9: To various duties: 2 Pet. iii. 3-4.

Let these examples suffice on this head. And if the Almighty, Omniscient God, thus regards this subject, with what intense, soul-stirring interest, ought human beings to look upon it, whose most momentous prospects of final weal or wo, hang upon its decisions?—For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

2. What scenes of glory and of joy will the transactions of that day unfold to the Christian! Now he lives in an ungodly

world, rise with trial and temptation—mourning over his own sins, his unlikeliness and unfaithfulness to his divine Lord and Master—"his righteous soul vexed from day to day, with the filthy conversation, and the unlawful deeds of the wicked:" but then—how changed! it shall be announced: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me." And as he utters his own sense of his unworthiness, "When, O when, have I done so much for Thee? I am verily but an unprofitable servant: and often have almost doubted even the power and willingness of a God to save such a sinner;" and the King shall answer and say unto him, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" he can only turn with a grateful sense of the melt—  
*To be continued.*

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

## HYMN—BY WHITEFIELD.

Glory to Thee, whose pow'ful word,  
Bids the tempestuous winds arise;  
Glory to thee, the sov'reign Lord  
Of air, and earth, and seas, and skies!

Let air, and earth, and skies obey,  
And seas thy awful will perform;  
From them we learn to own thy way,  
And shout to meet the gathering storm.

What tho' the floods lift up their voice,  
Thou hearest, Lord, our louder cry;  
They cannot damp thy children's joys,  
Or shake the soul, when God is nigh.

Headlong we cleave the yawning deep  
And back to highest heav'n are borne:  
Unmov'd, tho' rapid whirlwinds sweep,  
And all the wat'ry world upturn.

Roar on, ye waves! our souls defy  
Your roaring to disturb our rest;  
In vain t' impair the calm ye try,  
The calm in a believer's breast.

Rege, while our faith the Saviour tries,  
Thou sea, the servant of his will;  
Rise, while our God permits thee, rise;  
But fall, when he shall say, "BE STILL!"

Suggested while watching the unusual brilliancy of the evening Star

There is a star in the far blue sky—  
A star that is sweetly gleaming—  
Its radiance comes from the throne on high  
Where the glory bright is streaming.

It seems a gem from the Saviour's hand,  
Just dropt on the verge of heaven,  
Which as a pledge of the golden strand,  
And the sea of glass is given,

To cheer our hearts in the closing hour,  
When the day is growing weary,  
As a token of his love and power,  
When all beside is dreary.

Then glitter on in thy beauty still,  
Sweet star of earth's fading even,  
A signet fair of thy Maker's will  
To restore the long-lost Eden.

C. S. M.

## EXTRACT FROM WHITEFIELD'S WILL.

"To all my other christian benefactors, and more intimate acquaintance; I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the great Head of the church hath called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon-day—As for my enemies, and misjudging friends, I most freely and heartily forgive them, and can only add, that the last tremendous day will only discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore from my inmost soul, I close all my crying, come, Lord Jesus, come quickly; even so, Lord Jesus. Amen and Amen.  
GEORGE WHITEFIELD."

## THE KINGDOM.

"Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel; their glory also will I take unto me and give these the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savor, they shall neither labor nor be weary. Go, and ye shall receive; pray for few days unto you, that they may be shortened, the kingdom is already prepared for you, watch."

"What is a man profited if he gain the whole world and lose his own soul?"

"This present life is not the end where much glory doth abide," "for what profit is it unto us if there be promised us an immortal time, whereas we have done the works that bring death, and that there is promised us an everlasting hope, whereas ourselves being most wicked are made in vain, and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly. And that the glory of the Most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all. And that there should be shewed a paradise, whose fruit endureth forever, wherein is security and medicine, since we shall not enter it." "For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death."  
ESDRAS.

## EXTRACT.

"Let go from the mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that



are most heavy unto thee, and flee from these times; for yet greater evils than those which thou hast seen happen, shall be done hereafter, for look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein, for the truth is fled far away, and learning is hard at hand, for now hasteth the vision to come." ESDRAS.

This does not look much like a temporal millennium.

A GLIMPSE OF PARADISE.

"I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy." ESDRAS.

EXTRACT FROM ESDRAS.

"Look for your Shepherd, he shall give you everlasting rest, for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory; I testify my Saviour openly. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for is fulfilled. Beseech the power of the Lord that thy people which have been called from the beginning may be HALLOWED."

How beautiful and appropriate is this prophetic exhortation to the Advent children, who are now looking in the end of the world for him who shall come. How important that we should flee the shadow of the world, seek of the Lord the glorious garments of holiness, and be of the number of those who are sealed, that we may receive the joyfulness of this hope, and be ready to the reward of the everlasting kingdom.

"Are there Few to be Saved?"

"And he answered me saying, The Most High hath made this world for many, but the world to come for few. I will tell thee a similitude, Esdras, as when thou asketh the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of, even so is the course of this present world. There be many created, but few shall be saved." ESDRAS.

EXTRACT.

"Behold the days come when the Most High will begin to deliver them that are upon the earth." "And he shall come to the astonishment of them that dwell upon the earth." "And the time shall be when these things come to pass, and the signs shall hap-

pen which I shewed thee before, and then\* shall my Son be declared whom thou sawest as a man ascending." "And an innumerable multitude shall be gathered together as thou sawest them, willing to come, and to overcome by fighting, but he shall stand upon the top of Mount Zion, and Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those wicked nations, which, for their wicked life, are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and he shall destroy them, without labor, by the law, which is like unto fire." "Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain, and then shall he shew them great wonders." ESDRAS.

\* Luke 21:25-27. †Read from Rev. 19:11, to 21:2. ‡New Jerusalem.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

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# THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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## WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 20, 1844.

### OUR PAPER.

The "Western Midnight Cry," from its commencement, has been sustained by a few individuals. It has not been expected that its subscription list would sustain its publication. The few that have kept it in being thus far, have not the means to do so much longer; and we now ask its friends, if the time has come when it can be dispensed with? We anticipate your ready response: While probation lasts, we need it as a medium of communicating words of comfort to the waiting follower of Jesus, and as a "voice of warning" to the unprepared.

But little complaint has hitherto been made on account of finances, and we do not now write by way of censuring any for neglect upon this score. Our object is not, neither has it been, to drive any measure through, at all hazards; but to follow it just so far as we can see the hand of God in it, and no further. Funds have been received to pay the printer weekly, so that he has never had to go away with his bill unpaid: We have no means on hand to pay for the present number, nor have we the least intimation from whence it is to come. We have been thus situated before, and have seen the hand of God in opening a way.

If there has ever been a time when the friends of the Second Advent cause were loudly called upon for diligent prayerful effort, that time is the present. Let us not be found withholding our hand, or slackening our pace, at the important moment when we are expecting the glad sound to break forth from the heavens—covered with the glories of the immortal state, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

### LAWRENCE STREET CHURCH.

This house has been recently sold to a society of Welsh people, who now worship at the Engine house in the same street. They are to have possession the first day of May next. We know not where we are to hold our week evening meetings, should time continue beyond that period.

We do not, however, feel any uneasiness upon the subject, for the Lord who has hitherto been with us, will direct in this matter, while we continue to perform our duty.

### THE MEETINGS.

Our congregations on Sabbath last were about as large as usual. The meetings on Wednesday evening, and Thursday afternoon and evening of last week, were excellent; the presence of God being powerfully manifest. In our absence, Bro. Maul attended to the ordinance of baptism. Two were baptised. The congregations the present week, have not been so fully attended. What the reasons have been, is not for us to determine, but they will be fully understood very soon, when the Lord comes. We see no falling away among those that have been decided in their belief of the Lord's coming

about the Jewish year 1843. It will, to us, be no surprising thing if there should be a falling off among those that have seemed to cling around us for safety, and who never yielded their all for Christ. It is our purpose to keep our readers advised of the state of the cause, whether prosperous or adverse; for to speak of prosperity in point of numbers and influence, and conceal a falling away of interest of such kind, would be to adopt the policy of the sects around us; which we cannot do and be honest before God, and our fellow-men. We ought not to be ashamed to follow the example of the apostles of Jesus, in their honest, open Christian course. They blushed not, to make a record of the fact, that they all forsook their master in the hour of his trial, while one of the most zealous of them *curled and swore profanely*. Also to enter down the particulars of a contention between two of them, which became so sharp that they separated the one from the other. At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarries*—imperceptibly falling into an awfully dangerous slumber just before the master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself, to be hailed as the *very last sign* of the Bridegroom's *near approach*.—Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Does your footsteps *reluctant* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We trusted that it *should have been*" Jesus that *would have delivered* his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours are recognized by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.

On Wednesday, P. M. at 3 o'clock, we had an interesting and profitable season by the river side, where the ordinance of Baptism was administered to six candidates. The ordinance of the Lord's Supper was administered at the Lawrence street Church, the same evening. At the close of this exercise, some time was spent in the narration of experiences. The house was well filled, and many happy testimonies were given in favor of the blessed effects of the Second Advent doctrine.

Bro. Tullock writes from the Midnight Cry office, N. Y., April 8th, that Bro. Southard's health is gradually improving, yet he is not able to resume his labours.—"Bro. I. E. Jones is in the city—Bro. Snow is expected this week. We have now three places of worship in this city—meetings well attended. The brethren are firm and devoted as ever. Our prayer meetings are truly excellent. Many conversions of late. There is an increase of interest as time advances. Bro. Storms has gone to Portsmouth, N. H."

The communication of Bro. J. Brown, involves this difficulty: It lacks the proof that the "going forth" of the Second Commandment of which he speaks was in the year 456 before Christ.

A bundle of books has been sent to Bro. John Creek, Liberty, Union county, Indiana. They were directed to be left at the stage house in Oxford.

### VISIT TO INDIANA.

On Wednesday of last week we left this city for Aurora, Indiana, where we arrived at 3 o'clock, P. M. It is a pleasant village, situated on the bank of the Ohio, 25 miles from this place. It contains two or three thousand inhabitants, and two houses of worship—one of them owned by the Baptists, and the other by a board of trustees, a majority of whom are Second Advent believers. The house is at present occupied by the Methodists. It would have been at our service to lecture in, but had been previously engaged by the Presbyterians for three successive evenings, as they were about organizing a church in the place. We lectured in the Baptist house on Wednesday evening, Thursday afternoon and evening, to attentive audiences, though not large. The people of that village seem to be pretty much decided upon the subject of Christ's Advent, either in favor or against it. The believers number between twenty and thirty, and have to bear up against a bitter spirit of opposition, chiefly raised against them by members of the churches. They however seem nothing daunted, but confidently look for the Master's speedy return. As in other places, they embrace the mass of those that closely study their Bibles, and love its truths. Something of the spirit, of some of the opposition raised against them, may be gathered from the following incident:—While returning from the meeting on Thursday P. M. with a part of our family, and some other friends, a female observing us, remarked, "I wish I had a *half bushel of rotten eggs* just now." Upon inquiry, we learned that she was a member of the METHODIST EPISCOPAL CHURCH. Just as though a half bushel of rotten eggs, well mashed against the head of a "Millerite" by a *Methodist*, would blot out the unchanging truths of God's word. However, the rotten egg argument is about as good as any we have yet received, against the duty of expecting the Saviour's return every hour.

We arrived home on Friday evening.

### ARGUMENT.

"A NEW WAY TO PAY OLD DEBTS."—A friend of ours having a bill of long standing on a noted Millerite of this city, called on him for a settlement. The Millerite, being strong in the faith, and knowing that public feeling was decidedly against paying the debt of nature to the exclusion of his financial accounts, declared, 1st, that he never owed him; 2d, that the bill had been paid; and 3d, that if he did not desire in his importunities, he would bring upon his devoted head the unappeasable wrath of Millerism! Our friend, thinking, perhaps, silence under the circumstances, preferable, and wishing to avoid a punishment so calamitous in its effects, wisely withdrew, and

"Left him alone in his glory."

People's Paper.

If the editor of the People's Paper had given the name of the above character, the community might have understood whether the rest of the article contained any truth. But that would not answer his purpose. It would not then have furnished an argument against Millerism. We understand that a man at the foot of Broadway this week cut his throat. Will the above editor tell us whether he was a Millerite? Of course he ought to be, for arguments are becoming scarce.

What contemptible meanness in any man, to attempt to palm off upon a large, respectable, and useful portion of community, every low-lived affair that may be scraped up from the dregs of community.

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.—Proverbs, ii. 21, 22.



## LETTER FROM SISTER MITCHELL.

MACOMB, McDonough Co. Ill., Feb. 25, 1844.

DEAR BRO. JACOBS:

Not having seen any account of the Second Advent cause in this section of the country, I would for your encouragement, and at the request of Bro. Nelson, inform you that there are quite a number here who are looking for, and that love the appearing of our blessed Lord,—who have no partiality for name or sect, but find with Peter, that "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." They can adopt the language of our Saviour, and say, "He that doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother. Previous to Feb. 1843, we were ignorant of the views, and doctrines, taught by those that believe in the speedy coming of Christ. At that time there were several copies of the "Midnight Cry" sent gratuitously to the Post Office, of which my father was the postmaster. We examined them—our neighbors examined them—we were surprised, then convinced, that the doctrines taught by Adventists, were founded on the Bible, the "sure word of prophecy."

We have had the privilege of reading most of the Second Advent publications, and have perused them with the greatest pleasure. For a few months past we have been favored with the labors of Bro. Young, the Protestant Methodist Preacher on this circuit. He preaches the Coming of Christ at the door. Elder Berger, the presiding elder of the Methodist Episcopal church, is sounding the midnight cry. We were recently cheered with a visit from Bro. W. W. Nelson, that meek and lowly follower of Jesus. He lectured in this vicinity several times. The effect was, the friends of the Second Advent cause were encouraged, and the prejudices of many individuals was lessened. May the Lord reward him for his labor of love. He has left for Hancock Co. He was the only lecturer that we ever had the pleasure of seeing, although brethren Chittenden, and Stevens, came within eighteen miles of us. We believe the prophetic periods terminate about this time—that the Sixth Trumpet and Second Woe, is past; and that the "third woe cometh quickly," when the Seventh Trumpet shall sound, and the mystery of God shall be finished,—That the falling of the stars, ten years since, was one of the last signs that was to precede the Coming of the Lord. The next event recorded by John, the Revelator, is, the heavens departing as a scroll when it is rolled together. We believe that Christ will soon be seen "coming in the clouds of Heaven with power and great glory," and my willing heart responds, Even so, Lord Jesus, come quickly!!! Words cannot express my gratitude to the Giver of all our mercies, and to the friends and supporters of the Advent cause, that a timely warning has been given—that the midnight cry has found its way to the "far west," and that we are now among that favored few, who are looking for the return of our Lord. Tho' separated far from our native land, far from our eastern friends, and not favored with the privileges that they enjoy; and undergoing privations that they are strangers to, yet, Thank the Lord! we are looking for the same blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. It is our determination to look until the last enemy is conquered—until faith is lost in sight, and death swallowed up in victory. I would say to you, grow not weary in well-doing,—continue to give the needed alarm, and in due time you shall reap, if you faint not. I trust you will have many stars in the crown of your rejoicing, when the Lord shall come to make up his jewels.

I close in the hope that the Lord will soon come and take away the reproach of his people.

SARAH MITCHELL.

[The above letter, and also the one from A. Little, only reached us last week.—Ed.]

## LETTER FROM A. LITTLE.

DEAR BRO. JACOBS:

It has now been more than eight years, since I have been attached to any sect or denomination, during all of which time, and a number of years before, I have been striving to make the port of endless rest. The last year of my life has been the most pleasing one that I ever enjoyed. I am daily looking for the Coming of my Lord, and I expect him, and think that I love his appearing. Now, my brother, tell the children of the Lord to let go all names but the new name spoken of by Isa. 63:2, and Rev. 2:17. I fear that many will have their affections more on a name or sect, than on Christ or things above. It becomes us in these last days, to set our affections on things above, and not on things of the earth—to be dead to the world, and have our life hid with Christ in God.

I would say to all our Second Advent brethren, do not give up your faith and confidence in the speedy Coming of the Saviour. As the vision now tarries, wait for it, it will surely come: it will not tarry: Be patient, therefore, unto the coming of the Lord.

I wish that some good lecturers would come through this section. Farewell.

Your brother in Christ,

ANSON LITTLE.

Macomb, Ill., Feb. 25, 1844.

## FOR THE WESTERN MIDNIGHT CRY.

"Blessed are they that mourn, for they shall be comforted."

When first on life's expansive sea,

I lunched with spirits high;

Its crystal surface soon grew rough,

And clouds o'ercast my sky:

I saw suspended on the cross,

'Mid railery and scorn,

The Lamb of God, who came to seek

And comfort them that mourn.

I viewed the gore upon his brow,—

The crimson from his side—

Anoniah'd saw the Sinless bleed,

And marked how meek he died.

Amazed! I learned what him became,

And why his flesh was torn,

Who came to drink the sinner's cup,

And comfort them that mourn.

All nature shook when he expired;

Death wore his darkest mien;

And o'er creation's peopled realms,

A deep eclipse was seen:

But soon he rose,—abolished death,

And succored the forlorn;

Ascended high our cause to plead,

And comfort them that mourn.

Low at thy feet, Incarnate God,

My leprous soul I throw;

O make it clean by touch divine!

And save from endless woe!

This trembling, bleeding heart besfriend

Which sorrow's flood has worn,

And let my drooping spirits know

Who comforts them that mourn.

Come all ye sad, ye wretched come!

Where you can manna find,

And taste that sweet immortal bliss

That suits the immortal mind.

With trembling, bow the suppliant knee,

And all your sins bemoan;

Then shall ye know, and taste, and feel

He comforts them that mourn.

JOHN HOBART.

Marion Co., Indiana, April 12, 1844.

## EXTRACTS

From a Private Letter from Bro. J. B. Cook, dated St. Louis, April 8th 1844.

DEAR BROTHER—

"A brief account of our tour to this place may be expected. We had a very pleasant interview with Dr. Field, of Jeffersonville. It was, to us edifying. He believes that the 2300 prophetic days end this spring: yet is prepared to wait, should there be, from any cause a tarrying of the vision. He was not using the Great Chart, [Diagram of the visions of Daniel,] therefore he yielded it to me. Having given away my large one, I needed it. Leaving here, it became known on board the boat that we were Adventists, and I was invited to lecture. The auditory was attentive, and in part, candid. We had some hundreds of deck passengers on board, a portion of whom were professors of Religion. They filled the vessel with sweet notes of praise to God our Saviour. I could but believe I should find them willing to hear of our Redeemer's return; but found as perfect a bedlam as I ever saw in a groggery. The deepest scorn, and most perfect hate to the Advent, was manifested by them. However, one, as I retired from these bedlamite professors, 'clave unto me.' This one told me that these opposers were professors, and got their opposition from the pulpit. We felt it a privilege to be covered all over, and come away dripping with reproach. I knew that I went to them in the spirit of Jesus. I told them the plain truth in inspired language; of course I was "happy," as God hath said. We circulated what publications we had, out of the box. My conscience would not allow me to countenance the open rebellion against heaven, of which the crew and company of the vessel were guilty, therefore we left the boat at Cape Girardeau, a little after midnight Lord's day morning. We had a quiet Sabbath. I lectured to the people on the hill in the open air, and also in the School House. The people had never heard upon the subject of the Advent, and were eager to learn. The Baptist meeting house stood unoccupied through the whole day. Well—"it is enough for the disciple to be as his master;" Jesus was treated just so by many, consequently I cannot complain,—nay, I rejoice to be counted worthy of rejection for the truth's sake.

We came to this city in the steam boat "Alexander Scott," where we arrived on Tuesday last. We had a large company on board, from New Orleans, to whom, by request, I lectured in the evening till near eleven o'clock. There was no little amusement among a few, in advance. They hoped, as I afterwards learned, to have had sport at my expense; but seldom, if ever, have I had a more solemn auditory. It was too serious a subject, and made, to their minds, too obviously true that the Judgment is at hand, to afford merriment; except two, whose business (play actors) makes them hypocrites, or such as "play a part." This I should not notice were it not that such hypocrites, or players of assumed parts, are found in the pulpits of our land, and in the churches. Many assume to be friends and servants of Messiah. They assume to love his appearing, and yet will close their doors against those who honestly read their Bibles, and sincerely believe what is written of his coming. I am more and more persuaded that they are hypocrites. They oppose bitterly, and profanely, what they profess to love. So did the Pharisees of old. The scales which weighed a Pharisee 1000 years ago, will weigh one now. Matt. 16:14. They could discover the signs of the weather, but not the signs of the Messiah's Advent; because they were "playing a part." They were hypocrites, and would not be detected. So with many now. They trifle with their Lord's coming, covertly, as did my two fellow passengers. Instance also an article in the "Western Christian Advocate," headed "the sitting goose."

We found a very interesting band of believers here—have had meetings daily—yesterday three times, once in the market place, once in the Court house, in the ev-



eing in the public school room. The brethren are firm in the faith, though many of their number, since Bros. Chittenden and Stevens left, have fallen away into the world, on the professing church. Had one of these brethren remained, the band would probably have numbered hundreds. We are well and happy in hope. Our time is not out, as many know, till May. Still we are looking up, and trust we shall till the blessed Bridegroom's return.

Yours in hope.

J. B. COOK.

FOR THE MIDNIGHT CRY.  
TO ADVENTISTS.

Stoud fast—maintain your stations,  
The Bridegroom's coming show;  
And loud to sleeping nations,  
The midnight trumpet blow,—  
Harmonious proclaiming  
To Adam's dying race,  
The period fulfilling,  
That marks the reign of grace.

With holy zeal are spreading,  
Pure inspiration's flame,  
With hearts to Jesus burning,  
Exulting in His name:  
Esaia's like, are calling  
On souls by error driven,  
To turn and hail the Saviour,  
Who soon will come from heaven.

Fly swift ye wheels of nature;  
The promised era bring;  
Then Saints possess the kingdom,  
And reign with Christ, their King:  
When on the Mount of Olives,  
Hosannas will resound,  
And on the throne of David,  
The Son of Man be crowned.

JOHN HOBART.

Marion Co. Ind. April 12, 1844.

LETTER FROM SISTER BROMWELL.

Caskey, Clark Co., Ills., April 5, 1844.

DEAR SIR—Although a stranger and a female, I hope the importance of the subject of this letter will be a sufficient excuse for the intrusion, and prevent its passing unregarded by the friends of the Second Advent. I write to request, or rather to implore, that you would send us a lecturer on this subject. I have found that there is no more sure and successful a way of reaching the mass of community than by lecturing. In fact, with the greatest portion, it is the only way, for they either cannot or will not read. I wrote last summer to Bro. Himes, and he sent a lot of the "Midnight Cry" to this place, but there being very few who can read, the plain honest common class, (the very ones most likely to be benefited, because most willing to receive instruction,) are cut off from the privilege of investigating for themselves. Those who can read, act shamefully. I sent a package of the Cry to a local preacher in a neighboring village, and was informed since, that he had never read a word in it—he was too much engaged. Yet, he would attend a lecture. He never neglects the preaching of any denomination within his reach. He is a candid man, and if convinced under a lecture, would be up and doing. Another, a powerful preacher, of fine talent, will not read—says he is ready if it is true; and it is his duty to preach, and not spend his time about "Millerism"—he has no faith in it. But I say certain he would attend a lecture; and if his attention can only be aroused, will not the solemnity and importance of the subject have its due weight? I am amazed at the existing ignorance of the Bible, with most persons with whom I have conversed on this subject; but they have all one piece of knowledge; the perpetual answer is "Christ said, no man could know, and so Mr. Miller don't know;

it don't give me any concern." O how my soul has sickened at the oft repeated sound. And I, what can I do? Nothing as I can see, I am a woman, and a cripple, confined for the last four years entirely to my bed, from which I now write you, on the cover of a book before me. Brethren of the Second Advent cause, can you do nothing for this people? You could not send to a more needy place. It is easy of access. From Terre Haute, on the Wabash, along the National Road to Greenup, about 43 miles, is the portion of country for which I would plead. It is thickly settled on either side of the road all along to St. Louis. But Marshall, and Cumberland, are the places for which I would most earnestly entreat, for I know their wants. Surely you will help us. Among so many believers in the cause, there must be some one to spare, who would rejoice to enlarge his reward by gathering these perishing souls into the Lord's flock. The people here do not seem to have any of the bitter spirit that exists in the East, towards the views of Bro. Miller. It is only ignorance that prevents them from embracing the truth. They want some one to teach them as little children, to make it plain—to gather and present the different proofs in a kind manner. Do not pass by this request, I entreat you. Make some effort. Oh that I could influence you! What shall I say to urge the matter upon you? I can plead great need, and much room for hope. It is with God to influence and aid. His will be done, and to Him be all the glory.

II. BROMWELL.

The following is from an old Hymn Book, published by John Wesley, in London, Oct. 20th, 1779.

If John Wesley should now come to Cincinnati, and sing to his followers here, "Hasten, Lord, the general doom," "Shorten these vindictive days," some of them would call him "a wicked, hard hearted man," for wishing to have the wicked destroyed.

HYMN.

ON THE SECOND COMING OF CHRIST.

Come Desire of Nations, come!  
Hasten, Lord, the general doom;  
Hear the Spirit and the Bride;  
Come, and take us to thy side.

Thou, who hast our place prepared,  
Make us meet for our reward;  
Then with all thy saints descend;  
Then our earthly trials end.

Mindful of thy chosen race,  
Shorten these vindictive days;  
Who for full redemption groan,  
Hear us now, and save thine own.

Now destroy the man of sin;  
Now thine ancient flock bring in!  
Fill'd with righteousness divine,  
Claim a ransom'd world for thine.

Plant thy heavenly kingdom here,  
Glorious in thy saints appear;  
Speak the sacred number seal'd:  
"Speak the mystery reveal'd."

Take to thee thy royal power;  
Reign, when sin shall be no more;  
Reign, when death no more shall be;  
Reign to all eternity.

LIAR'S DEPARTMENT.

"MILLERISM.

"We do not wish to be considered disrespectful to any class of our fellow-citizens, when we state that it has been reported by Dr. Woodward of the Worcester, Massachusetts, Insane Asylum, that fifteen cases out of twenty admitted to that institution within the last year, have arisen from the effects of Miller's doctrines.

Any doctrine that has for its foundation such results, must, if it fasten upon the mind, tend to destroy its faculties. We only wonder that all who believe it do not lose their right minds. To live in continual expectation of such an event, the end of the world, must be distressing in the extreme. It is a kind of continual death.

Daily Commercial,

As an illustration of the last paragraph, read the following:

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3: 18.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for us, but a certain FEARFUL LOOKING FOR OF JUDGMENT and fiery indignation that shall devour the adversaries." Heb. 10: 26, 27.

THE CHRISTIAN'S HOPE AND DUTY.

"Looking for that blessed hope, and the GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2: 13-15.

We are informed that when the Second Advent publications first reached this city, the editor of the Commercial, was the chief man in circulating them.

EATING AND DRINKING WITH THE DRUNKEN.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted infidel determined to have a feast on the occasion.—He accordingly prepared a sumptuous fare, and invited, 1st, the Congregational minister, and his right hand deacon; 2d, the Methodist minister, and one of his leading members for a delegate, and 3d, the Universalist minister, with one of his head men. Then, to be even with the clergy, the infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the infidel presented each of the ministers with a large cheese, and three dollars, when they parted to the mutual satisfaction of all. Bro. Weston saw the infidel's delegate the day following, who spake very highly of the feast, he said he never had a better time, they all agreed respecting "Millerism;" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The following is copied from the printed advertisement of a feast at the Congregational Church at Webster, on Sunday evening, where, we are informed, six clergymen were present; and also that cake with rings in it were gambled for, and various articles sold at auction, &c.

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the ENTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated Temperance Minstrels, from New York, and John F. Cole, Lecturer from Boston are engaged to instruct and AMUSE with their Temperance Songs, Glee's, Anecdotes and Speeches.

Fruit, Refreshments, &c. will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admission 25 cents, which may be obtained at the Webster Post Office,



at Dr. K. Stockwell's Jewelry store, of either of the Circulating Committee.

Webster, Ohio, Feb. 13, 1844.

A brother suggests that as they have begun literally to eat and drink with the drunken, they may literally smite their fellow servants.—*Advent Herald*.

#### CHURCH FEASTING.

The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.  
*Cin. Daily Com.*

From the Midnight Cry.

#### COMING OF CHRIST:

Lo, the Saviour is coming, with bright clouds descending,

Who once bled for sinners, by sinners was slain!  
With thousands of thousands of seraphs attending,  
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,  
The heavens and the earth in confusion retire;  
Creation astonished, and nature confounded,  
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,  
The lightnings are flashing and piercing the sky;  
The living and dead, in Christ Jesus ascending,  
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,  
And slighting his love, when the world's all on flame,  
Will cry for the rocks and the mountains to hide them  
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected  
Is coming—redemption through Jesus is nigh;  
No longer oppressed, no longer rejected,  
All tears, by our Lord, will be wiped from each eye!  
H. R. N.

#### THE TESTIMONY OF OUR OPPOSITIONS.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom. This work is edited by *Alexander Campbell*, who in his debate with *Owen*, has furnished us with an argument for the termination of the prophetic periods in 1843. He here furnishes us an excellent argument in favor of the wholesome effects of the Second Advent doctrine. It was written better than a year ago.

"As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability.—This is just what we expected and predicted since first we heard its annunciation.—Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they

of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians.—These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for its comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity.—Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them.

Every thing in society is now favorable to the rapid propagation of the new theory.—The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stowes, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "signs of the times" in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox proscription, just as Mr. Miller and his party have been.

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 brighter far 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. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil" and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystalized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an im-



mortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Prof. Stowe's version of Prof. Stuart's interpretation of some of the German Professor's interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stowe, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of all the rest. How true the saying—"Great men are not always wise!"

#### OBJECTION ANSWERED.

Our opponents say, "It will make infidels. If your calculations fail, the faith of the people will be shaken in the Bible." Let us look at this objection. Who will be made infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the fifty-first event will take place in a given year, say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's

word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making infidels.—*Signs of the Times.*

#### THE JUDGMENT SCENE.

The great tremendous day's approaching,  
The awful scene is drawing near,  
When we shall see the great transgression,  
When Christ in judgment shall appear.  
The orbit lamps all veiled in sackcloth,  
No more their shining circuits run;  
The wheel of time stops in a moment,  
Eternal things are now begun.

Bright forked lightning dart the concave,  
Loud thunders roar from pole to pole;  
The heavens are shaking, the earth is quaking,  
While horrors seize the guilty soul.  
See nature stand all in amazement,  
To hear the last loud trumpet sound;  
"Arise, ye dead, and come to judgment,  
Ye nations of the world around!"

Seas, grave yards, and the tombs of marble,  
Give up their dead, both small and great;  
Now the whole world, both saints and sinners,  
Are summoned to the judgment seat.  
See Jesus on the throne of justice!  
With clouds of dazzling glory round!  
While countless armies of saints and angels  
With shouts, his glory far resound!

Bright glory streams from Jesus' presence,  
His chariot rolls on burning flame;  
The angels in their state attending,  
His order to their hosts proclaim.  
"Go forth, ye heralds, with speed like lightning,  
Gather my saints from every land!  
Those whom my blood from sin has ransom'd,  
And who prepared for glory stand!"

O, come, ye blessed of my father—  
The purchase of my dying love;  
Receive the crowns of life and glory,  
Which are laid up for you above!  
There's flowing fountains of living waters!  
No sickness, pain or death to fear—  
No sorrow, sighing, tears or weeping,  
Shall ever have admittance there!

But how will sinners stand and tremble,  
When Justice calls them to the bar?  
Those who have slighted his offered mercy,  
Their everlasting doom to hear.  
"Depart from me, ye cursed rebels!  
Of this ye have been warned full well;  
I waited long, from your hearts you drove me;  
Your chosen doom is the pains of hell."

The guilty souls, now struck with horror,  
With anguish throbbing in their breast;  
Are given up to pain and sorrow,  
No more to find a moment's rest.  
O sinner, heed this faithful warning,  
Return to Jesus while you may;  
He is waiting to receive you—  
Prepare, prepare for that dread day.

#### LETTER FROM MR. MILLER—HIS POSITION.

MY DEAR BROTHER HIMES:—

I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfilment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven, and earth, even in him.—This, Paul has told us, would be in the fulness of times, Eph. 1: 9, 10. The time, as I have calculated it, is now filled up; and I

expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparing to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest that not a few of our theological teachers are infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by infidels, blasphemers, drunkards, gamblers, and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul-stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us for evermore. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives



me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon; for Christ says, "So likewise ye, when ye shall see all these things, know that he is near, even at the door."—Now we have lived to see all the signs fulfilled, the time accomplished. "Watch, therefore: for ye know not what hour your Lord doth come."

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will.

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, even so come Lord Jesus."

WM. MILLER.

Low Hampton, March 25, 1844.

#### WHERE ARE WE?

PHILADELPHIA, March 28, 1844.

Dear Br. Tullock:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. 8: 14, for a year past, I have forbore to say anything through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming events, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time, which was between March 21, 1843, and March 21, 1844, is gone.

I now will come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion,—

1. Because the last event which was to take place in the 70 weeks, was the anoint-

ing of the Most Holy, or literally, THE HOLY OF HOLIES, the Sanctum Sanctorum.

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. 30: 25-31. "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. 8: 10-13, "And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anoint the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin-offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin-offering, which he shed without the camp. See Heb. 7th to 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod, the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than thirty when he began his ministry, the 69 weeks must have ended in A. D. 26. Then 30 years, the Saviour's age when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 75 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks or 490 years, which is just where Ferguson's Astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to shake my confidence in it, in the least degree. If he was crucified in the spring of A.

D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing*. The sense and subject requires this meaning in Dan. 9: 27.—"He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event which ended in May, 1843, A. D., terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming of the Lord. I am the more convinced of this, from the fact that immediately on the expiration of that period as I have formerly shown, the Lord began to scourge *Jerusalem's desolator, Rome*, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th, will be put to death and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. 12: 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the pope, which took place March 27th, A. D., 1799. The papal government was abolished Feb. 15, 1798; but the pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation from the 12th chapter throughout.

J. LARCH.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—*Rev. xxii. 7.*



## ESSAY ON THE JUDGMENT.

BY J. D. DOW.

(Concluded.)

ing compassion and grace of his glorious Lord and Savior, and join in that song of the redeemed which shall thrill through all heaven. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" "for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth!"

3. What a scene of solemn and awful realities will that day discover to the enemies of God!

"Great day of consternation and of dread!"

O ye careless, ye presumptuous! suffer a word of exhortation. Prepare to meet your God. Of what avail then, will be all your vain boastings of no fear of death, or hell—shall I add, or even of the Almighty?—no regard for the entreaties, warnings, rebukes, and threatening, of God in his word—echoed and reiterated in tones of thunder in your ears, by his ministers and people; the significant admonitions of conscience, the strivings of the Holy Spirit, and the ominous dispensation of Divine Providence? What will it avail, that you have labored all your lives, and spent all your strength, and time, and talents, to cover up hell, and pile the whole tremendous mass of curses, and threatenings, and denunciations, of terror and wrath to come, from the "King of Kings, and Lord of Lords," upon the contracted limits of old Jerusalem and its inhabitants?

O the fearful responsibility of preaching "peace, peace," when God has not spoken peace; but positively declared that "there is no peace to the wicked!"

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." It seems that they will either think they had been doing very well—all that was required of them; or, that they never had an opportunity of doing those things, for the neglect of which they will be condemned. Will they then plead, in extenuation of their guilt, the fact that they had opposed revivals of religion, the doctrines of faith and repentance, as necessary to salvation; that they supposed they were ministering to His wants when they saw their fellow beings in trouble and distress on account of their sins, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" and used every effort in their power to soothe and lull their disturbed consciences

to sleep, and quiet their gloomy forebodings of future retribution, by crying "peace, peace," "ye shall not surely die;" while they charged all these apprehensions to an improper and foolish excitement, produced by the "fanatics" of the day—"the preachers of the doctrine of endless misery?" "O that they were wise, that they understood this, that they would consider their latter end!" May the Lord save us from such a course, and such a fate!

4. It will be a day of the *eminent display of God's glory*. "When the Son of Man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. He will then "come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 10; Eph. i. 6, 12, 14, 18. I think it is also evident, that God will be glorified by displaying his justice in the final condemnation of the wicked. For, if he was honored or glorified in the destruction of rebellious Pharaoh and his host: (Ex. xiv. 17, 18,) and if he is glorified in the preaching of the gospel, whether it is believed or rejected: whether its hearers are finally saved or lost;—as appears very obvious from Paul's remarks in 2 Cor. ii. 15, 16, it seems to follow as a rational consequence, that that glory will be more fully revealed when "all flesh shall see it together," and they are rewarded according to their works. Indeed, we are informed by the same apostle, (Rom. xiv. 10-12,) in allusion to this very subject, that "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And again: (Phil. ii. 9-11.) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The *glory of God*, then, is the grand point, to which all things are tending; the one great object, to which the eternal salvation, life, death, resurrection and glorification of the saints, are designed and adapted to contribute: and which the final exhibition of Divine justice, in the "everlasting destruction" of the sinner, "from the presence of the Lord, and from the glory of his power," will eventually be made to subserve. Now consider this, ye that forget God; and lest "the day overtake you as a thief" O, whilst the door of hope remains open, and mercy pleads—"turn ye, turn ye; why will ye die?" repent, and believe the gospel; and thus obey the injunction of the apostle: "Therefore glorify God in your body, and in your spirit, which are God's;" and be prepared with every holy being in heaven and earth, to pray like the Psalmist: "And let the whole earth be filled with his glory! Amen and Amen."

## A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion I lived a Methodist.

And now I stand, and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night, hope to come. For which hope's sake, bishop, I am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks. I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; But showed first unto them of—and at—and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having, therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished.—Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.

*Signs of the Times.*

## SECOND ADVENT—ITS PRACTICAL TENDENCY.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an ap-



peal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men; but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon made of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "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, and he shall send Jesus Christ," &c. (Acts iii. 19, 20.) St Paul urges it as a threatening persuasive to love Christ,—"if any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" which, we are told, means, "let him be accursed; our Lord cometh." (1 Cor. xvi. 22.) He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12.) Also as an incentive to the mortification of earthly lusts,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Mortify, therefore, your members," &c.—(Col. iii. 4, 5.) "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying all 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 Saviour Jesus Christ." (Ti. ii. 11-13.) In Phil. iii. 20, Paul links it very significantly with spirituality of mind,—"for our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. For every condition, either in the Christian's or the worldling's life, this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) To the trembling souls, it says,—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii. 28.) To the dead sinner, it cries, with startling emphasis,—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii.

12.) In the mouth of the humble follower of Jesus, it has a language of triumph, like this,—"We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 2, 3.) Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connection, Matt. xxiv. 42-44; xxv. 13; Luke xii. 35-37; Rev. xvi. 15; 1 Thess. 5. 4-6; Rev. xxii. 7. Let him compare 2 Thess. i. 4-7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long suffering in the Christian heart. Hear the same writer in Hebrews x. 36, 37,—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry."

Hear James, also, chapter v. 7, 8,—"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Peter i. 7, 7; iv. 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv. 5, and 1 Peter i. 13; to ministerial fidelity and diligence in Matt. xxiv. 46; 1 Thess. ii. 19; 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2; 1 Peter 1-4; and against uncharitable judgment in 1 Cor. iv. 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)—So also to the Phillipians,—"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." (Phil. iii. 20.) Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but to all them also that love his (Christ's) appearing." (2 Tim. iv. 8.) And in Hebrews ix. 28, he says,—"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."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a mo-

tive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take vengeance on his enemies? Are the righteous, in the instructions of the present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness and Advocate.*

## LECTURES.

A lecture will be delivered at the Hay Stables in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

## FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

## WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12
Extract of a Sermon by R. Atkins,	04
Two Addresses of Wm Miller,	03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
A scriptural test of Saving Faith, by John Stark. weather,	08



# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, APRIL 27, 1844.

[No. 7.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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

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### LABORERS.

Brother Cook is at Springfield, Ill. He writes last from St. Louis, in which he says, "Our stay here has been very pleasant—an apparent comfort to the truly cheerful band of believers."

Bro. Chittenden, left this place for the east, on Monday last.

Brother Kent is laboring in Cleveland and vicinity, where he will probably remain till brother Elon Galusha arrives at that place.

Brother C. Fitch has consented to comply with the request of brethren in this place, and deliver a course of lectures. Brother Kent's letter informs us, that brother Fitch will probably be here by the 25th inst.

Bro. Stevens, arrived here from Illinois, on Monday evening last, and is now laboring with us.

Brother Hall, is at Granville, unable to labor as will be seen by his letter in another column.

### THE MEETINGS.

Our meetings are more fully attended than they were last week. We have been informed of some recent cases of conversion to the Second Advent faith. Things move on harmoniously, and there appears no want of attachment to the cause, among those who have heretofore been its friends. We should, however, be pleased to witness a more earnest groaning for "adoption, to wit, the redemption of the body." A more earnest crying, "Come Lord Jesus, come quickly!" We lectured at Cummingsville, four miles from the city, on Wednesday evening. Considerable interest is being awakened in that place.

Two boxes of Second Advent publications have just been received at this office; one from Boston, and the other from New York. All who are willing to investigate are invited to call and get them. They will be furnished to those who are able to pay for them, for money; and to those who are not, gratis.

"CONVERSION OF DR. CAPADORE, a Jewish physician of Amsterdam, author of the treatise 'Jehovah Jesus,' &c. written by himself."

This is Tract No. 388, published by the American Tract Society, 150 Nassau street, N. Y., and advocates precisely the same views relative to the "restoration of the Kingdom to Israel," as those advocated by Advent-

ists. Judging from the circumstance of its publication, a favorable change must have very recently come over the views of the managers of the Tract Society. We may make some extracts next week.

### OUR POSITION.

It has been said to us, "if you are honest men, you will now give up your position relative to the Second Advent, as the times have all gone by."

What shall we give up? Every thing that is unsupported by God's word. This, through grace, will we do; and if God strengthen us, we will hold on to every thing that his word does teach: Consequently we cannot give up the doctrine of a still future, personal, and visible appearing of Christ upon the earth. As proof of this read the texts quoted in Chapters one and two of the article in another column, headed, "First principles of the Second Advent Faith." Neither can we be honest men and Christians, and go back to the doctrine of a Thousand years Millennium, and Return of the Jews, before Christ comes. Our reasons for rejecting these fables may be found by reading the texts quoted in chapters 3, 4, and 5, of the article above referred to.

We cannot give up the doctrine, that the earth is to be renewed, and become the dwelling place of the saints.—That all the righteous, living and dead, are to be made immortal when Christ comes, and that the wicked, at that time, or soon after, will be destroyed. For reasons, (as true Second Advent believers will believe nothing without a good scriptural reason,) read the texts in chapters 6, 7 and 8, of the above named article.

But, says one, had you not a good argument that Christ would come in 1843? We reply, Yes; and that argument is as good as it ever was. But tracing chronology through 2300 years, has left us in error, as all those who believed that time would terminate in March last, willingly grant; not because the unbeliever in the Bible proved it, but because time, and that only, has demonstrated it. The Bible truth, that in 2300 years from the going forth of the commandment to restore and build Jerusalem, the Sanctuary will be cleansed—the Host cease to be trodden under foot, is Bible truth still. So, allowing for errors in chronology, it will be 1843 when that work is accomplished. Therefore we cannot give up the position that the Bible does teach the time of our Saviour's Second Advent. As further evidence of the correctness of this position, consult the texts in Chapter 10 of the aforesaid article, in connection with Amos 3:7. As children of God, and students of his truth, if we should say we know NOTHING about the time of the Second Advent, we should make ourselves liars like unto those that charge us with knowing nothing about it. In the fear of God, we are bound to say, that even the passing of the time, has made developments of prophetic truths, which more than ever convince us, that the error in time can be but a trivial one, and that the Lord is now at the door.

### ROME.

The "Daily Times" of the 24th inst., says that by the arrival of the packet ship, St. Nicholas, Peel, from Havre, whence she sailed on the 18th of March, "preparations were making for an insurrection throughout the Roman States. Land ahead!!! Rev. 18:20.

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.—Proverbs, ii. 21, 22.

### COMMUNICATIONS.

#### LETTER FROM BROTHER KENT.

Cleveland, April 17th, 1844.

DEAR BRO. JACOBS:

I arrived in safety at this place, yesterday, P. M., being about six days on my way hither. I however spent one day (Sunday) in Ellsworth, attended meeting twice—talked once—distributed some books, &c. \* \* \* \* The cause here is yet prospering. The brethren are strong in faith; looking for immediate redemption. The meetings are well attended, and interesting. Last evening I spoke from John xiv. 3. It was a good season. Religion is the same here that it is in Cincinnati. Brother Galusha is expected here soon—when he arrives I shall probably go to Buffalo, and tarry there certain days. From thence, providence permitting, to other places further east; having a desire to visit the brethren where I have once labored, and exhort them to hold fast the profession of their faith without wavering, knowing that he is faithful who hath promised.

Next week, I expect to spend a day or two in Medina, and return here again. \* \* \* \* J. H. KENT.

#### LETTER FROM BRO. STEVENS.

CINCINNATI, April 23d, 1844.

DEAR BRO. JACOBS—

I have time barely to notice the effect of the Advent doctrine in the places where I have lectured. Were I to judge from the general attention bestowed on the subject, and the favor which I myself have received, while in Dayton and Ottawa, Ill., my convictions of the truth of the doctrine, and the happy results of disseminating it, would be more firmly than ever expressed. It may be safely stated, that the subject commanded universal respect. The different denominations mingled together in a most friendly manner for a patient hearing. The importance of the subject was to a good degree felt, and its legitimate influence in quickening Christians, and converting some sinners, was again manifest, to the joy of my soul. To God be all the glory. This is one instance at least, of some good effects being produced, entirely aside from the "time." Those who talk of "Millerism" being "dead," will now, I trust, be led to inquire whether it do not comprehend something more than 1843. The idea they express is grossly absurd, or, at least, betrays the most profound ignorance respecting what we have been saying and doing. They might as well talk about the Bible being dead, and the Christian being left without hope. But thanks be to God, our hope remains—its foundations are as firm as ever—our faith still fastens on his precious word.

The kind attentions bestowed by numerous friends in these places, occasioned me to feel deep regret when called to leave them. This is often the case. I have frequently felt the joyous reward which flows into the soul, when made fully conscious of having formed friendships under the influence of religious considerations, which more than repays for all the sacrifices we can make here in life. Such union of souls, I expect, will remain unbroken forever.

On my way to this place I called at St. Louis. The brethren had continued steadfast, and held meetings among themselves almost every night. They were then enjoying the labors of Bro. Cook. I was almost overjoyed at meeting this dear Bro. and his family. They are of the pilgrim band, but are "seeking a city which hath foundations, whose builder and maker is God." In



accordance with an urgent call from Springfield, Ill., they left for that place on the 17th. The brethren in St. Louis are thus again left destitute, but applying to the same source which has hitherto sustained them, they will continue to be upheld, and, I trust, be preserved blameless until Christ's appearing.

Yours, devotedly,  
A. A. STEVENS.

#### LETTER FROM BROTHER WALKER.

New York, April 13th, 1844.

DEAR BRO. JACOBS:

I still have an abiding reason for the expectations which I cherish, of soon entering upon a state of endless joy, when the master shall appear. My hopes will be realized if I am found of him at his appearing, not having on mine own righteousness which is of the law, but the righteousness of faith, and waiting for him from heaven: knowing that to such as look for him, he shall appear the second time without sin unto salvation.

I do rejoice that I have heard, and heeded the cry made at midnight, Behold the Bridegroom cometh! It has caused many to arise and trim their lamps, thereby preparing themselves to open unto him immediately. So far as signs and time is concerned, that "cry" has nearly, if not quite accomplished that whereunto it was sent; consequently we are in the time of trial, (Dan. xii. 10.) Also described in Hab. 2: 4. When the just shall live by his faith. True, all men *should* so live, and all good men *will*, and *do* so live; and especially so at this time, as all helps fail, but faith in God's word alone. Notwithstanding we are living in the "perilous times," when men are proud, boasters, high minded; having a form of godliness, but denying the power thereof; by reason of whom, the way of truth is evil spoken of,—yet the power of the everlasting gospel has been effectual in bringing to light their hidden things of darkness, and proving to all men, the truth of the apostles words, that "all things that are reprov'd are made manifest by the light." This truth has made manifest secret evils, and shown to the world who it is that loves darkness rather than light. It has touched a tender spot, and made many cry out, "Our great Goddess Dianna is in danger, and if we let these men go, they will draw all men after them."

Such, see the truth and merits of the doctrine of the Advent, but are not as much in love with it, as with some other God; consequently their work is different from those who love the truth. Their character and course, is described in 2d Timothy iv. 3, 4. Their lusts are gratified, in the room of being crucified. Instead of heading the truth, they are turned to fables, which are more pleasing to an unanointed ear. These being such as have a form of godliness—professors of religion, they being the book that is read by the world more than the Bible, there is no wonder that "the way of truth is evil spoken of." It is the multitude that do evil, while the comforting promise is to the little flock, that enter in at the straight gate: while broad is the way that leadeth to destruction: So broad as to call forth from the son of God those startling words, "When he cometh, shall he find faith on the earth?" Again, many shall come in that day and say, Lord, Lord! open unto us, while it is but a little flock, that is to inherit the kingdom. It seems to me, that an article in your paper, headed, "The Church at the first Advent," must awake some from their slumbers, to see their danger, while they continue to trust in man, or make flesh their arm. O, that such as are saying, I am rich, increased in goods, and have need of nothing, might see that their boasting is not of God's authority, and heed the exhortation to buy the gold tried in the fire, that they may be rich. I send you the enclosed, feeling it a privilege that I have, of showing my respect, and endearing recollection of yourself and family.

As I receive weekly information from you, I see how God makes you more than triumphant in all your trials from a world lying in the wicked one. O, my brother,

how sweet it is to live, when his commandments are not grievous to us! It is my earnest prayer to God, that he would still enable you by his truth, to show forth his power and coming, until he shall say, "Enter thou into the joy of thy Lord." How sweet, yet mysterious to the world, is that frame of mind described in 2d Cor. vi. 4—10.

I do not know that these lines will reach you, yet I feel like *writing*, and *watching*, and *exhorting* one another; and so much the more as we see the day approaching; knowing that we have need of *patience*, that after having done the will of God, we might receive the promise: for in a very little while, he that shall come, will come, and will not tarry. But if it does (seem to) tarry, wait for it, for it will surely come, and will not tarry: then we can say, Lo this is our God! we have waited for him. May we be found of him in peace, without spot, and blameless, be my prayer.

Yours in the bonds and love of gospel truth,

ANSON WALKER.

#### LETTER FROM BROTHER HALL.

DEAR BROTHER JACOBS:

Having little of interest to communicate, you must pardon me for addressing to you this letter. Sitting in my room, with little or nothing to do, I thought I would drop a line to you.

I am now in Granville, Ohio, at the residence of Bro. Wilson. Viewing the beautiful scenery with which it is surrounded, and thinking how pleasantly he is situated to remain here longer than Advent believers expect to do, the thought just occurred to me, that it was a little singular that he should become a Second Advent believer. Yet such he is, "and of the right stamp too," as a circumstance of a recent date will show.

You are aware that in the present corrupt state of the church, an individual may entertain almost any sentiment, if he will say but little about it, and be a zealous supporter of the church—he is peaceably retained as a member. But if an individual becomes a believer in the Second Advent, and fearlessly avows his sentiments, if he is ever so devoted a christian, he must be excluded; especially if he has been an influential member, and has done much to support systems of error. But as it will not do to have it appear that such members are excluded on account of their Second Advent principles, various other charges are brought; if they wish to be tried by the word of God, that is laid aside, and for it is substituted the articles of faith. Such have been the circumstances that have attended the exclusion of brother Wilson, from the Baptist church. Truly, it is a matter of rejoicing, that to such churches are not committed (as one persecuting one has claimed) the keys, of the kingdom of heaven. But notwithstanding the spirit manifested by the churches in G., there are a number of Advent believers here, as firm and unwavering in the belief of the truth as any I have ever seen. They have sustained a prayer meeting for the last year, and for several weeks past have had three during the week; which have been interesting and profitable. Although I have been several weeks in Granville; on account of poor health I have not been able to lecture but three or four times. The brethren and sisters have been very kind to me. May they receive their reward at the resurrection of the just.

A year has now passed since I have been looking for the "consolation of Israel." And though I thought it probable last spring, that before the present time, he that sitteth on the throne would say, "Behold I make all things new," my faith is not in the least shaken. But spring has again returned, and as bright and glorious almost, methinks as earth appeared ere paradise was lost.

For though by the winter and storm desolated,  
The earth hath been shorn of her glory, and drear;  
As if by the power of God new created,  
All nature in beauty again doth appear.

The streamlet again gushes forth from the fountain,  
The tree, herb, and flower, their leaflets expand;  
And voices of gladness o'er valley and mountain,  
Are heard, as if echo'd from some fairy land.

Yet earth is still desolate, gloomy, and dreary!  
There surely remains a more glorious rest;  
Where lifes lonely pilgrim, all way-worn and weary,  
Shall find a repose in the land of the blest.

And whilst thus in grandeur, our God is unfolding  
Earth's beautiful garb, as at earliest birth;  
I think, whilst this power I thus am beholding,  
How He will create a new heaven and earth.

And soon will Jehovah in beauty, and splendor,  
And glory unfading the earth beautify,  
As shown by his promise like branches yet tender,  
And putting forth leaves, show that summer is nigh.

Then brother, rejoice in this soul cheering promise!  
Redemption is nigh! it is e'en at the door!  
For though our Redeemer hath long remained from us,  
He soon will appear and lost Eden restore.

For though by the curse and by sin desolated,  
The earth hath been desolate, gloomy, and drear;  
Yet soon by the power of God new-created,  
All nature in beauty again shall appear.

Yours affectionately,

J. B. HALL.

Granville, O., April 17th, 1844.

#### FIRST PRINCIPLES OF THE SECOND ADVENT FAITH.

BY L. D. FLEMING.

#### CHAPTER I.

*The Lord Jesus Christ will come to this Earth a second time.*

Acts i. 9-11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to 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."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25-27. "For 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: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."



lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvi. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. vii. 13, 24. "I saw in the night visions and behold, one like the Son of Man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. xxiv. 30. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Mark xiii. 34. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1-3. "Let not your hearts 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 myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards that they are Christ's at his coming."

Philip. iii. 20. "For our conversation\* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 12. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

iii. 13. "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

iv. 16-18. "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: 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 be ever with the Lord, wherefore comfort one another with these words."

2 Thess. ii. 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Rev. i. 7. "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

xxi. 3. "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

xxii. 20. "He which testifieth these things, saith, Surely I come quickly: AMEN; EVEN SO, COME, LORD JESUS."

## CHAPTER II.

*The second coming of Christ will be personal and visible.*

Acts i. 9-11. John xiv. 3. 1 Thess. iv. 16. See Chapter I.\*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. xxiv. 30. See Chapter I.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of Man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Peter i. 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come *spiritually again*: for how can that which is with us, be said to *come* to us?

\* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

## CHAPTER III.

*There will be no Millennium previous to the second coming of Christ.*

Dan. vii. 21, 22. "I beheld, and the same horn (Papacy) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1-3, 10. "And at that time shall

Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have a millennium before Christ comes, it must have a mixture of tares and wheat.\*

Matt. xxiv. 37-39. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Luke xvii. 26-30. "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 in the day when the Son of Man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1-3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

2 Tim. iii. 1-5, 12, 13. "This know also, that in the last days perilous times shall

\* That the original word *sign*, here translated *world*, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word [*sign*] is rendered *world*. 1 Tim. iv. 10. Luke xx. 35. Titus ii. 10. Eph. i. 21.

\* Fellowship, Outpouring.



come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. . . . Yes, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3-7. "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. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15-18. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever. 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 reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

#### CHAPTER IV.

*The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.*

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39-44, "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the

synagogue of Satan, which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxxv. 11-15. "But ye are they that forsake me, and forget my holy mountain, that prepare a table for that troop, and that furnish a drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter, because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. ix. 25-28, 31, 32. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also cried concerning Israel, though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . . But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9-11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Dent. xxviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . And it shall come to pass, as the Lord rejoiced over you to do you good, and

to multiply you: so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I, even I will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

#### CHAPTER V.

*Believers,—Christians, are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land,*

Rom. ii. 28, 29. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."

Those whom we call Jews are not Jews.

Rom. ix. 6-8. "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. iv. 28. "Now we brethren, (all who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the original promise, as made to Abraham.

Gen. xiii. 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following passages show that the promise was not a *literal Canaan*.

Acts vii. 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into the land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. xi. 8-11. "By faith Abraham, when he was called to go out into a place



which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and whose maker is God."

13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

39, 40. "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16—19, 26—29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ

have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . . Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

#### CHAPTER VI.

*This earth renewed is the promised inheritance of the saints.*

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16. See Chap. V.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For

evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . 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."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7. See Chap. III.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God



himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. xi. 15. See Chap. III.

#### CHAPTER VII.

*The wicked who are living on the earth when Christ comes, will be destroyed by fire.*

2 Thess. i. 7—9. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

2 Peter iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Rev. xi. 18. See Chap. III.

xviii. 8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Isa. lxi. 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares\* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of heaven,

\*The word rendered snares, is, in the margin, quick burning coals, or burning wind, which more accurately expresses the original word.

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."

Malachi iv. 1—3. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble—and the day that cometh shall burn them up; saith the Lord of Hosts, that it shall leave them neither root nor branch."

Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

xiii. 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

#### CHAPTER VIII.

*At the coming of Christ the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth.*

Job xix. 25—27. Ps. xvii. 15. See Chap. I.

Ps. l. 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. xxvi. 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv, 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; 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. Wherefore comfort one another with these words."

2 Thess. ii. 1. See Chap. I.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

#### CHAPTER IX.

*The period of Christ's coming is fixed by the Scriptures.*

Acts xvii. 30, 31. "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom



under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . .

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain, upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 38. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.

How was it in the days of Noah? *Ans.* God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto 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."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

## CHAPTER X.

*There will be Two resurrections, one thousand years apart. The first, or the righteous, to take place at the coming of Christ.*

Isa. xxvi. 19—21. See Chap. VII.

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and that they have done evil, unto the resurrection of damnation."

Acts xxiv. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

1 Cor. xv. 22, 23, 51, 52. 1 Thess. iv. 14—16. See Chap. VII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

Luke xiv. 13, 14. "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

xx. 34, 35. "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. iii. 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among the dead, leaving some behind.*]

Heb. xi. 35. "Women received their dead raised to live again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection,"

Rev. xx. 4—6, 13. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not

again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them; and *the first resurrection*, Rev. xx. 6, because they will rise first; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xx. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] a resurrection from the dead—the wicked dead."

## CHAPTER XI.

*Christ's kingdom is not yet set up on the earth, but it is to be at his coming.*

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. ii. 44. See Chap. VI.

Luke xii. 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

xix. 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. iv. 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."

Rev. xi. 15. See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

1 Cor. xv. 51, 52. See Chap. VIII.

Luke xi. 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."



Why pray for the kingdom to come, if it be already here?

### CHAPTER XII.

*The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.*

1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. i. 7. See Chap. VII. Titus ii. 11-13. "For 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 Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 11, 12. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The word *spoudontas* rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Peter iii. 3-5, 13. "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, and 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. . . . Wherefore gird up the lions of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James v. 7, 8. "Be patient therefore,

brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts—for the coming of the Lord draweth nigh."

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job. xix. 25-27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "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 reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 20, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "guessing," and you will not wonder that the Scriptures

throw such a bright halo around the subject of Christ's SECOND COMING, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

### CHAPTER XIII.

*The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.*

2 Peter i. 19-21. "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, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Isa. lxxvi. 2. "But to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word."

### FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

### WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
Extract of a Sermon by R. Atkins,	04
Two Addresses of Wm Miller,	03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 164 pages, bound,	50
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Acknowledgments are omitted this week for a reason, probably best understood by our subscribers.



# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, MAY 4, 1844.

[No. 8.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

L. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY IS PUBLISHED EVERY SATURDAY.

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NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiachin, the commencement of the Great Jubilee, or 2460 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1235 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry." *Advent Herald.*

## WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 4, 1844.

### LECTURES.

Bro. Fitch, will Lecture on Sabbath next, at the usual hours throughout the day. We are deprived of the use of the College Hall, on Sabbath next, in consequence of its being occupied by the Firemen's Fair. At the time our paper went to press, the place of meeting for Sabbath next, had not been decided. Brethren were holding a consultation upon the propriety of erecting the Big Tent.

There will probably be a Lecture at the Hay Stables in Fifth street, as usual, on Sabbath morning at 9 o'clock. The Lectures will be continued each evening in the week, except Saturday, at the Disciples church on Sycamore street, between 5th and 6th, at 8 o'clock.

The Lawrence street house has been given up to the society that had purchased it.

### THE MEETINGS

Are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose. The friends in this place have been "exceedingly comforted by the coming of" Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear Saviour, with all that clearness, that has ever been peculiar to himself since he embraced the great truth. He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studying into it, with astonishment, to find nothing but plain Bible truth, put forth in its own simple, yet forcible language.

On Monday evening, we lectured at Cummingsville. The people in that neighborhood are becoming so much interested, that the Methodist Episcopal house of worship was freely opened for us.

### THE GREAT TENT.

This tent is now in the city, having been left here since the meeting was held in it last season.

We have received a letter from Bro. Himes, saying that he will sell it to the brethren at the west for three hundred dollars, and will himself own a share of fifty dollars in it, leaving two hundred and fifty dollars to be raised. If the friends will pay for it, we stand ready to go with it, where ever the brethren in the surrounding country will call for it, and pledge themselves to pay expenses. Friends from abroad that feel interested about it, can write to us.

Those friends that can aid in the publication of this paper, are requested to forward their funds as soon as convenient, as it is particularly needed at the present time. It is to be hoped that old subscribers who are in arrears, will forward their dues without delay.

Brother Stevens left here for the northern part of the state, on Wednesday morning last.

### SPIRITUALISING.

We received a letter the other day, from some part of Indiana, saying, "Mr. ——— has requested me to send the enclosed dollar to you for the 'Western Midnight Cry.'" "I have" he continues, "read some of your views, but do not believe a word of it; still, I am surprised that every body, that can see the doctrine of a still future judgment, and coming of Christ, to be taught in Matthew 24: do not believe it. If I could see any thing in that chapter remaining to be fulfilled, I should feel solemnly bound to embrace the views of Mr. Miller." He might as well have said, if I believed the Bible meant what it says, I should be an Adventist. It seems to us that a man of sense, should reason thus. If God in his word does not mean what he has expressed, all the men under heaven cannot tell what he does mean; for they are not more wise than he is. If the Bible does not mean what its language expresses, it is not what it claims to be—a revelation; and if it is not a revelation, we can never know its meaning until the God that gave it, gives a revelation of "principles of interpretation" whereby we may understand it. But the Bible is a revelation; as is proved by all the prophecies relative to the first advent, being literally fulfilled; strikingly so! Therefore such texts as the following in Matt. 24: will be literally fulfilled.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

### CHRISTIAN HERALD.

This paper is published in Exeter, N. H., and if we mistake not, about a year since, it lent its influence, partially at least, in favor of the Second Advent doctrine. In the number for March 22th, there are upon one page fifteen editorials, and six of them, in some way, caution their readers against the Adventists; not upon the ground that they do not love Christ, or his appearing; but principally because *their time was gone by*. One of its editors, who used to preach the Second Advent doctrine because the Bible taught it, not long since gave his reasons for abandoning it, which were that he had been examining standard authors.

To show how this editor can now blow hot, and cold, with the same breath, we give two extracts from the number above alluded to. After telling his readers that about 50 Adventists have withdrawn from their church in Haverhill Mass., he says:

"The church has come out of the fire purified; having learned a good, but dear bought lesson by the things they have suffered. No people have treated 43 lecturers, so liberally as we have, and no class of churches have suffered so much. This cannot be disputed. Let it be a good lesson to all."

In another article, same page, after speaking of some brethren in Boston, who have for some time worshiped with the Adventists, making an effort to revive their old church organization, he says,

"In this I rejoice, and bid them God speed in their efforts. It will give me great satisfaction to co-operate with them in sustaining the Christian cause in Boston. We are brethren, and the cause is the same, and why should we differ?"

Among all these fifteen editorials, and warnings against Second Advent believers, there is not one single word of encouragement for the believers in Jesus, to "look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ." And yet he calls loudly upon his brethren to "Come back!" "Come back to what?"



1. The "Western Christian Advocate" alias "Methodist Advocate," alias "Christian Calumniator," in the last weeks number, is out against the Adventists with its usual arguments, why they should not expect the Saviour now; the sum of which is, J. V. Himes, says the time is past, and we have no other time to look to. Furthermore, those that opposed the doctrine of the advent in 1843—did not look for Christ during that whole year, have proved themselves "the wise ones" and shown the unspeakable folly of those that did look for him. Again, he tells us, though he may have said hard things, the New York Courier, has said harder ones, for they recommend that we "go about some honest business, and stop playing the fool," &c. We cannot say that we are surprised, that the "prince of this world" should manifest an unwillingness to abandon to its rightful heir, a kingdom that he has so long possessed; and as he hears the cry, "Prepare the way of the Lord," that he should issue the charge of "dishonesty."

This editor ought now, in order to carry out his principles, to issue an edition of Elder Jones's prayer, "O Lord, I thank thee that I, and so large a congregation, are permitted to tread upon the last sands of Miller's prodiged time of thy coming to burn up the world," and then add, "O Lord, I would now thank thee to stay away altogether." Amen.

#### MATTHEW, 24TH AND 25TH CHAPTERS.

Holding views upon this portion of God's word, different in some respects from many of those brethren that have written upon it, is an apology for so long delaying the publication of ours. In accordance with oft repeated requests of brethren in this place, and to redeem our promise, we now briefly present these views, as the writings of brethren Storrs, Bliss, Miller, and others, render it unnecessary to remark at any considerable length, upon many of the passages in these chapters. Before proceeding, we will here make mention of a rule that seems to be observed in all the prophetic writings; which is, that before entering upon the prophetic history of God's people, the character of the worldly government under which they are living, or by whose hands they are to suffer, is described, or alluded to as having been described. See Rev. 9th, 10th and 11th chapters; 2 Thes. 2: 3; Dent. 28: 48-51; Dan. 11th and 12th chapters, and Rev. 18th and 19th chapters, &c.

Ver. 1. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the Temple."

The Bible being a very honest book, we shall endeavor not to twist the language out of its place, any more than men naturally would the conversation of an honest man, "Jesus went out, and departed from the temple." This is certainly understood—Jesus had been at the temple, and was now leaving. As he was thus leaving, "his disciples came to him" with a specified object, "to shew him the buildings of the temple." If the mind of Jesus had been no more expanded than that of his disciples, he would have probably been content to gaze at the temple, and remark upon that alone; but in the room of this he replies,

Ver. 2. "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

"An evident reference to the destruction of Jerusalem," says one; Where such evidence is, we know not, while we do know that there is evidence of a more extended reference—to "all these things." In Luke 21: 6, "as for these things which ye behold." In Mark 13: 2, the language is more limited, but the same impression is made, as may be seen from the verses that follow. If asked what further evidence we have, that Jesus alluded to a more general, and wide spread destruction, than the city of Jerusalem by the Romans, we answer: The disciples understood the expression "all these things," as referring to a destruction to take place at Christ's Second Coming.

Ver. 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

Says one, "they were probably mistaken, and asked an improper question." We reply, that Christ never answered an improper question till first corrected.—For example see Matt. 22: 23, 29. "Whose wife shall she be of the seven?" "Ye do err, not knowing the Scriptures, nor the power of God." They had asked an improper question. Here the case is different, and Jesus proceeds to answer their question, "When these things," (his Second Coming and the end of the world) should be; which they wished to have answered in such a manner that there might be no mistake in their understanding of the time when, by the additional testimony of "the signs of these things." The question is a proper one; therefore use the following precaution:

Ver. 4. "Take heed that no man deceive you."

Neither God, nor his word, will deceive you; but man may do it. This is a precaution that the disciples urged upon the consideration of the people in after-days. Eph. 5: 6, "Let no man deceive you with vain words."—Some say it makes but little difference what we believe if our hearts are only right. The apostle says, "because of these things (being deceived with vain words) cometh the wrath of God upon the children of disobedience." Col. 2: 8, 18. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Let no man beguile you of your reward," &c. 2 Thes. 2: 3. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The apostle here, has under consideration, the same subject that Christ had when he said, "Take heed that no man deceive you." The deception will lie in the effort of men, to make it appear that Christ's coming took place at the destruction of Jerusalem; which could not be the case, as the falling away had not then taken place, nor had the man of sin been revealed.

Ver. 5. "For many shall come in my name, saying, I am Christ: and shall deceive many."

There is no account of many such arising before the destruction of Jerusalem: Some accounts say there were few, others, only two; which last has the best evidence to sustain it: While many false Christs did arise after the conversion of Constantine, and before the rise of Papacy.

Ver. 6. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

What end? "The end" is an abbreviation, and refers to something. If there had been no end defined, we should have been at a loss to know what "end" was referred to: But we are spared that difficulty; for in the last clause of verse 3, "the end of the world" is plainly mentioned; and it would be contrary to all usage, of either Scripture or modern language, to make this abbreviation, "the end" refer to any other end, when there is no other defined, in connection with the subject. There were to be "wars and rumors of wars," in the first of which, Jerusalem was to be overthrown, but the end of the world was not to come then. Those wars concerned the government under which they were living, and were waged by the barbarians in the fourth century, and continued, till in A. D. 483, the Roman Empire had been severed into ten parts, or kingdoms, thus fulfilling the prophecy of Daniel 2: 41, 7: 24.

Ver. 7. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

As many as four nations, and kingdoms were, according to this text to be involved in war, which never was done between the time of this prediction, and Jerusalem's destruction. Neither is there any account of but one earthquake, and one famine, in the same period

while these events did all literally take place, before the Pagan Roman government was overthrown.

Ver. 8. "All these are the beginning of sorrows."

So far from bringing "the end" about which they were so deeply interested, these wars, &c., were to pave the way for the revelation of "the man of sin," "The abomination of desolation," the beginning of that power which was to lay waste, and desolate the church of God, as no power on earth ever had done, or ever should do.

Ver. 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake."

They were not scattered among all nations till long after Jerusalem's destruction, that being among the first, of a train of events, that drove the disciples out into all the world. Neither were they killed at the destruction of Jerusalem, for the most authentic accounts are, that every christian escaped in that siege. The first killing of christians, was in the days of Nero, about three years before the destruction of Jerusalem: The second general persecution, was under Domitian, about eleven years after that event, when many more suffered martyrdom, than in Nero's time. Then followed the other persecutions under the Roman Emperors, making up what is generally denominated by historians, the "ten persecutions," reaching to the days of Constantine, in the fourth century. These ten persecutions, fulfilled the predictions, "Ye shall be hated of all nations," and they "shall kill you."

Ver. 10. "And then shall many be offended, and shall betray one another, and shall hate one another."

When a profession of religion was rendered popular, as it was in the days of Constantine, jealousies began to exist, and consequent hatred sprang up. Previous to this time, to profess to be a follower of Jesus, was to make themselves liable to confiscation of goods—and to suffer every conceivable indignity; while their lives were in constant peril. Now, they were taken out of this degradation—their leaders placed in offices of trust and profit, and escorted from one part of the Roman Empire to the other at the public expense. Here, the falling away began: Here, the discovery was made, that Christ had come—that his kingdom was a spiritual one, &c. No such teachings being found on record before that time. Never has the church given evidence of purity of heart and life, only in the time of her trial. No greater calamity ever has, or ever can, befall the church of God, than such a state of prosperity as renders her popular with the governments of this world. Indeed, not one particle of evidence can be produced, that God has ever owned such a church, as his. All was union and love, while they were enduring trials. That love waxed cold, when earth was rendered more desirable than heaven.

Ver. 11. "And many false prophets shall rise and shall deceive many."

The same may be said of these false prophets, (or teachers) that has been said of the false Christs, v. 5. Their numbers were few until the times above alluded to.

Ver. 12. "And because iniquity shall abound, the love of many shall wax cold."

While no motive could induce them to be anything but honest with each other, they loved as children; but now, being patronised by a wicked human government, they learn by degrees, to adopt its iniquitous policy.

Ver. 13. "But he that shall endure unto the end, the same shall be saved."

In the midst of all this "iniquity" love of the world" and consequent "falling away" from true faith in Christ; the soul that resists all these unholy influences, "steadfast in the faith," enduring to the end, the same shall be saved. What end? We still have but the one "end" defined: "the end of the world." "But," says one, "this cannot mean, being faithful until the end of the



world, for millions of the faithful are already dead, and that end has not yet come." The following thoughts have suggested themselves to our minds, upon this text. Rev. 2: 10. "Be thou faithful unto death, and I will give thee a crown of life." Not until, but unto death: Be faithful, though called to suffer death; for "the devil will cast some of you into prison" and some of you may be called thus to suffer. Again, Heb. 12: 4, "Ye have not yet resisted unto blood, striving against sin." It is made the christian's business "to wait for his son from heaven"—to "look for, and haste unto, the coming of the Son of man"—to "watch for his Lord's return" and the consequent end of the world; this is his sole duty—his happy privilege; and if faithful in his calling, enduring unto the end, he shall be saved. It is no where made the christian's duty to wait for death: this would be looking for the devil, and not for Christ; for the devil "hath the power of death." Looking for Christ, and eternal life, is our appropriate work; and if, in thus looking, we fall "asleep in Christ," we shall awake when he comes to reward his servants, thus having been found faithful unto the end of the world. Let it be remembered that there is no promise of reward, till the "seventh angel sounds and the kingdoms of this world become our Lords," Rev. 11: 15—18. The faithful put not on immortality till "the last trump," 1 Cor. 15: 51—53.

What is the sum of the feelings, and calculations of the brave soldier, as he enters the field of battle? He does not go for the purpose of meeting death: Victory! Victory!! is his cry. Upon this, he is intent; nor does he mean that death itself, shall rob him of its laurels. So the christian soldier starts for glory—not for the grave—not to be content with marching into the dominions, and being placed forever under the power of an enemy that has been conquered by the captain of his salvation. He desires "not to be unclothed, (to die) but to be clothed upon, with his house which is from heaven." The Coming of Christ! The Resurrection! The end of a world filled with sin; and the beginning of one where there is "no more curse" is his bright and joyous hope—his constant theme. There is but one place—one point of time given in the Bible, where all the faithful, from Abel, to the last saint that is sealed for heaven, realize these hopes. That is the point where time ends, and eternity begins; the coming of Christ, and the end of the world." The only end, that is fixed as an object of the christian's faith—an end, to which we are bound to endure, whether we sleep awhile in Christ, or are "alive and remain" when he comes.

Ver. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

He here ends the history of God's people, as connected with the then existing, persecuting power. Ending their probation before "the end of the world," the topic most likely to interest God's people living in that age, was the fact, that the same glad tidings of a kingdom to be set up at his second coming, and end of the world, which he was then preaching to them, should be proclaimed throughout the world for a witness (not to each individual, but) to all nations, then, when that is accomplished, the end of the world shall come. It is to be the gospel of the kingdom: not of faith and repentance alone, without any kingdom. The whole chain of events, connected with God's people under the Pagan form of the Roman government, is here closed up, and referred to judgment day, at the end of the world.

Those who contend for the expression "end of the age" or "dispensation" being meant in ver. 3, must see from this verse, that the end of the gospel dispensation is referred to.

Ver. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand)."

What abomination? Not Antiochus Epiphanes, (the

abomination of Professor Stuart;) for he had been dead almost 200 years; while this was yet to be seen. "When ye shall see." We are told, that this abomination, &c., was the Roman armies around Jerusalem, but where is the proof? We are pointed to Luke 21, 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This abomination, was one that was to stand in the holy place: in the temple, and an army, could not do this—much less armies. Different things are referred to, in these two texts, as may be easily seen. Verse 15, agrees with 21 Theas. 2: 4, "So that he, as God, sitteth in the temple of God, &c." A reference to the prophecies of Daniel, will best settle what the Saviour, here refers to. We there find that the first place in the whole book, in which the abomination of desolation, is spoken of, as such, is in chap. 11: 31, "And shall take away the daily; and they shall place the abomination that maketh desolate." Another abomination, bears rule, until THE abomination is placed, or "stands in the holy place." If we are told that the Saviour refers to chap. 9: 26, 27, let it be remembered that the terms there used are in the plural; abominations, and that both of them were to "overspread" after the destruction of the city, (Jerusalem) and the sanctuary, (the temple in Jerusalem); and as we have seen from chapter 11: 31, "THE abomination that maketh desolate," is not placed, till the other is taken away. The abomination spoken of in the last quoted text, is Papacy, holding the civil power, or having power to desolate: here, appears to be a reason, why the term "transgression of desolation" is used in chapter 8: 13: The Papal power is there referred to in its whole duration, embracing a period after, as well as before it had power to desolate with the sword. In these periods it was a transgressing, but not a desolating power. As further evidence, that Christ refers to the rise, and establishment of this power in ver. 15; see Daniel 12: 11, where the last particulars relative to the abomination that maketh desolate, are "spoken of by Daniel." There we are told, that the duration of that power is 1290 days, and that in a period of 45 days longer, Daniel shall stand in his lot. In the preceding verse, the prophet assures us, that a certain class called "the wise" shall understand. Jesus, now points his disciples to the history and duration of this power, as given by Daniel, and says, "whose readeth LET, him understand." What is he to understand, unless it be what he reads in the prophecy of Daniel, relative to "the abomination of desolation?" Understanding the duration of that power, inasmuch as its length is given, is not a matter of small import. It was an absorbing part of the topic, to Daniel's mind. How long the vision? How long shall it be to the end of these wonders? O, my Lord, what shall be the end of these things? Were questions over which this man of God wept, fasted, and prayed. No good man, can fail to be interested in the time when "these things" shall be; especially when he sees that time given, and reads from the words of Jesus his authority, not only for himself, but for all that "readeth" to understand. It is not my purpose here, to show where those 1290 days begin—the scripture proof that they are the representatives of so many years, and where they will consequently end; as that is a matter that every interested person will look into for themselves. It would seem that Jesus could hardly have given a more pointed answer to the question, "When shall these things be?" than he has done in this 15th verse. Having introduced the papal power, which had its rise towards the middle of the sixth century, he then proceeds to give the history of God's people, as connected with it.

Ver. 16. "Then let them which be in Judea flee into the mountains."

So far from the Jews being gathered into that land, and Christ reigning over them, before "the end" spoken of; or so far from verging toward such a state of things, when the Papal persecuting power shall have arisen,

you must flee—not only those that are in Jerusalem, but in Judea. The Papists did persecute Christians out of that land.

Ver. 17, 18. "Let him which is on the house top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes."

This is the period in the history of the church, in which she was driven by this power into the wilderness. See Rev. 12: 6, 14. The text presents a brief, but true picture, of the situation of God's people, while the so-called "Holy Inquisition" was in successful operation.

Ver. 19. "And we saw them that are with child, and to them that give suck in those days."

The indignities offered to females, and the treatment of these in circumstances here described, may be read in "Fox's Book of Martyrs." It is very questionable whether this text ever had anything like a literal fulfillment at the siege of Jerusalem.

Ver. 20. "Pray ye that your flight be not in the winter nor on the Sabbath day."

While this power is desolating the church, pray that the sanctity of the sabbath may be preserved inviolate, and that you may find a secure retreat during the inclemency of winter. The valleys of Piedmont, and mountains of Pyrenees, and other similar places, did afford them such retreat in winter seasons.

Ver. 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor never shall be."

Christ was here telling his disciples, the tribulations through which they, or those that followed him, would have to pass. It was not a tribulation for the Jews; therefore the destruction of Jerusalem cannot be referred to, for Christians all, or nearly all, escaped—none but Jews perished. The Saviour here points to the greatest tribulation, through which God's people would ever pass, from the beginning to the end of the world.

Let the individual that has been in the habit of referring this verse to the tribulations at Jerusalem's fall, look at the following comparison:

Destroyed at the siege of Jerusalem, wicked Jews,	1,100,000
Destroyed under Papal rule, Innocent's Christians,	60,000,000

But, says one, the tribulation at the siege of Jerusalem was greater than ever known in the same length of time. Even this is questionable when the ancient Jewish wars are taken into account; but the text has nothing to do with the duration of the tribulation, for that has been settled in verse 15; but with its magnitude.—Still 1,100,000 wicked Jews, such as crucified the Lord of life and glory, are worth more than 60,000,000 of God's saints, to those who seem determined to rob God's people, if possible, of their glorious hopes, by wanting his precious promises upon Jews, and Jerusalem. The following position is therefore taken by some: It was a greater tribulation, from the more cruel manner, in which the Jews suffered. Let such bear in mind, that the detailed history of Jerusalem's destruction, furnishes no parallel of sufferings, when placed by the side of Papal persecutions. Torn piecemeal upon racks—broken upon wheels—their flesh pulled from their bones with red hot pincers—their flesh perforated with pitch and set on fire—chained to wild beasts that were let loose—sowed up in sacks with poisonous serpents—their eyes bored out with augurs—hung—whipped—imprisoned—burned—roasted—boiled alive—thrown upon spikes—drowned—shot by thousands—scalped—limbed—starved to death, &c. &c. All these modes of cruelty, and more, were practiced by Papists. The history of our world does not furnish a history of a tribulation for God's people that equals it, and God's word declares it never shall.

Ver. 22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

What days? Those pointed to in the 15th verse, which Jesus says, those that read, may understand. The



days that reach to the cleansing of the sanctuary—Daniel standing in his lot. For the language of both Jesus, and Daniel, imply an understanding of the rest of the days, as well as of the 1290, one being an answer to the question, "How long to the end of these wonders?" and the other to the question, "When shall these things be?" viz: "Thy coming and the end of the world." Those (2300 or 1335) days (years) were to be shortened 45 years, for the elect's sake—that they might examine the latitude and longitude in prophecy, in which they were situated, and better prepare for their glorious Rest. At the close of the last century, the papal power ceased to desolate with the sword; since which time, it has been a "transgression of desolation." Had their civil power been continued to them, no flesh (of the servants of God, for they were the ones that were to suffer,) would have been saved.

Ver. 23. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not."

Then, at the time of the shortening the days of desolation, if any man shall say, Lo here, &c. The doctrine relative to Christ's Second Coming, prior to the dawn of the present century, has been tolerably uniform—which was, that Christ would not come again till he came to judge all men at the last day; or in the language of the articles of faith, in the Methodist Discipline, Art. 3, "Christ did truly rise again from the dead, and took unto him his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and *remains seated until he returns to judge all men at the last day.*" Is this doctrine held now? Far from it! Those that carry such articles of faith in their pockets, are crying out, Lo here, Christ comes to a man when he dies—when he is converted—when he is sanctified—when he is afflicted—when he is blessed; in short, almost every thing, good, bad or indifferent, is now, with many, a coming of Christ. If Christ comes to any man under any of the above circumstances, why has not the Bible told us so? Does Christ indeed come to a man when he dies? Who holds the power of death? Let Paul answer, Heb. 2: 14, 15, "That through death he (Christ) might destroy him that had the power of death, that is, the devil; and deliver them, who, all their life time through fear of death, were subject to bondage."—In the room, then, of Christ coming to a man when he dies, the devil comes, and binds him, and when Christ does really come, he delivers the man. A sad state of things this, when the coming of the devil, is advocated, and published too, as the coming of Christ. What are we to say to those that advocate so many comings of Christ? Simply this, "believe them not;" that is all we have to do.

Ver. 24. "For there shall arise false Christs, and false prophets, (teachers,) and shall show great signs and wonders; inasmuch that if it were possible they shall deceive the very elect."

The arts of Jesuitism, and Mahomedanism have, in the last half century, been carried to a high pitch.—False teachers, have given great signs—evidences of powerful revivals, while they have lived after the flesh. Many have been thus deceived, while they have judged the word of God by man, and not men by the word of God. "False Christs." The German states alone have furnished 200 of these, within 50 years, or since the shortening of the days.

Ver. 25. "Behold, I have told you before."

It shall be the same as it was under the other desolating power, of which I have told you before, ver. 5, 11.

Ver. 26, 27. "Wherefore if they shall say unto you Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not; for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

If any man attempts with his Lo, here, or Lo, there, to convince you that Christ is at Nauvoo—in a Nunnery—at Lebanon, Jerusalem—and try to persuade you to

make a pilgrimage to find him, "go not forth," for when he comes "the second time, without sin unto salvation, it will be as the lightning.

Ver. 28. "For whosoever the carcass is, there will the eagles be gathered together."

This language is understood by comparing it with three other texts, 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven [like the lightning] with a shout \* \* \* and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up \* \* \* to meet the Lord in the air." Luke 17: 34-37, "I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left \* \* \* And they answered and said unto him, where, Lord? [shall they be taken to] and he said unto them, whosoever the body is, thither will the eagles be gathered together." John 12: 26, "Where I am, there shall also my servant be." As the eagle is drawn by instinct to his prey; so, naturally, when Christ comes, will his people rise to meet him.

Ver. 29. "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The same signs are predicted in Isa. 13: 10; Ezek. 32: 7, 8; Joel 3: 15; Amos 8: 9; Mark 13: 24, 25; Luke 21: 25; Rev. 6: 12. The text has had a literal fulfilment, in "the dark day and night" of May 19, 1780, and in the "falling stars" of November 13th, 1833. For the full particulars of these signs, let the reader consult H. Jones's "Modern Phenomena of the Heavens," published in New York. These signs commenced "immediately after the tribulations of those (1290) days," or as in Mark 13: 20, "In those (1290) days." The first of the predicted signs, the darkening of the sun, occurred in the above period, eighteen years before the 1290 days were ended, and after, the greatest part of the tribulations had been passed. No record of any event, that will answer the prediction in the text, can be found in the archives of any nation under heaven, as having transpired before the year of our Lord 1780. We are of opinion that the whole text is not yet fulfilled; for the "powers of heaven" being shaken, seems to be the same thing, as, "the heavens departing as a scroll when it is rolled together," Rev. 6: 14, both being named as the next event after the falling of the stars."

Ver. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

What this "sign of the Son of man" is, we are not told; and we can find nothing in Scripture answering to the sign itself, unless it be in Rev. 15: 1, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Although the sign is said to be seen in heaven, yet it affects men upon the earth, as is seen from the effects of the first of these seven plagues, Rev. 16: 2, "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." It is a sign that produces great mourning like that named in our text; and it also introduces the seven last plagues, which when accomplished, must leave the earth with "no more curse." Daniel 12: 1, seems to refer to the same time, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The sign of these events is found in the last verse of the previous chapter, where the prophet closes his vision with a brief account of the destruction of the Papal power, as he has done in all the rest of his visions, previously given

"He shall come to his end, and none shall help him." His destruction may, be, this sign. What a scene! When ALL the tribes of the earth mourn? And what possible circumstance can cause such mourning, unless it be, the taking of God's people from the earth, and the full knowledge of the fact, with those that are "left," that Christ is now coming to take vengeance upon them that know not God, and obey not the gospel, &c.; while their doom is already, eternally sealed? "And they shall see the Son of man coming in the clouds" personally, and visibly, see Rev. 1: 7; Acts 1: 9-11; John 14: 3; 1 Thess. 4: 16; 2 Thess. 1: 7; Matt. 16: 27; Mark 13: 26; Job 18: 26, 27, &c. &c.

Ver. 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

"With a trumpet and a great voice," as the margin reads; thus harmonizing with 1 Thess. 4: 16, at which time "the dead in Christ" arise. Also with Rev. 11: 15-18, when the righteous are rewarded, and the wicked destroyed. Rev. 10: 7, when the mystery of God is finished. 1 Cor. 15: 52, 53, When the saints put on immortality. Mat. 13: 41-43, "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then, shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Christ has now answered the question, when shall these things be?—The destruction of the world with the wicked; and the deliverance of God's people. It is to be at the end of the days "spoken of by Daniel the prophet," as is the privilege of all that read, to "understand." He has furthermore, answered the question, "What shall be the signs of thy coming, and the end of the world?" Those signs have been literally fulfilled within the present generation, and never before.

Ver. 32. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

No more surely does the budding fig-tree portend the approach of summer, than these signs prove, that "the Coming of Christ, and the end of the world" is nigh. These signs, as we learn from Luke 21: 28, are to be hailed by the people of God, as the bright harbingers of their coming redemption.—That redemption for which all creation has been groaning since the earth was created with sin.—The redemption for which God's people wait while they groan, (Rom. 8: 23,) and which they know, is nigh when these signs appear. How delightful to the weary pilgrim, who has journeyed through a long night of darkness and dangers, is the first evidences of the morning's dawn? When the chilling autumnal frost has seared the dewy leaf, and the bleak winds have torn the mantle from those green clad bowers, once so lovely; and scattered them to the rude sport of every gale.—When the wild storm has swept o'er hill and dale—meadow and fertile field—robbing the boast of its pasture—the fowl of its basking place, and the insect of its flower: The ice has bound the once cooling, refreshing stream, and snow and sleet covers mountain and plain, bespatters the windows of the pilgrim's cottage, forming the rough music that lulls his senses, and causes him to slumber. O when thus a "weary winter's past!" With what inexpressible joy do we hail the first tokens of approaching spring! How closely examine the frozen branch, to see whether a bud is really putting forth! When the sun pours forth its warming rays, and the songster once more perches on the bough, to try anew its almost forgotten strains of nature's music; Then, the glad pilgrim looks up and smiles,—the housed urchin bounds across the fields, while about answers about, "The Summer is nigh!" "THE SUMMER IS NIGH!" THE SUMMER COMES!!! So, O my soul, restrain, for a brief moment, the joy that now almost



breaks these walls of clay! The budding signs of the kingdom have put forth, the leaf is nearly grown. Earth's chilling winter is nearly done. Hallelujah! The answered shout, Behold he comes! is heard. Darkness begins to vanish, as from the word, a blessed light is seen. What wait we for, but the trumpet's voice, to break up the icy fetters which bind the pious dead; and the judgment storm, to sweep its rude fragments all away? **TRIN, O then!** When the chiefest among ten thousand appears! The rest is felt—not expressed. Brightly anticipated now, but soon realized. Come Lord Jesus, come quickly! Even so, Amen!

[TO BE CONTINUED.]

#### HERE IS NO REST.

Here o'er the earth as a stranger I roam,  
Here is no rest—is no rest;  
Here as a pilgrim I wander alone,  
Yet I am blest—I am blest;  
For I look forward to that glorious day,  
When sin and sorrow will vanish away;  
My heart doth leap while I hear Jesus say,  
There, there is rest—there is rest.

Here fierce temptations beset me around;  
Here is no rest—here is no rest;  
Here I am grieved while my foes me surround;  
Yet I am blest—I am blest.  
Let them revile me and scoff at my name,  
Laugh at my weeping—endeavor to shame;  
I will go forward, for this is my theme:  
There, there is rest—there is rest.

Here are afflictions and trials severe;  
Here is no rest—is no rest;  
Here I must part with the friends I hold dear;  
Yet I am blest—I am blest.  
Sweet is the promise I read in his word;  
Blessed are they who have died in the Lord;  
They will be called to receive their reward;  
Then there is rest—there is rest.

This world of cares is a wilderness state,  
Here is no rest—is no rest;  
Here I must bear from the world all its hate,  
Yet I am blest—I am blest.  
Soon shall I be from the wicked released,  
Soon shall the weary forever be blest,  
Soon shall I lean upon Jesus' breast,  
Then there is rest—there is rest.

#### DR. CAPADOSE.

From the "Conversion of Dr. Capadose, a Jewish physician of Amsterdam," written by himself,—published by the American Tract Society.

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comeliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies as touching the gospel, for your sakes," they are also "dearly beloved, as touching election, for the fathers' sakes; for the gifts and calling of God are without repentance."—Rom. 11: 28, 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11: 30, 31.—Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for

his glory; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11: 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thee and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from among all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.—And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do to thee good, and multiply thee above thy fathers." Deut. 30: 1—5. Yes, the Lord is faithful. It is by an oath he promised Abraham that his posterity should one day possess Canaan "from the river of Egypt to the great river, the river Euphrates;" Gen. 15: 18; Exod. 23: 31; Gen. 26: 3; Ps. 105: 9; and that this possession should be "forever;" Gen. 13: 15. an everlasting possession; Gen. 17: 7, 8; "forever," 2 Chron. 20: 7. Behold the great promise, that, until now, has not been accomplished!

[As the promise is not yet accomplished, and was to Abraham personally, and his seed, which is Christ, Abraham must be raised from the dead to receive it. Ed.]

Israel, it is true has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, "Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it (the country) but a little while." Isaiah 63: 17, 18.

This promise of perpetual possession has not yet been fully accomplished; but it will be. Yes, it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule "from sea to sea, from the river to the ends of the earth." Ps. 72: 8. Yes, it will be when the Almighty shall return unto Zion, and shall dwell in the midst of Jerusalem; when "Jerusalem shall

be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, "Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." Zeph. 3: 3, 7, 8.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." Jer. 31: 17, 27, 28, 38, 39, 40.

Ah! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands; miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah: his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth!

After bringing forward an array of prophetic testimony, and applying it to the circumstances connected with the first Advent, he proceeds as follows:

When you have thus united all these fea-

\* Rachel weeping for her children that were dead. "They shall come again, &c." of course, at the resurrection, in the New Earth, when Abraham, and with him, every christian, is to receive the promise. Jer. 31: 15-17. Ed.



tures of the promised Messiah, which the Almighty has traced so clearly, so distinctly, to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests; open, O my dear brethren, praying God to enable you to examine its contents with a sincere desire to know the truth! and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore *who will soon come in glory with his holy angels.*—Then Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel; “for, “I will cause the captivity of Judah, and the captivity of Israel, to return,” saith the Lord, “and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.” Jer. 33: 7, 8.

“And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, *and shall reign with him a thousand years.*” Apocal. 20: 4—6.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Apocalypse, 22: 17. Amen!

The foregoing pages contain the doctrine of “*Adventists*,”—“*the faith once delivered to the saints.*” This is what the world calls “*Millerism.*”

This pamphlet is issued by the “*American Tract Society*,” an institution, under the auspices and superintendence of the different evangelical denominations of our country. See, the inconsistency of our churches! They denounce that from their pulpits, which, by their presses, they endorse—pronounce orthodox—declare to be the teachings of the Bible.

Here, the restoration of the Jews, and the Millennium, anterior to Christ's second and final coming, is inferentially pronounced HEAVEN.

And, that coming, we are told is near. “— who will soon come in glory with his holy angels. Then, Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel.”

☞ Mark! all this, is to be *ARTZ* Christ comes in glory with his holy angels—by their own admission.

☞ Here is the 1000 years Millennium,—after Christ comes in glory with his holy angels.

“When the Son of man shall come in his glory, and all the holy angels with him, *then*, (and not till then—most certainly not,) shall he sit upon the throne of his glory.” Matt. 25: 31 J. H. W.

#### THE SIGNS OF THE TIMES.

When from scattered lands afar,  
Speeds the voice of remor'd war,  
Nations in tumultuous pride  
Heav'd like ocean's roaring tide;  
When the solar splendours fail,  
And the crescent waxeth pale,  
And the powers that star-like reign,  
Sink dishonor'd to the plain;  
World! dost thou the signal dread?  
We exalt the drooping head,  
We split th' expectant eye,—  
Our redemption draweth nigh.  
When the fig-tree shoots appear,  
Men behold their summer near;  
When the hearts of rebels fail,  
We the coming Conqueror hail.  
Bridegroom of the weeping spouse,  
Listen to her longing vows,  
Listen to her widow'd moan,  
Listen to creation's groan!  
Bid, O bid thy trumpet sound;  
Gather thine elect around;  
Gird with saints thy flaming ear;  
Summon them from climes afar;  
Call them from life's cheerless gloom,  
Call them from the marble tomb,  
From the grass-grown village grave,  
From the deep dissolving wave,  
From the whirlwind and the flame.  
Mighty Head! thy members claim.  
Where are they whose proud disdain  
Scorn'd to brook Messiah's reign?  
Lo, in waves of sulph'rous fire  
Now they taste his tardy ire,  
Faster till th' appointed day,  
When the world shall pass away,  
Quell'd are all thy foes, O Lord;  
Sheath again the dreadful sword,  
Where the cross of anguish stood,  
Where thy life distill'd in blood,  
Where they mock'd thy dying groan,  
King of nations! plant thy throne;  
Send thy law from Zion forth,  
Speeding o'er the willing earth—  
Earth, whose Sabbath glories rise,  
Crown'd with more than Paradise.  
Sacred be the impending veil!  
Mortal sense and thought must fall,  
Yet the awful hour is nigh,  
We shall see thee eye to eye.  
Be our souls in peace possessed,  
While we seek thy promised rest,  
And from every heart and home  
Breathes the prayer, O Jesus, come!  
Haste to set the captive free;  
All creation groans for thee.

CHARLOTTE ELIZABETH.

#### OUR POSITION.

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this; those who have thus prophesied, have prophesied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the accession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843, and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed “*cunningly devised fables*” respecting “*the power and coming of our Lord Jesus Christ*,” but have the testimony of those who were “*eye witnesses of his Majesty*,” and in addition to that, “*a more sure word of prophecy*, whereunto ye do well if ye take heed” until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seamen, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted by *all the standard Protestant commentators*, reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fullness of times, at the setting up of God's everlasting kingdom;



and admit that we have been as much mistaken in the date of those several events, or in the computation of time, since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1-3,) when he says, "I will stand upon my watch, and sit upon my tower; and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "*argued with.*" "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry" [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of prophetic time, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Heb. x. 36-39. "For we have need of patience, after ye have done the will of God, that ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom taries—Matt. xxv. 5, to which the kingdom of heaven should be likened when that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken," and the Lord should come in a day they looked not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, who when their "judgment now of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets, when the scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (Ezek. xii. 23,) so must there have been a time, when there would be an apparent passing by of the time that the scorners of 2 Peter iii. 4., might inquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming

of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonishes us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding that when he cometh and knocketh they may open unto him immediately." To wait implies a passing by of the time, for till that we do not wait. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the Coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its literal acceptance: for not one jot nor tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and the church, to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said in that day, Lo this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who wait and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, and say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts should be overcharged with surfeiting and drunkenness, and that day come upon us unawares.—*Advent Herald.*

## ROME.

The arrival of the "Acadia" at Boston, on the 21st ult., furnishes the following item of news from Rome as given by the "Daily Times."

ITALY.—The last letters from Italy are full of accounts of the armed band which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and it is said that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The Duke of Modena, who is greatly alarmed by the reports circulated of an expedition prepared by the emigrants, has demanded assistance from Austria. The military commission, which has been for some time sitting at Bologna, has determined its sittings. All the sentences have been sent under seal to Rome.

The leading Italian political refugees in Paris have been sent for the prefect of Police and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy. General Pape, expressed his indignation at the proceeding, which he declared was perfectly unjustified by facts. It was, nevertheless, the universal belief in Paris that "the entire Italian Peninsula is ripe and ready for revolt, but that no danger of a rising on a large scale can exist during a time of peace, or so long as the colossal force of Austria, in Italy, remains undiminished.

From the Midnight Cry.  
COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,

Who once bled for sinners, by sinners was slain!  
With thousands of thousands of seraphs attending,  
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,  
The heavens and the earth in confusion retire;  
Creation astonished, and nature confounded,  
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,  
The lightnings are flashing and piercing the sky;  
The living and dead, in Christ Jesus ascending,  
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,  
And slighting his love, when the world's all on flame,  
Will cry for the rocks and the mountains to hide them  
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected  
Is coming—redemption through Jesus is nigh;  
No longer oppressed, no longer rejected,  
All tears, by our Lord, will be wiped from each eye!  
H. R. N.

## SAINTS' INHERITANCE.

This earth renewed is the promised inheritance  
of the saints.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall







# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, MAY 18, 1844.

[No. 10.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronology the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 7000 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii 3.—"For the vision is yet for an appointed time, but at the end [of the prophetic periods] 'it shall speak and not lie; though it tarry,' [beyond their apparent termination] 'wait for it; because' [when they are fulfilled] 'it will surely come, it will not tarry.'" *Advent Herald.*

## WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 18, 1844.

GREAT TENT MEETINGS.



LECTURES.

Lectures will be delivered, Providence permitting, at the "GREAT TENT," on Sabbath next, at 11 o'clock A. M. and at 3 and half past 7 P. M., and probably each evening through the week. Further notice relative to the meetings, may be expected on the Sabbath.

TUE MEETINGS.

The meetings are still continued at the Great Tent, and have increased in interest since our last account.—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregation were much interested. Bro. Fitch lectured in the afternoon, briefly going over the second, seventh and eighth chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in Dan 2: 32, 33. When proof was adduced that ancient Babylon fell, the head of the image was taken off and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the wilfully blinded could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 8000 persons to each of the meetings P. M. and evening. On Monday evening the raid fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the first time. His discourse was upon the *Hope of the Christian, and penalty of the Divine Law to be executed against the wicked; the former centering in the resurrection and the latter in death.* Bro. Fitch and wife, and his little daughter, left on the steamboat *Custer*, on Wednesday A. M. He goes to Cleveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged; and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been sowed for the kingdom during these meetings.

On Wednesday at 3 o'clock P. M., the ordinance of Baptism was attended to at the foot of Mill street.—Twenty-one were baptized. The congregation was large and very attentive, except two or three half grown boys,

who plunged into the water and swam ashore. Their efforts to disturb our peaceable exercises proved an entire failure. We will bear these taunts in pity for the ignorant creatures, knowing that God will soon vindicate his cause from all such insults.

The communication from Bro. Fitch, should form a part of his discourse which was published in our last number.

We recommend, particularly to our exchanges, a careful perusal of the article, in another column under the head, "Psalm of David, 37." It presents the views of the ancients relative to the advent of the Lord, and particularly in regard to the future inheritance of the saints. Will the "W. C. Advocate," "Watchman of the Valley," "Star of the West," and any others, give us their views upon it, particularly upon verses 3, 9, 11, 18, 22, 29, 34?

TABERNACLE.

As we have no place in which to hold our meetings, it is considered by the Brethren generally, advisable to erect a temporary building, about 60 by 60 or 100 feet. The friends that will aid in this work are called upon to leave their subscriptions at the office on Third street, as soon as possible. Separate lists will be opened for money, materials, and labor.

It is possible that we may be absent from our post next week. In such case there will be no paper issued till the following week.

In consequence of rain, there was no meetings at the tent on Wednesday and Thursday evenings.

THE PAPER.

If our friends design to have the paper continue beyond the present volume, should it be needed, they must needs send in the funds immediately.

Bro. and sister Brewer left on Wednesday last for N. York, but expect to return immediately should time continue. Their family who live in Brooklyn require their presence. If time and circumstances permit, upon his return the design is to start out a company from this place, with the Great Tent, to spread the truth in the surrounding country.

We have received a lengthy communication from J. H. Denham, Bethel, Clermont county, O., principally devoted to the subject of the "Return of the Jews," which doctrine, in a limited sense, he advocates. The article is well written, and under ordinary circumstances would be published; but so much has been said without eliciting any new arguments, that we very respectfully decline its publication, until first furnished with a condensed review of the articles in No. 13, Vol. 2, and No. 1, Vol. 3, of the "Wes. Mid. Cry."

Brother Kimball has just returned from a tour of three weeks in Indiana. He lectured in Rushville, in the Methodist Episcopal house, and in the Court House, to full houses. He lectured in Burlington in the Methodist house, attention good; also in Rush county, in Laurel, and at Mr. Lyoville's meeting house, in Fayette county. In the last place four or five preachers have embraced the Second Advent doctrine.

An interesting letter from Bro. Butt has been mislaid. He is lecturing in Kentucky.



## CHRISTIANS.

What does this term mean? A body of people in this city, calling themselves by this name, have recently expelled some ten or twelve members, among whom were two of their *deacons*. What for? Not because they were not *Christians*, nor for neglect of Christian duty; but because they neglected to go to meeting in the house where these *Christians* meet to worship. In short, they loved to hear about Jesus Christ obtaining his rights, too well to go to a place where the subject was opposed and trifled with. How would the following look?

"Resolved, That inasmuch as the brethren and sisters [in Macedonia] against whom the charges [for not going to meeting at Ephesus] now under consideration are made, do refuse to give satisfaction [by going back to Macedonia to listen to the opposition of certain apostates, to Christ having his rights] by acknowledging and confessing the same: Therefore, Resolved, that they be expelled." [Paul, *Chairman*.]

[Apollos, *Secretary*.]

The above is a copy of the resolution, except what is included in brackets.

## 2d THESS. 2: 7-12.

"For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] till he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his COMING: WHOSE coming is after the working of satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness IN THEM THAT PERISH; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What "mystery of iniquity" in Paul's day operated against the people of God? There is but one answer. It was Pagan Rome. That power did then, "already work" against the saints, and being a Universal Empire, did hinder any other persecuting power being "revealed." According to historians, ten general persecutions took place under their administration, during which *Three millions of Christians*, suffered martyrdom. When was that power "taken out of the way?" According to Gibbon, it was done in the year of our Lord 508. (See *Litch's Prophectic Expositions*.) What "wicked" or persecuting power arose immediately upon that being taken out of the way? This question, also, has but one answer. It was Papal Rome, which during 1200 years destroyed 50,000,000 innocent unoffending christians. This power is doomed to be "consumed" wasted away, and finally destroyed by the brightness of Christ's coming. Its civil power has been so consumed, that they have been unable to take the life of a Christian for almost half a century, unless it may have been secretly done under the dark covers of some of their pretended religious institutions. Their destruction is to be by the brightness of Christ's coming: whose [not the Pope's. His character is given in verse 4,] coming is after the working of satan, &c. But to whom is Christ's coming after, or like the working of satan? The answer is before you: It is to them that *perish*. In other words Christ is the sinners' devil; for he comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe in that day."

The coming of Christ is like the working of satan to them that *perish*, in another sense. When God gave man dominion over the whole earth—delighting himself in the being whom he had created after his own image

and likeness—When all the inferior creatures of God delighted to do him homage, and his Maker conversed with him face to face; then satan came by "subtlety" and robbed him of both his dominion, and seat of empire. So Christ will come upon those who do not watch, like a thief, and take his people up to himself in the air, while he spoils the empire of satan, and gives it back to its lawful heir, and to as many others as receive him, and love his appearing. Those that go before him and cry, Prepare ye the way of the Lord! should not be surprised at being set down as deceivers, sowers forth of false signs, enemies to righteousness, disturbers of the peace of the church, &c. Those that "receive not the love of the truth" will treat the coming of Christ, with all its attendant circumstances, as though it were the work of sin and satan. A professed Christian editor says, "*Millerism is a lie*, and its leaders are doomed to the hottest hell, &c." Very well; the coming of Christ is after the working of satan to all such as have pleasure in unrighteousness, having loved this present world.

## LAST DAY TREASURES.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." James 5: 1-3.

METHODIST BOOK CONCERN.—At the General Conference of the Methodist Episcopal Church, in session in New York, the reports of the agents of the Book Concern were submitted. The following is a statement of its assets and liabilities:

ASSETS.	
Real Estate,	\$100,796 65
Printing Office,	109,228 88
Foundry,	877 50
Bindery,	6,050 61
Notes and Book account,	183,530 56
Merchandise,	192,411 87
Cash Account,	15,372 64
Periodicals,	42,000 00

Liabilities,	\$850,267 71
	3,563 13

Net Assets,	\$846,595 58
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Profit on the four years,	\$44,727 85
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The report of the Cincinnati Book Concern was also read, showing during four years, Sales to the amount of \$510,177 72  
Net profits 216,901 88  
Dividends paid to annual conferences 79,700 00  
Paid to general superintendents for current expenses 13,900 00

Six hundred and fifty thousand dollars piled up in one concern, without the least provision for the widow or the orphan, unless it be those of the favored priests: While the almost suffering poor are dragged before their judgment seats for not paying up their class money, &c. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7-8.

## INFLUENCE OF SECOND ADVENT PREACHING.

While one of our lecturers was recently laboring in Virginia, a man who had been notorious as an oppressor of the poor, listened to the lectures and became a wakened. At this time, he was holding in his possession a farm that had been most unjustly obtained. One day before our brother left the said neighborhood, while standing in the door, a man came to him and said, "I feel to thank God that you ever came to this place; for myself, wife, and children, had been turned out of doors by Mr. —, but since he has heard you preach, he has given me back my farm and I now have a home for my family."

ANOTHER.—Two brothers had for a long time been at variance, and at the time the lecturer above mentioned commenced his labors, they were preparing to fight each other. They listened to the truth of God relative to the near approach of the Saviour to judgment—became convinced of it, and the herald of the coming Bridegroom took them by the hand while they were both bathed in tears—made their mutual confessions, and prepared by humbling themselves before God, to meet the King of Kings at his coming. There has been much talk about *frightening* weak minded persons with these Bible truths. O that God would *frighten* a multitude more in the same manner, before they become frightened by "the face of him that sitteth upon the Throne!"

## COMMUNICATIONS.

## LETTER FROM BRO. BARTHOLOMEW.

AURORA, Ia. May 11, 1844.

DEAR BRO. JACOBS—

In this week's number of the Western Christian Advocate, I notice an article by the editor, under the head, "Consistency and Justice," which perhaps deserves a passing remark. The editor takes some three paragraphs from a communication in the Western Midnight Cry, of the 13th of April last, upon which he comments as follows: First paragraph, "A writer signing himself D. Bartholomew, in a late number of the Western Midnight Cry, giving an account of the secession of several Millerites, (no such name in the communication,) from the Methodist Episcopal Church in Aurora, Ia., says, considering their escape somewhat fortunate, and having put their hands to the plough, they do not wish to return. Like Lot in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar, but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weedy land." On this he remarks: "Now it is strange that those Millerites should have been so long (how long, mark!) in making up their minds to flee from the city of destruction—the Methodist Episcopal Church. Lot's wife lingered only a few minutes, and she was turned into a pillar of salt; but the Aurora Millerites have been lingering, at least nine or twelve months. The Almighty must have been more merciful with them than he was with Lot's wife, or else the Methodist Episcopal Church is not the doomed city of destruction after all." Perhaps my Bro. can inform us how long Lot had sojourned in Sodom, to the moment he was commanded to flee from the city devoted to destruction; and also how many minutes Lot's wife lingered, after having escaped from the city, when she was turned into a pillar of salt. I can find no account of her lingering after leaving the city, but looking back; perhaps a desire to return. Lot, it is said, lingered in the city until the angels laid hold of him, and took him, his wife and two daughters, by the hand, the Lord being merciful to him, and brought them forth and set them without the city. Now, my Bro. I would just remark, that I believe with two or three exceptions, we are unlike Lot's wife, we have not looked back, and as far as I know, have not as yet had a desire to linger, or return. But how my Bro. got his knowledge of our lingering, at least nine or twelve months, I know not; if we did linger, it was like Lot before he left the city, for surely it is not since, although we have left many for whom we have a strong attachment, and christian fellowship. But further, says the editor: "The same writer says the preacher in charge stated that none of those who had seceded, could be admitted into class meetings, or love feasts in the Methodist Episcopal Church, and that the door of the Methodist Episcopal Church would be closed against all lecturers on the Second Advent. He then asks, does the writer suppose the Methodists can fellowship, or open the doors of their church, for the use of persons that compare them to the abominable inhabitants of Sodom and Gomorrah?" and closes this paragraph with a short petition, which I hope



all will remember when they address the throne of grace: "O that the Great Head of the Church would teach them Christian charity!" I frankly acknowledge that I do not suppose the Methodists, as a body, can fellowship those that oppose them in their views on doctrinal points, or attempt honestly to point out what they think to be errors in the church, or those that call them Babylon, Sodom, &c. Neither do we suppose the Methodists can fellowship those they charge with damnable heresy, and of giving heed to seducing spirits and doctrines of Devils, false prophets, &c. I do most cheerfully agree with my Bro. to unite with him in his petition. One more, says the editor, the writer remarks, it is not considered that the Methodist Episcopal Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the speedy Advent. He then remarks: "We hardly supposed that an editor of a newspaper would have published such a statement." If true in fact, why should not an editor have published it; if false, perhaps our good Bro. can point out our error, for surely he has not done so by his reference to the law of the land, in certain cases made and provided; it will not apply under all circumstances. He goes on to exemplify, by what he may conjecture a parallel case, but it is like beating the air. After striving to create the impression, that the claim on what is called the Methodist Episcopal church in Aurora, rested on the fact that a majority of the Trustees of said church were what he calls Millerites, the case is so plain to his own mind, that he says he waits for no reply, but remarks truly that self interest will teach some men what the truth cannot; and he might have added to this, that self interest with some is stronger than the principles of Justice and equity. Suffice it to say that the Trustees of said church, being men of some little understanding, do not pretend to any shadow of claim, on the ground he has supposed, their claim being founded on better premises. He further remarks: "If the day of judgment had come on the 21st of March, and found D. Bartholomew, and the editor of the Midnight Cry, holding opposite principles, they would have been ranked with the bold advocates of wrong." Indeed, Bro. Jacobs and myself have great reason to be grateful, that we are not to be judged alone by this Brother, for then might we be condemned for crimes that we might commit in the future. We are commanded to judge not, lest we be judged, for with what judgment, &c. Also it is said, judge nothing before the time. But this Bro. would have had us judged, and condemned, on the 21st of March, for supposed crimes committed on the 12th of April. Now, my Bro. where is your head, Consistency and Justice? "Whoso rewardeth evil for good, evil shall not depart from his house." Prov. 18: 13. "Let us therefore, not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." We see a great fitness in your petition, and let us again, and again, press our suit at a throne of grace, and when we pray earnestly for others, we may be justified if we should be a little selfish, and pray also for ourselves. A little more charity will surely do us no harm, and let us pray God to preserve us, soul, body, and spirit, blameless to his coming. Amen. D. BARTHOLOMEW.

P. S. Perhaps our good Bro., when he sees his error, as I think he must, may inform his numerous readers, through his widely circulated paper, that he too is liable to be mistaken, and that he also, as the editor of a newspaper, published statements which might be some little injury to others, which are not altogether justifiable by the facts in the case. Come, my Bro., it is said an open confession is good for the soul, and we think it is even better than sacrifice, and to hearken than the fat of rams, and thereby, it may be, you will escape that judgment by which you have perhaps too prematurely judged others as the bold advocates of wrong.

We had understood previous to publishing the article which called forth the one above noticed, that the house in which the M. E. Church at Aurora, was private property. [Ed.]

## LETTER FROM BRO. J. B. COOK.

SPRINGFIELD, Ill., May 8th, 1841.

DEAR BRO. JACOBS:—

I arrived here about the 20th ult., found a goodly number of believers, who are "looking for and hastening unto the coming of the day of God." They did, and do still, believe that "the coming of the Lord draweth nigh." There was special expectation excited by the facts connected with the time of the pass-over, from the 2d to the 4th inst. This period has, however, passed, and we have not to wait for that, or any other period to terminate, ere the Great "Nobleman's" return.

I confess my confidence was strong that the 2300 prophetic days would have ended, and some marked event relative to "the end" would have been witnessed ere now. I do confess that I have both "looked for" and loved the appearing of my blessed Saviour; and as my belief that the time for that longed for event was revealed in the 2300 days, I have been disappointed. My mistake in that particular is manifest, yet so far as my knowledge now extends, it is confined to that particular. My reasons for believing in the time have been freely and fully given. They were obtained at first from the unerring word of the Lord; and as I afterwards learned, was sustained by some of the brightest ornaments of the church. This last fact is by most, thrown into the shade; but the events which not a few of our opponents have looked for as marking "the end" of prophetic time have not transpired. My disappointment, therefore, should be shared by all who have seen that the time would end ere this period; and who expected some marked development of the Divine plan for human salvation. As no event has occurred which can be regarded as "the end" of indignation, I conclude that the period has not past, though I have no light to detect the mistake, if any, in the dates. However, the argument based on the "signs of the times," the prophetic events, and the seven trumpets, seems firm as eternal truths; hence I say that the Lord is coming soon. My whole heart and soul cries out for God, "Come Lord Jesus," come quickly, "even so, amen." Angels and apostles raised their hearts and harps in joy at this event, Rev. 19: 16; 22: 20. We cannot feel sympathy with apostles or angels if indifferent to the coming of Jesus. Some of the most enlarged promises of God cannot consistently apply to those who are indifferent, much less, those who are opposed. I could not deem myself a Christian at all were I, as most seem, indifferent to this subject, and these promises. The marvel is that many can be so deluded as to deem themselves Christians when doing despite to the condition of those promises, viz. "looking for" and loving the appearing of Jesus.

We are in a waiting posture, willing to do all in our power to prepare ourselves and others for the great crisis. We are stayed on God, assured that those who truly, him shall not be confounded. We could not consistently, or, to speak in general terms, with a clear conscience, have done differently from what we have; consequently we are not anxious for the future. The Lord will come soon and gather together all his believing children. Amen! Yours in hope, J. B. Cook.

I have had an attack of ague, which has prostrated me, but I did not think it best to publish it; I am now better, as are the rest of my family.

## LETTER FROM A. G. PERKINS.

CONNEYSVILLE, Fayette Co., Ind., May 19, 1844.

DEAR BRO. JACOBS:—

The Advent cause is the only one in which I feel any great degree of interest. Politics, sectarianism, and worldly gains, have all vanished before

the glorious doctrine of the coming of Christ.

The cause in this part of the country is about at a stand. Those who have been its enemies appear determined to remain so to the end; and it is probable that nothing will awake them but "the sign of the Son of Man in Heaven." On the other hand, its friends have neither burned their Bibles, nor turned infidels; neither have they cast away their confidence, in the speedy coming of their Master. If they had treated in man, they would have drawn back, and though March is past, and their redemption has not come, they believe from the expiring prophetic periods, and the signs of the times, that it is nigh even at the doors. One new feature in the history of the cause is developing itself in this part of the land. Adventists are beginning to agitate the question, whether they shall stand connected with the sects of the day. But some of us were not permitted long to think upon it, until we found our old places too hot with contention for us, and we were forced to leave, or have been cut off for plain dealing with those in high places.

With myself, this question is entirely settled. The Bible has been my counsel in the case, and I find in Rev. 18: 13, that dealing in the bodies and souls of men, is a part of that unholy Babylonish traffic, which God will destroy: And I read in verse 4, "Come out of her my people." Not, "I will come and take you out," but *Come out*; do it yourself. The churches have, and continue to sanction this abominable work, and as I believe we are bound to obey God or lose our souls, what else can we do but leave? Moreover, it is evident that a large majority of Church members do not love the appearing of the Lord. So much are they opposed to it, that you must not pray about it, sing nor talk about it, or they are offended; and as for preaching on the subject, that is entirely out of the question; so much so that it appears to damp their holy joy when it is mentioned. Their own preachers purposely go round it in many instances when it comes directly in their way. Or if they mention the coming of Christ, they are very careful to guard themselves by saying they are not "Millerites" i. e. they are not looking for Christ. I here put the question to all who are looking for their Lord, Can you hold communion with such things? Can you listen, and behold, and not arrive at the conclusion that you have no business there?

But they have no use for us in the churches. We can do them no good. Our theme is the Coming of Christ and the Resurrection. Theirs is death. We are looking for an inheritance in the new Earth. They for a heaven nobody knows what, or where. Why then should we remain together?

Perhaps these views may be considered disorganizing, but they are my honest sentiments, and I have acted accordingly; but I am willing to change them when I am convinced they are erroneous.

Yours, in the hope of Christ's speedy coming,

ALBERT G. PERKINS.

## MARTIN LUTHER TO POPE LEO, X.

"Now, then, I come to you, Most Holy Father, and prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrine. I CANNOT CONSENT THAT RULES OF INTERPRETATION SHOULD BE IMPOSED ON HOLY SCRIPTURE. The word of God, the source whence all liberty flows, must be left free." D'Aubigne's Reformation.

How then has it come to pass, in these days of degeneracy, that so many who profess to rejoice in the principles and practices of that great Reformer; do now so stoutly maintain, that "principles of interpretation" must be imposed on Holy Scripture, and that the word, of God must not be left free, to express its own meaning, in the language which God has been pleased to use?

Why did the Pope need principles of interpretation? Most manifestly because he could not establish his blasphemous pretensions in any other way. But allow



him his own principles of interpretation, and he could establish all his impious pretences from the word of God. The same is true of Emmanuel Swedenborg. Just allow him his principles of interpretation and he can find scripture for all his ridiculous fooleries. So can any one else. Yet there are few things which our Professors, and Presidents, and D. D's. and the whole batch of Scribes and Pharisees have prated so much about in these last days, as their principles of interpretation.

Nothing is more convenient, for those who wish to have the credit of believing God, and of avoiding at the same time all reproach for the sake of any truth that is unpopular among men, than these principles of interpretation, for with these, the Pope, or the Devil, or Dr. Whitby, or Swedenborg, or any body else, can prove any thing they wish to have true. But the idea that the Bible is a revelation from God as it is, without any principles of interpretation whatever, or in other words, that God has told us what he means in the very words that express this meaning, without circumlocution or doubledealing; this is enough to fill the whole multitude of professed believers in God with pious horror.

But what can be plainer than this one thing, that if the Bible does not express God's meaning, in the language which it uses, it never can be a revelation, without an inspired interpreter; and this is what the disciples of Emmanuel Swedenborg believe him to have been. Our temporal millennium spiritualizers, therefore, are bound to show that they have an inspired interpreter, or else admit that they do not know what the Bible means, and cannot know until such an one is found. The Bible as it is, teaches the speedy personal coming and reign of Christ on the earth with the immortal saints; but by principles of interpretation, the unbelievers of the age have learned to spiritualize the whole away. May God forgive the men who have dared thus to insult Him by wresting His word, and by their abominable principles of interpretation, making it tough any thing they wish to have true; may their eyes be opened, before it is too late, to see, that God has given us His own meaning, and to receive it, and look, and wait, with all who believe the Bible, for the immediate coming of their Lord. C. FRANK.

## HYMN.

We see the bright signs of his coming revealed,  
And hear the rejoicings of those that are sealed,  
And lift up our heads and unite in the song,  
That soon the bright harps of the sky shall prolong.

He's coming he's coming no longer delay,  
But rise, trim your lamps and be hastening away,  
Unspotted and holy each garment must be,  
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,  
And filled with the raptures of holy desire;  
Oh haste blessed Jesus in majesty come,  
And take thy redeemed to their heavenly home.

The glory already seems gleaming on high,  
Be ready to meet with the Lord in the sky,  
Pray on till the moment of conflict is o'er,  
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!  
Speed the wheels of thy chariot, and make no delay!  
As strangers and pilgrims in sadness we roam,  
We're waiting, we're longing to meet thee at home.

O put on thy glories blest Bridegroom and come,  
Let the deserts be glad and the wilderness bloom,  
And the saints who've been wash'd from their sins in  
thy blood,  
Shall exclaim, looking upward, "Lo, this is our God!"

## WESTERN MIDNIGHT CRY,

CINCINNATI, MAY 18, 1844.

## HAIL STORM.

A hail storm passed over this city about sunset on Wednesday evening. It lasted about five minutes. The hail resembled broken fragments of ice, more than ordinary hail stones.

One of these pieces of ice was measured by Bro. Eschelby, 136 Main street, after having been handled by a number of individuals. Its dimensions were 1 1/2 inches in length, 1 1/4 wide, and about 1 inch thick.

## THE SEVENTY WEEKS.

The time of the commencement, and consequent termination, of the "seventy weeks" of Dan. 9: 24, is a matter about which a difference of opinion has existed for hundreds of years. We introduce an article below from "Wood's Bible Dictionary," published by D. Hill, and T. Ware, for the Methodist Connection in the United States in 1813, which will show to our readers the views adopted by the early Methodists in this country, relative to this prophetic period. Let it be remembered that because the weight of evidence seemed to preponderate in favor of their termination in A. D. 33, which would consequently settle the end of the 2300 days, Dan. 8: 14, to be in 1843; the passing of a few months over that time leads the said Methodists now to join the scoffing rabble, in saying, what will they do? The time has gone, by! It is now proved to be a delusion, &c.—"A few years" makes but little difference according to this author. A brief period of variation in the time will not change the principle proved, viz: that Christ will come; and that the time of his coming is so fixed that we can arrive at it within "a few years." How do Methodists now feel? Why, in substance they say, because Christ did not come before the 21st day of March last, we therefore know nothing about it. He will not come in a thousand years, if at all—or because a given point in human argument has passed, they will not believe what God has said: We ask, who it is that is "blotting away their Bibles," and "turning infidels?" Look at your own "Standard authors," and blush at your skepticism and infidelity!

"A natural week is the space of seven days; such a week of nuptial feasting for Leah's marriage, Jacob finished, ere he obtained Rachel, Gen. xxix. 27. A prophetic week is the space of seven days, a day for a year. Nor was this method of calculation abstruse to the Jews, who had their seventh year a Sabbath, as well as a seventh day; and who, at the end of seven prophetic weeks, had their Sabatical jubilee. That the 70 weeks mentioned by Daniel, denote weeks of years, is agreed by every sensible commentator, but not the time when these 70 weeks or 490 years began. It is plain, they began from an edict to rebuild the city: they could not therefore begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission to that effect, Ezra vii. and viii. or in the 20th year of it, when he gave Nehemiah his, Neh. ii. The edict in the 7th year of his reign was most favorable and was ratified by the counsellors, as well as by the King, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, seven weeks, or 49 years, were spent in rebuilding the city and its walls, amidst

no small trouble, and these ended about the death of Nehemiah. Sixty-two more weeks or 434 years, elapsed ere the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Potavius, we should allow Artaxerxes to have reigned ten years along with his father, and so the 20th to be the 10th after the death of his father Xerxes; then 483 years elapsed between that and the commencement of our Saviour's public ministry; and in the midst of the 70th week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the 20th of Artaxerxes, after the death of his father, the death of our Saviour happened 478 years after, in the middle of the 69th week; and we must leave the 70th for the events at the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian, and his son Titus, entirely overturned the Jewish church and state. But, after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear, as to occasion any warm dispute about a few years; so that to me, it appears a small matter whether these 490 years be reckoned from the 7th or 20th year of Artaxerxes Longimanus, Dan ix. 24—26.

## CANDID TESTIMONY.

We copy the following from the "Star," a political paper published at Richmond, Va. Well would it be for many professed Christian editors, and ministers, if they would go and listen to the reading of the Bible, with equal candor. By so doing, some of them might possibly be led to believe its truths.

MR. EDITOR—I have been a regular attendant upon the lectures of Messrs. Stuart and Freeman, upon the Second Advent night, embracing the following subjects; 24th Matthew, 11th Revelation, 2d and 8th chapters of Daniel—to all of which I listened with critical attention, and am ready to allow that the prejudice which in some degree existed in my mind to these 'ignorant fanatics,' (as they are frequently called) has been entirely removed by the clear and explicit language of Scripture brought to bear upon the several topics discussed. If the Bible be a fanatical book, then are these men fanatics; for they seem to be thoroughly imbued with the spirit as well as the letter thereof. It appears to me sir, that the prejudice existing in the minds of many with regard to the advocates of this doctrine, would be entirely removed, would they but give a candid and impartial hearing; and that they are not such fanatics and perverters of sound doctrine as their opponents unwarrantably pronounce them to be.

If the doctrine of the Second Coming of Christ be a doctrine founded upon the scriptures of Divine Truth, can it be an unwelcome one to those who profess to be his disciples? and do they not by their opposition to the nearness of his Kingdom, declare with the Jews at his first advent, that they want



not this man to reign over them? If they loved his appearing would they not love to hear it talked of? I put these questions to those who profess and call themselves christians. If it be a doctrine of the Bible can it do harm to those whom it warns to prepare for that event? I for one think not.

I am glad to observe that as these lectures progress, there is also a progressive increase in the number of those who come to hear—and I am glad for the honor of Richmond as a christian city, that these gentlemen are beginning to be treated with that attention and respect which their mission demands.

The lecture of Mr. Stuart on Monday evening, on the 'Everlasting Kingdom,' was listened to by a respectable audience with the most profound attention; and while the speaker brought forward text after text of Holy Writ, in proof of his proposition that that kingdom was yet future, but nigh at hand, the eager and earnest listening of the audience attested that there was at least a plausible reason for them all to be interested in the subject. I understand that these lectures will be continued every night, excepting, Saturday, during the present week, and that the topics to be discussed will be of a highly interesting character. All who desire to hear, correctly, the views of the Second Adventists, would do well to hear the remainder of these lectures. If possible, they will be heard by  
A. S. S. S. S.

## ANOTHER.

Such has been, and still is, the determined opposition of the political and religious press to the Reign of Christ on earth, that we had long since given up the idea of ever receiving justice at their hands. The following, however, from "the Aurora," one of the organs of the hated "abolitionists," deals in language which ought to convey a lesson to the so-called Christian editors around us. We wish the said editor success in his praiseworthy efforts to ameliorate the condition of the "down-trodden" and "oppressed;" while we assure him that we still go for "abolitionism" not only of negro slavery, but of sin, death, and the Devil.

"MILLERISM."—Much obloquy is heaped upon those who believe in the Second Advent, by certain political papers, especially by those edited by some of the pharisees, who care not to vote for a duelist, gambler, Sabbath-breaker, slave-holder, free-mason, &c.; but the abuses of these men are comparatively light to those lavished by part of the so-called religious press. Now whether Mr. Miller is right or not in anticipating the speedy advent of the Saviour, it evinces any spirit but that of a true Christian to attempt to ridicule the subject in the manner in which many do. Let the final consummation of things arrive when it may, no man, I conceive, possessing generous feelings will make light of the matter—and should it be a thousand years to that time, even those who are now making sport of it, be they preachers, editors, or the great of the earth, will have to render a strict account for what they do. Are such preparing themselves to meet with approbation, the arrival of that period, when they talk in a vein of ridicule of "ascension robes" and all that kind of slang? Let them read that scripture which says, for every idle word spoken we shall give an account.—

There is now almost a universal exultation over Mr. Miller because he expected the end of time about the 23d of March. Who dare say it will not be soon?

## PERILOUS TIMES.

"This know also, that in the last days, perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good." 2d Tim. 3: 1-3.

"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: And there shall be a time of trouble, such as never was since there was a nation to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The time of trouble is introduced before the deliverance of God's people, is spoken of. It would seem that they are to see the time of trouble, but be delivered from it: Being few in number, and possessed of wisdom to "discern between him that serveth God and him that serveth him not;" their combined influence is little dreaded, and hardly sufficient to awaken a persecution against themselves. There are, however, abundance of materials in a state of fit preparation for a time of trouble, which time, we doubt not, is now dawning. After having perused in our last number an account of troubles in Italy, and the combined operations of Russia, Prussia, and Austria, for the extermination of a whole nation, (the Poles,) and the Roman, and Russian decrees against the Jews, add the following relative to the recent troubles in Philadelphia, between the Native Americans, and Roman Catholics. The Gazette describes the scene as follows:

The Natives held a meeting at Kensington. That meeting was attacked and dispersed by foreigners! On Monday, the 6th, another meeting was organized; that was attacked. Clubs, brickbats, fire-arms were used; houses stoned, and the Native Americans retreated, defending themselves with stones and pistols. Once they gained an advantage over their alien assailants. But the rioters became more fierce; they poured in a sharp fire; and the Natives retreated from the ground. A number of men were killed and wounded. George Shiffler was shot by an Irishman and died almost instantly. The Irish were in houses, and fired some 20 or 30 shots. Joseph Cox, G. Jackson, John Deal, George McCalmot, Samuel Beatty, Charles Vanstavern, Henry Temper, Edward Spain and David Ford, were severely wounded. Mr. Develin's house was torn down, John Taffarty's injured! The whole Irish population turned out; men, women and boys; the women and boys cheered on the men, and furnished them with stones, and ammunition and clubs!

At past 12 o'clock, P. M.—About 10 o'clock an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot. One, Nathan Ramsey, a blind maker, in Third street, near Brown, was mortally wounded. J. W. Wright, son of Mr. Wright, firm of Wright & Nephew, salt merchants, who was a silent spectator, was shot through the head, and fell dead on the spot!

The Native Americans held a meeting on Tuesday, the 7th inst., in the State House

yard—they adjourned to the corner of Second and Master streets, where they proceeded with their flag, occupying the market place.

Several guns were fired at them from the windows opposite the meeting; one man was killed, and several wounded. The houses were then attacked; the firing continued briskly, and much loss of life and destruction of property followed.

J. Wesley Rhinedollar, Matthew Hammit, Lewis Griebel, and John Luster, were killed. Wounded, Geo. Young, Augustus Peale, Wright Adis, W. E. Hillman, James Whittaker, Chas. Orte, Henry Henlepotth, Willis H. Bloney, J. M. Lawrence.

In the afternoon the houses on Cadwallader street were fired, and burned down. No engines were allowed to approach them. The military force headed by Gen. Cadwallader were ordered out, and about dark they marched to the spot where the riots and murders had taken place. Quiet followed: all firing ceased. Two men were seized, John O'Connor and Owen Daily, in a house where another man had his arm torn by the bursting of a gun, and another gun was found loaded with nearly two ounces of slugs! John Taggart was taken up as the murderer of Rhinedollar, and while being conveyed to prison was almost killed by the mob. Nathan Ramsay, Tabacconist, wounded on Monday, died on Tuesday.

Later accounts, at 9 o'clock of Tuesday the 7th, represent the riots at that hour as more fierce than ever. The Native Americans held a meeting, and passed strong resolutions against the murderers, (offering \$1000 for their apprehension,) and against being attacked by foreigners while treading their native soil, and discussing matters touching the public good. They then proceeded to the scene of the riot. Here an Irishman, who had shot an American, was caught. Two pistols were fired at him. He was then seized, dragged down the street, with a rope around his neck, and hanged at the market house.

The Hibernia Hose House, from which shots were fired, was burned down. In addition, one square of houses in Master street was burned! Three men were killed! upwards of thirty wounded!! and the city in a scene of tremendous excitement!!!

Wednesday Morning.—Report says the riots still continued worse than ever. About forty were killed—St. Michael's Church was occupied by the Irish. The Irish on the Rail Road and other places were pouring into Philadelphia to help their countrymen.

STILL LATER.—A mass meeting of the Native Americans was held on Wednesday—(some seven thousand present) and organized. After speeches, resolutions, &c., they adjourned.

At one o'clock, on Wednesday the 8th, another American was shot dead in the streets. The Irish were infuriated. The people were arming! Fire arms were discovered in various out-houses in Kensington. At 4 past 2, hundreds of Irish who fled from Kensington, are arming themselves at Richmond.

At 4 P. M., the riots were renewed, one



church burned, several buildings destroyed, and more lives lost. The number of persons killed were put down in one account at 50, in another at 80; and, what is more, force and more shedding of blood, it was thought, could only stop the riot. We suppose the church burned to be St. Michaels.

At a past 4, the conflict was hotter. Nothing could check a general fight. The natives resolved to hold their ground—and, report says that at five o'clock the Irish were giving way before them. A bloody night's work was anticipated!

We may be laughed at for calling the very trivial circumstance of *shooting down* only a few scores of men in the city of "Brotherly Love," one of the events beginning the time of trouble: So be it. There are a class of men, who in consequence of their unbelief, are destined, not only to scoff at every fulfillment of prophetic truth, but to gather themselves together to fight against the King of Kings, and Lord of Lords. Rev. 19: 19.

Another paper gives the following picture of the scene on Tuesday and Wednesday.

"The sights presented during yesterday and last night were truly sickening. Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge, they knew not where. Mothers with infants in their arms, and little ones following after them, carrying away from their homes whatever they could pick up at the instant, passing along with fearful tread, not knowing where to turn."

"The fire now raging at St. Augustines Church, is occasioned by the burning of the magnificent library of books attached to the Church. They are piled up in front of the house, and made a bonfire of."

Later accounts state that 60 private dwellings in Kensington, were in ruins. The military had been called in from the surrounding country, and order in a measure had been restored. The Philadelphia American states that although the riots had been quelled, there was no concealing the fact, that the mob spirit was in the ascendant.

On Friday, Gov. Porter was in the city, and had ordered the military companies from Lancaster, and Harrisburgh.

The following from the "Clarksonian," published in Hartford, Ct., by a colored brother, will aid in making up the list of "Perils in the last days."

**RECORD OF BLOODSHED!**—*Four Hundred Slaves to be Shot!* Capt. Clarke, of schr. Patonet arrived in New York recently from Matanzas, and states that 400 slaves connected with the late conspiracy were in irons, and would be shot in a few days. One of them had poisoned a whole family. Capt. C. left on the 25th ult.

**SLAVE TRADE.**—Late Bermuda papers state that the slave trade of Cuba is rapidly on the increase. During the last two months upwards of 2000 Africans have been landed on the island, directly from the coast of Africa.

In 1838, Mr. Turnbull estimated that 23,000 slaves per year, were imported into Cuba, of which Matanzas is a principal port. It is well known that these freshly imported slaves, are those who struggle for freedom, or, as it is falsely said, "create an insurrection." The result of their struggle is, that they are murdered by the hireling soldiers of

Cuba. How long, Oh God! How long will a Christian world witness this deliberate transportation of human beings from one hemisphere, to be murdered by the tender mercies of Christianity in another!

As a test of the state of feeling on this subject, in the *Free States*, it is sufficient to state that "Four hundred slaves to be shot," have gone the rounds of the papers as quietly as if there were "Four hundred cattle to be slaughtered!"

**Further from the Island of Bloodshed.**—We have advices from Havana to the 14th inst. General O'Donnell, the Governor General of Cuba, is determined to quell the insurrection, and all fancied sources of it, by *murdering* all who are suspected! "It is said," coolly observes the fiendish hearted New England man who conducts the New Orleans Picayune, "he (O'Donnell) will *materially diminish the number of those engaged in labor on the island.*" If any thing could be more atrocious than the wholesale murders which the above sentence announces, it is the horrible, the awful audacity of the terms in which it is announced! "There were ordered to be shot this day, twenty-five negroes, and four English mechanics, and a mulatto poet, said to be very clever. He was to have been a leader in the insurrection." This is false: these wholesale murders are based upon fear, not facts.

"Arrests were daily made at Havana. Private houses turned into prisons, the jails being full. Among those arrested, and soon to be shot, are Blakely, a dentist, Barbosa, an undertaker, and Rangel, a silversmith." We presume that Governor O'Donnell is moved to the murder of these men in order to confiscate their property, to his own use.

Will not our churches appoint a day of humiliation and prayer, in view of these dreadful massacres?

Among the items of intelligence in England by the last overland mail from the East, is the following:

"Peace and tranquillity prevailed throughout the whole of the British possessions in India. \* \* \* The accounts from China are equally favorable, and universal peace also reigns in that quarter. We regret to state that the massacre of three Catholic Bishops, with seventy Christians, at Corda, is confirmed. They were all beheaded. One hundred and eighty more were strangled!"

#### MOST HORRID.

The Baltimore Argus contains a private letter from Constantinople, dated March 26, 1844, in which is enclosed a translation of a letter from the Bishop of Scopia to the Greek Patriarch at Constantinople, giving an account of the outrages on a christian sect on the borders of Bulgaria, by the Albanians. This letter says:

"The men they have tied to columns and have committed upon the women and their daughters acts the most atrocious; after this they have hung the men up by their feet and forced their own wives to stifle them by means of smoke from straw burned under their heads. They have violated old women of eighty years, and young girls of ten. They have pierced the boys with their lances and roasted them like sheep, saying to them,

"You, in the time of Chivzi Pacha, would not prepare mutton for us to eat; see, now, in recompense, we roast you, and call to your assistance Chivzi Pacha." They tore off the clothes of the girls and compelled them to remain on foot all naked, and to serve them with wine all night. They dishonored the married women before their husbands, whom they obliged to hold torches in their hands. Oh! heaven and earth! how suffer such wickedness to be done, without shame and without fear, by the impious Albanians!"

This sounds like the cries of the martyrs under the altar, "How long, O Lord, holy and true, will thou not judge and avenge our blood on them that dwell on the earth." Rev. 6: 10.

**EARTHQUAKES.**—Capt. Tilton, of the brig Nauvoo, arrived this morning, informs us that a severe shock of an earthquake was felt at St. Johns on the 16th of April, at 8 P. M. Considerable damage was done to the houses. The inhabitants had commenced moving out of the city. Vessels in the harbor felt the shock. Heard of no lives being lost.

Capt. Stevens of the brig Meteor, arrived this morning from Guyama, reports that on the 16th of April, at 3 o'clock, P. M., a shock of an earthquake was felt at that place, which lasted about a minute. The Custom House walls were cracked in several places, but did not hear of its doing any other damage.

At Ponce, P. R., the shock was more severe. A great many of the houses were more or less injured, some being thrown down. It is said to be the heaviest shock ever felt at that place.—*Balt. Pat. May 10.*

The following is from the second number of a little sheet published in Oswego, N. Y., May 2d, 1844, L. Dolos Mansfield, editor.

#### "IF YOU WERE HONEST YOU WOULD CONFESS."

"Confess what?" "Why! that the time has passed by." "What time?" "The time you've set, the 21st of March." Well—we do confess that the 21st of March has passed. "Then you will acknowledge that you have been false prophets, will you not?" "No sir—far from that." We believe that the time has been given to the world just as God designed it should be, and for an important reason, even the fulfillment of prophecy—for until now the scoffing world and Laodicean Church, and apostate ministry, could not say, "Every vision faileth," (Ezek. xii. 21,) but now they do. Hear an extract of a letter from a clergyman on that point—"And now the time has passed. The event did not take place. You have deceived the people. Even the most distant period ("every vision faileth,") fixed on by Mr. Miller and his followers, as far as I can learn has passed." Yes, dear friends, and for what reason? That just such ministers and people might fulfill the last prophecy by saying as above; and crying, "The days are prolonged—every vision faileth." But what saith the Lord unto them, (Ezek. xii. 23, &c.) "Tell them, thus saith the Lord God, I will make this proverb to cease—but say



unto them the days are *at hand and the effect of every vision*. For I am the Lord, I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged, **FOR IN YOUR DAYS, O rebellious house, will I say the word and perform it, saith the Lord God.**" Yes; we furthermore confess that we believe this prophecy, as well as *ALL* the blessed Bible, and that the "effect of every vision" will soon be experienced, and that we do pity in our inmost souls, those *poor deluded men*, who are exulting because the dear Jesus has not come, for we know if they loved Him, they would not be so ready to anathematize us, because we expected him a *little too soon*. And we also confess that we believe, that *sixteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1835 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty.* We confess that we have not the shadow of a doubt on that point, and we are expecting Him whom our souls love, daily and hourly, and we can see nothing of the 2300 days beyond about the present time. And moreover, we confess that we can even be guilty of saying, "Come Lord Jesus, Come quickly." Now we recommend to those who are crying "peace and safety" for the glory of God, and are calling us false prophets and teachers of heresy, one passage in Isa. lxvi. 5, "Hear ye the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! but He shall appear to your joy and they shall be ashamed." The following verses show that the Resurrection immediately comes. The people are now crying out "The World's Conversion! Foreign Missions, Return of the Jews, Temporal Millennium, and all, that the Lord might be glorified, and are casting out those who "tremble at God's word," when he tells us "the great day of the Lord is near and it hasteth greatly." But Jesus will appear to the joy of those looking for Him, but "they (those saying the days are prolonged) shall be **ASHAMED.**"

L. D. M.

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."

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune.*

**SEARCHING QUERY.**—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the labor of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

## HYMN.

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

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

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

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

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

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

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

## "MEN'S HEARTS FAILING THEM FOR FEAR."

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming." And when they hear some evil servant preach, "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trou-

ble that will be! But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will be "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them; and the everlasting kingdom of God will be set up, and the saints of the Most High, the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye *slumbering virgins*, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!

Yours in hope of speedy deliverance,

H. H.

*Signs of the Times.*

**THE RICH ARE IN DANGER.**—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the sun of prosperity. Intimately he was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed, "Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

## HOW IT STRIKES A STRANGER.

Extract from a letter received from a brother in Virginia, not an Adventist:—

In connection with the subject, however, I certainly do think it is something like boy's yelling after they have got out of the woods, for the clergy to wait until the time understood by Adventists, had passed, and then bravely set to for the purpose of showing the absurdity of the doctrine. But with the shocking want of magnanimity to be found in this degenerate age, it is not to be wondered at.

E. C. C.

*Voice of Truth.*

Rochester, N. Y., May 1, 1844.



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

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

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

**THE END OF ALL THINGS IS AT HAND.**—

Peter,

"Like the angel's voice sublime,  
Heard above a world of crime;  
Crying of the end of time."—*J. G. Whittier.*

One foot on sea and one on land,  
See the mighty herald stand,  
As he utters his command.

See him lift his hand on high—  
Swear that time shall shortly die  
Sounding forth the "Midnight Cry."

"His voice is like the lion's roar,"  
The trembling earth from shore to shore  
Echoes, "That shall be no more!"

Give to God the glory! Fear!  
Lo! the judgment hour is near;  
'Tis hastening, and will soon appear."

On, the gospel armor gird;  
Watch and pray—believe the word  
Of the angel thou hast heard.

"Rocks and mountains on us fall!"  
Soon, poor sinners, you will call,  
When your hopes have perished—all:

When the clouds of vengeance lower,  
Who, oh who! may 'hide the hour—  
Unrescued by the Saviour's power?

In the covert of thy side—  
Then, Lord Jesus, let us hide—  
So shall we that day abide.

E. C. C.

Rochester, 2d May, 1844.

**PSALM OF DAVID—XXXVII.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**ROME.**

The following item by the *Hibernia*, is copied from the "Weekly Herald." Compare it with the following: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment weeping and wailing, and saying, alas, alas!" &c. Rev. 18: 15, 16.

**THE PAPACY AND THE GREAT POWERS.**—The *Tablet*, a Catholic newspaper, takes a gloomy view of the present state of the Papal dominions, and the dangers which threaten them from several quarters. Amongst the most dangerous of these enemies is said to be Russia, whose emperor is denounced as "the great Antichrist of the north," and from whose rule, when once it includes Italy, is predicted "a hideous persecution and calamity, such as the Church has never yet hardly witnessed." The other enemies of the Papal see, besides its own insurgent subjects, are said to be England and France, and the following is a summary account of its alleged position at the present moment:—"Besides, then, the local and social convulsions of Italy, we have hanging over the Holy See—first, the armed Protectorate of Austria; secondly, the efforts of Russia to gain, at least, so much influence in Rome, as shall prevent the publication of unpleasant documents; thirdly, the endeavors of England to cajole the Pope into putting the screw (spiritual) upon his too ardent subjects in Ireland; and, fourthly, the endeavors of France to secure the same advantage against the Catholic subjects of that kingdom. The Pope, unable to uphold his temporal dominion without Austrian bayonets, and the three most powerful cabinets of Europe applying all their craft and force to compell his Holiness to abuse his spiritual power to the common injury of Christendom! Luckily, the hand of God has carried the Church through as great dangers as the present, and has promised to carry her through all dangers; otherwise we would say that this was no very pleasant prospect.



# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, JUNE 1, 1844.

[No. 11.]

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

F. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

TO BE PUBLISHED EVERY SATURDAY.

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

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

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

## FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED,

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

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

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

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

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

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

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronology the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reasoning from these several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned these periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of these periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "thou shalt speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry." *Advent Herald.*

## WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 1, 1844.

### THE PAPER.

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

### LECTURES.

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

Lectures will be delivered at College Hall on Sabbath next, at 11 o'clock A. M., and at 3 and 5 o'clock P. M.

### THE MEETINGS.

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

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

¶ The "Daily Cincinnati Gazette," has copied from our paper, No. 9, Vol. 2, the sermon of Bro. G. Fitch, entire, with the following editorial remarks.

### THE SERMON.

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

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

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

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

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

### THE TABERNACLE.

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

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

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

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

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

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

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

Resolved, That we accede to the proposals of Mr. Q. Britton, to lease his lot of ground, 85 feet on Seventh street, 90 feet on John, and also bounded on a certain alley running parallel with Seventh street, at the rate of \$250 per year, to be paid quarterly.

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

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

J. HAMILTON, Chairman.

F. JACOBS, Secretary.]

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



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

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

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

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

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

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

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

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

#### SPRINGFIELD PRESBYTERY.

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

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

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

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

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

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

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

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

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

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

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

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

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

Springfield Presbytery SEAL.

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

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

CALER WORLEY.

Cincinnati, May, 1844.

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

#### COMMUNICATIONS.

##### LETTER FROM BRO. COOK.

JACKSONVILLE, May 20th, 1844.

DEAR BRO. JACOBS:

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

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

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

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

Yours in the blessed hope,

J. B. COOK.

##### LETTER FROM BRO. KIMBALL.

CINCINNATI, May 16th, 1844.

DEAR BRO. JACOBS:

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

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



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

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

Yours in the blessed hope,

LEAAC KIMBALL.

FOR THE WESTERN MIDNIGHT CRY.

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

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

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

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

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

Manion Co. Ind.

JOHN HOBART,

LETTER FROM BRO. KENT.

CLEVELAND, May 10, 1844.

DEAR BRO. JAMES—

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

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

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

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

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

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

Yours, in the faith and hope of the Gospel of Jesus,  
J. H. KENT.

FOR THE WESTERN MIDNIGHT CRY.

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

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

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

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

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

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

A SINNER.

HYMN.

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

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

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

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

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

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

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

HYMN.

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

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

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



## NEW BIRTH.

**ITS NECESSITY.** Man is diseased, and will eventually die past all remedy, unless there be a new principle of life begotten in him, as really as there was any principle of life in him when born into the world. When God created him at the first, the life by which he lived, rendered him infinitely happy. 'Every tree of the garden' ministered to his most extended wants, except one, of which he was forbidden to eat, 'for' said his Creator, 'in the day that thou eatest thereof, thou shalt surely die;' (Gen. 2: 17.) Or as the margin reads, *dying thou shalt die*; from which language we can understand no more, nor less, than that in the day he transgressed the commandment of God he should become diseased, from which he would sooner or later die: *Dying thou shalt die; or in the day thou eatest thereof thou shalt begin to die.* He did thus violate the above command, for 'when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.' Gen. 3: 6. That day the penalty attached to the commandment was fulfilled; but *that day he did not die*, for after that he *fructified* with his wife who bore children; (Gen. 4: 1,) but on that day he did *begin to die*, according to the sense of the text as conveyed in the language of the margin. That all are involved in the same 'dying state,' see Rom. 5: 12, 'Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' For the order, in which this 'dying' is brought on, and finally finished in death, see James 1: 15, 'Then, when lust hath conceived it bringeth forth sin; and sin, when it is FINISHED, bringeth forth DEATH. Unless it can be proved that our first parents finished sinning in the day they eat, &c., nothing more can be shown than that they then commenced 'dying.' James, is undoubtedly right in placing death at the end of man's transgression, and those that tell us 'man is dead spiritually' when he begins his course of sin, are undoubtedly wrong. The final execution of the sentence is only revoked through the new birth, or being 'born again.' Thus 'being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin [to be paid when the work is done] is death: but the gift of God is eternal life through Jesus Christ our Lord,' Rom. 6: 22, 23. Yes, Through Jesus Christ our Lord! for he it is, that 'hath abolished death and brought life and immortality to light through the gospel,' 2d Tim. 1: 10. The manner in which he hath abolished death, is abundantly explained to be through faith in Jesus Christ. We learn from 1 Cor. 15: 55, 57, that, 'the sting of death is sin; and the strength of sin is the law. But thanks to God who giveth us the victory through our Lord Jesus Christ.' We are frequently told that the sacrifice of Christ, has actually placed all mankind in possession of eternal life, or of an eternal conscious existence; but in the room of one pointed text to prove such position, we find abundant testimony like the following, 'That as sin hath reigned unto death, even so might grace reign THROUGH RIGHTEOUSNESS unto eternal life, by Jesus Christ our Lord,' Rom. 5: 21. *Ag in, 'To be carnally minded, is DEATH; but to be spiritually minded, is LIFE and peace,'* Rom. 8: 6. Also, verse 13, 'For if ye live after the flesh, ye shall DIE: but if ye through the Spirit do mortify the deeds of the body, ye shall LIVE.' To escape the penalty of the law, (death) a character must be formed which, in this state of probation, accords with that of Christ, John 3: 14. 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in DEATH.' And in death there is no remembrance of God—in the grave none give him thanks, Psa. 6: 5.

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

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

## THE PROCESS.

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

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

Beggetting us to a new life, is a work in itself, over which we have no control, farther than that of submitting to God, that he may perform the work. James 1: 18, 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. The word of God, not alone, but in the hands of his faithful servants, accomplishes this work. 1 Cor. 4: 16, 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.' While the written word is before us, those words must be spoken to the inmost soul by the Son of God himself, in order to create first man a 'new creature in Christ Jesus.' John 6: 63, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I SPEAK UNTO YOU, they are spirit, and they are LIFE.'

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

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

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



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

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

'Except a man be born of WATER, and of the Spirit, he cannot enter into the kingdom of God.' It has been held by many that this being 'born of water' is a work accomplished by baptism with water under the commission Christ gave to his disciples, Matt. 28: 19; But there are scriptural objections to this view. There are no exceptions made in this text; and if the outward ordinance be what is brought to view, every man, no matter under what circumstance, that ends his probation without being baptized with water, never enters into the kingdom of God. In such case, the poor thief upon the cross is lost—hopelessly lost. Look also at the perfect pattern of Christian character that our Saviour gives, Matt. 19: 14, 'Suffer little children, and forbid them not, to come unto me: for OF SUCH is the kingdom of heaven.' The great mass of the subjects of God's kingdom is made up of such. If the outward ordinance was absolutely essential to the salvation of this class, Christ could not have forgotten to say 'of such' (after they have been baptized with water) 'is the kingdom; &c., knowing, as he must, if the outward ordinance be what is alluded to in the text, that every child of man, unbaptized with water, was eternally lost. If the words of Jesus here point to the outward ordinance, then the sick and dying, the prisoner and the exile, that are placed beyond the reach of that ordinance, must lie down in despair, for, 'Except a man be born of (baptized with) water, . . . he cannot enter into the kingdom of God.' In vain then has Paul said to the Galatians 2: 16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' Baptism is a ceremonial act, is but a work of the law; whether it be embraced in the ceremonies of the Mosaic law, or the perfect law of liberty,' (James 1: 25,) in which law the subjects of the gospel dispensation are exhorted to 'continue.' It was for seeking to be justified by Christ, in these deeds of the law, that Paul withstood Peter to the face; smiting him that while these people sought justification, if they were found sinners, Christ was not to be blamed. See Gal. 2: 11—17. We may be wrong; and if we are, the lover of truth, and of his fellow man, will no doubt endeavor, by a 'thus saith the Lord,' to guide us into the right path. The views we collect from Scripture, are briefly these: The work of being 'born again' (or begotten again) is not accomplished in any outward work, or ordinance; but through a purely mental exercise—simple faith in Christ alone. Here, is where mourning ceases and joy begins. Rom. 8: 1, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' But before we further digress, we must learn wherein, water becomes an essential ingredient in the work of being 'born again,' or begotten again; (for it is questionable whether being born again, in its most extended sense, takes place till the first resurrection.)

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

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

With the text already quoted from Jer. 2: 13, compare Zec. 13: 1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness.' These texts abundantly prove that there is such a fountain of water; and the question arises whether men have access to it this side of the New Earth, and whether it be used in the process of being 'regotten again.' That ancient Israel partook of it, is plainly stated: 'They all drank of that rock,' &c. More positive proof, that water from that fountain is used in the work of man's salvation, may be found in John 4: 10, 'Jesus answered and said unto her, (the woman of Samaria) if thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee LIVING WATER.' 'The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again: But whosoever drinketh of the water I shall give him, shall never thirst; but the water I shall give him, shall be IN HIM a well of WATER, springing UP into everlasting life.' The living water is a cleansing, satisfying principle; and in this text is made to run parallel with the spirit, as brought to view in Rom. 8: 11, 'But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.' That both the living water, and the spirit have a real, and not an imaginary existence in the believer, is just as necessary to believe; as that our existence in a resurrected state, will be real. The living water is shared by none but believers, 'He that believeth on me shall never thirst.' John 6: 35. See also John 7: 37, 38, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' 'But this speaks he of the spirit,' the quickening principle more particularly, than of the water—the cleansing and reviving principle. In the room of finding texts to destroy the water, in the text, 'Except a man be born of water,' &c. we find none but what harmonize, like those we have quoted, to strengthen the declaration, 'Except a man be born of water,'



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

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

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

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

Two indispensable properties of being 'born again' has been proved; and to make the testimony complete in earth, another is here added, which is 'blood.' The blood of Adam constituted the life of Christ in his human nature; which blood he shed, in order to take up a new principle of life, which the Father gave him, (John 8: 26,) and of which to impart to us; first, through the channel of our FAITH; and second, through the RESURRECTION TO ETERNAL LIFE. The blood of Adam still flows in the Christian's veins, and constitutes the *third* witness. Then we have the *living water*, and the *Holy Ghost*, not dreamed of merely, but actually imparted to us, and through the medium of our *veins and blood*, conveying a sensible evidence through our whole system—bearing witness in earth that we are the Lord's—that being 'begotten again to a lively hope,' &c. means something more than externals.

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

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

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

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

#### OF BAPTISM.

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

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

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



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

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

through thy truth, thy word is truth.' John 17: 17.—'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' Rom. 15: 18.

'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the gospel.' 1 Cor. 4: 15. He baptised none but Crispus and Gaius, and the household of Stephanus. In the following texts the external cleansing is brought to view. 'Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 16, 17. 'Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.' Mark 1: 44. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work.' 2d Tim. 2: 21. 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Matt. 12: 37.

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

The outward cleansing is attended to by an outward ceremony. Pilate washed his hands in token of his innocency. Thus 'having our hearts sprinkled [with living water] from an evil conscience, and our bodies washed [by baptism] with pure water,' in token of our outward conformity to the law of Christ. Heb. 10: 22.—'Know ye not that so many of us as ARE baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, EVEN SO we also should walk in newness of life.' Rom. 6: 3, 4. We would not say that the outward ordinance is not brought to view in this text; but who cannot see that something more than that is presented? To be baptised INTO CHRIST is a lasting baptism. 'Abide in me,' says Christ, 'and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide in me.' John 15: 4. The idea conveyed to our minds in this text, is just what is expressed by a plain understanding of the language. As Christ died—shed out of his veins the blood of Adam, so must we; and into this death we are baptised with the Holy Ghost—the spirit of him that raised up Jesus from the dead, 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Does the expression 'even so' mean any thing? Does it mean what it says? How then was Christ raised up? In what kind of a new life did he walk? 'For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak with him, but we shall live with him by the power of God towards you.' 2d Cor. 13: 4. 'To him that overcometh will I grant to sit with me in my throne, EVEN AS I also overcame and am set down with my Father on his throne.' Rev. 3: 21. 'Even so?' We shall walk in newness of life. A new life—living by a new principle of life—the Holy Ghost, 'even so,' as Christ lives. The outward ordinance conveys no new life. The man is the same as he was, with the exception of his openly having declared his faith in Christ. If this text does not embrace the resurrection from the dead, in vain may we look for that glorious doctrine in the Bible. The manner of being baptised INTO CHRIST is plainly stated in 1 Cor. 12: 13. 'For by one spirit we are all baptised into one body.'

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

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

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

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

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







# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, JUNE 22, 1844.

[No. 12.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## FUNDAMENTAL PRINCIPLES

ON WHICH

### THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come, while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end [of the prophetic periods] it shall speak and not lie; though it tarry, [beyond their apparent termination] wait for it; because [when they are fulfilled] it will surely come, it will not tarry." Advent Herald.

## WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 22, 1844.

### LECTURES.

At the College Hall on Sabbath next at the usual hour, unless notice to the contrary shall be given in the daily papers of Saturday.

Lectures, prayer and conference meetings, are held at the Engine House, in Fifth street, west of Smith, on Monday, Wednesday, Thursday, and Friday evenings.

### THE TABERNACLE.

In consequence of wet weather, and some other disappointments, the Tabernacle will not be ready to meet in... until Sabbath after next. It is enclosed, and the work of plastering, laying floors, and making the seats, is rapidly progressing. It is an immense building, and requires more time to finish it than was at first anticipated.

### THE PAPER.

The next number completes our 3d. vol. for which, (including vol. 2) there is enough due from subscribers to publish a fourth volume gratis, should it be needed. Sorry as we are to say it, past experience has taught us that we can not rely upon such means for the continuance of the paper. So without regard to what is due us, those friends who wish the paper continued, will send the means; and should we be compelled to stop for want of funds, the amounts received will be returned, or the value in other publications, if required.

A number of copies of vol. 2, bound, can be had if ordered soon. Price, 50 cents. They can be sent by mail at the same rate of postage, as though they were not bound.

This is to inform those certain preachers that manifested so much concern about our welfare during our brief absence—reporting that we should never be heard of more, that we are still well, and "looking up, knowing that our redemption draweth nigh."

Prof. McGuffey has been edifying his congregations for some Sabbaths past, with lectures against the coming of our Lord, as held by the Adventists. He is a very learned, as well as talented man; consequently we may set down these efforts as another arm in the prosperity of the Second Advent cause in Cincinnati.

Brother and Sister Brewer arrived on Thursday morning, in good health and spirits. Their labors will be continued to this vicinity at the present.

### TOUR TO NEW YORK.

On Thursday, the 31st ult., at 11 o'clock A. M., we took passage on the Steam Boat "Monongahela," for Wheeling, where we landed on the following Saturday about 3 o'clock P. M.

The boat was crowded with passengers, among whom were a number of the members of the Presbyterian General Assembly, on their way home from their late session at Louisville.

On Thursday evening, worship was held, Dr. Cuyler, of Philadelphia, taking the lead. On Friday evening, at the request of the passengers, I lectured upon the Second Advent—read the Scriptures relative to the inheritance of the saints in the "New Earth,"—the time when they would possess it, as evidenced by the signs, and also some texts relative to the inheritance of the wicked. I then requested Dr. Cuyler to make some re-

marks, which he did, in a very plain manner, dwelling upon the importance of being ready.—This was every thing.—It was of but little comparative consequence where the saints inheritance was, or when they possessed it, if they were only ready. The doctrine that it does not matter where a person goes to, or when they go, does not obtain in the present world; for then the attractions and desirableness of the prison, would be equal with the palace. But such doctrine in religious matters, does obtain to a great extent. I however got along with the Dr's remarks, by making use of a principle that is sometimes applied to the plain language of the Bible, viz. That it does not mean just exactly what it says.

On Saturday evening, at six o'clock, I took the stage for Brownsville, where I arrived about sunrise the next morning, and spent the Sabbath.

The keeper of the public house sent for a Mr. Foster, to command see me, having been requested to let him know when a Second Advent lecturer should come into the place. I found Mr. Foster to be a strong Second Advent believer. He is a Deacon, and Trustee in the Baptist church in Brownsville. He procured the use of their large and commodious meeting house for me in the afternoon, and published my appointment for a Lecture. The congregation was large, and listened with intense interest. There were present eight preachers. It was the first Second Advent Lecture ever delivered in the place. By request, I lectured in the M. Free-Will meeting house in Hedgeport, (a part of Brownsville) in the evening. The house was crowded, although the people had but about three hours previous notice. I learned that a copy of Dr. Miller's lectures, by some means, had found its way into this place last fall, and produced so much excitement, that a good reader was employed to read the work in one of the churches. During the reading, which occupied eight or ten successive evenings, the interest was intense. The house was crowded, and an extensive revival followed. It was at that time that Bro. Foster, and some others, embraced the doctrine of the Advent. I was beset by a multitude to remain and deliver a course of Lectures, but in consequence of other engagements, was compelled to decline. On Monday morning I continued my journey through Uniontown, Cumberland, Baltimore, Philadelphia, and arrived at New York on Wednesday, P. M.

The friends in that place all seem to remain steadfast in the blessed hope, of soon seeing the blessed Lord coming in his kingdom. The distance that exists among some of the brethren, relative to the "intermediate state of the dead," and the "end of the wicked," causes some feeling that we are entire strangers in this section; and a feeling that they would be strangers to, if they would miraculously endeavor to purge out the old heaven of attempting to hold dominion over the faith of the saints.

It seems to us the height of folly, to spend a multitude of words relative to the intermediate state, when in a few days that state is to be done away, as we are all agreed. And so of the "end of the wicked." So long as we are all agreed that the saints are to be eternally happy in the new earth, what have we to do with the wicked, further than to proclaim in their ears "the day of vengeance of our God?" And are not the terms God has given us to do this with, sufficient?

Take a little advice from Ezechiel. Be not curious to know how and when the wicked are punished, but be thou curious to know how and when the righteous are rewarded.

The brethren have four places of worship in New York, in three of which we lectured during our short



stay among them, viz: three times in the home, corner of Christie and Delancy streets—once on the corner of Grove and Hudson streets, and once at Franklin Hall in Chatham Square. We also lectured once at the house of prayer in Brooklyn.

During this visit, we experienced the warm greetings of numerous friends, whom we had expected, ere this, to have met in God's everlasting kingdom. Such meetings we should have preferred, delightful as was the present interview.

We were happy to find Bro. Southard so far recovered from his protracted illness, as to be able to resume his editorial labors.

On Tuesday, the 11th inst., we started for home, but were much disappointed in not meeting Bro. and Sister Brewer in Philadelphia, who, according to previous arrangement, were to accompany us. We were compelled, however, to continue our journey night and day, or leave the brethren in Cincinnati another Sabbath. We arrived home on Saturday evening,—found all things proceeding harmoniously as usual.

COMMUNICATIONS.

THE PROMISE OF GOD.

And I will give unto thee (Abraham) and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God; Gen. 17:8. And God himself shall wipe away all tears from their eyes; &c., &c. Rev. 21:3, 4. Did Abraham and his seed receive the promise in this life? And He gave him (Abraham) non-possessorship in it, NO, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, &c., &c. Acts 7:5. By faith Abraham when he was called to go out into a place which he should AFTER receive for an inheritance obeyed, &c., &c. By faith he departed out of the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God, Heb. 11:8, 9, 10. Well but if Abraham and his seed did not receive the promise immediately did they not receive it in this life? Hear Paul in the 13th verse, These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And others were tortured not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourginge, yea moreover of bonds and imprisonment. They were stoned, they were drawn and under, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. And these all having obtained a good report through faith, received not the promise, Heb. 11:35-40. Let us hold fast the profession of our faith without wavering for He is faithful that promised, Heb. 10:23. For ye have need of patience, that after ye have done the will of God ye might receive the promise. For ye a little while and He that shall come, will come, and will not tarry, Heb. 10:36, 37. Who are the children or seed of Abraham? Know ye therefore, that they which are of faith, the same are the children of Abraham, Gal. 3:7. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise, Gal. 3:27-29. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. 5:4. Even so, come quickly. J. H. D.

OUR "REDEMPTION."

And there shall be signs in the sun, and in the moon, and in the stars; and 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 which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your REDEMPTION draweth nigh, Luke 21: 26-28. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan, willing ourselves, waiting for the adoption, to wit, the "REDEMPTION" of the body, Rom. 8:23. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven, 1st Cor. 5:1, 2. And the "REDEEMED" of the Lord shall return, and come with us, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isaiah 35: 10. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. 21:4. I will RANSOM them from the power of the grave; I will REDEEM them from death, &c., &c.; Hosea 13: 14.

Then look up, and lift up your heads, for your REDEMPTION draweth nigh. What a joyful anticipation! What a soul thrilling thought, that we shall soon see the heavenly Bridegroom, the King of Kings, in all his glorious apparel, the most and lovely one, who had not where to lay his head; coming again to take EVERLASTING possession, to restore ALL things—to drive death and the devil forever away. Our hope blooms in the race, the love of this sin cursed world is forever vanished, what we by faith see our "REDEMPTION" draweth nigh.

And art there not a better world,  
Where minds commingle with the blessed  
Where sorrow, pain, and conflict cease,  
And where the weary are at rest?

Where friends deceive not with the breath,  
Where kin and kindred never shall sever,  
And where intrudes no poignant death,  
In realms where saints shall live forever.

O blast be He, whose power divine,  
Forbids us from the path to roam;  
That leads to everlasting bliss,  
A peaceful and a happy home.

When our career on earth is o'er,  
And life is ebbing fast away,  
Thus may we calmly sink to rest,  
And rise in worlds of endless day.

J. H. D.

The following is from an old sea captain, who on a former occasion sent in on account of the falling stars as discovered by himself while at sea.

[FARMERS, Ct., June 8, 1844.

DEAR BROTHER JACOB:—

I hope you won't give up the ship for the want of funds, or the voyage because our reckoning is out. Why, it frequently happens that we are ahead of the ship by our reckoning in consequence of not making proper allowance for leeway and current, or giving too much distance on our log book. In such cases what is to be done? Do you suppose we give up in despair, and say we shall never get to land? I recollect the first journal I kept when before the moon. The mate came to me and asked me where I was, I told him I would tell him when I got ashore. He said he was ashore, and the captain was over the Alleghany mountains. I told him I was sorry for that for we should have to be hearing the land all night. Now sir, is it not all the better to be astern of our reckoning? We shall

keep a bright look out, sounding often, with a man at the mast head. As for making any further calculation for the time when our voyage will be ended I think it is without warrant from our Master's command, and I have always been in the habit of obeying orders, and I consider it sufficient for me that my Master has told me to keep a good look out ahead and be watchful for He has said that like a thief in the night he may come when we are all asleep. It is perhaps owing to my great caution and watchfulness that I have never for 25 years at sea, met with any disaster of any consequence. I am sorry to read the contentment between brother Litch and Storm, for I think their time and talents ought to be employed in warning a wicked world of the speedy judgments that are coming upon them. I think we are too apt to lose sight of the power and wrath of our adversary, which seems to be very great and increasing, knowing that he hath but a short time to live. I think it would be very natural for him to assume the garb of an angel of light, and cause us to put our own constructions upon the word of God. I should suppose he would make the most violent attack upon those who are proclaiming the speedy coming of our Lord, and be rather careless respecting the Laodiceans who are crying peace and safety. Or those who has his mark on their foreheads or hand. Like a fowler when he fires in to a flock of birds, he runs after the wounded that are like to get away from him, for the dead ones he can pick up at his leisure.

I think I can imagine in my minds eye, our Saviour looking down from the main top, viewing us in various parts of the ship, some asleep, some slumbering and others hoping between doubts and fears, and almost given up to despair, their reasoning being out, and many having given up their various occupation for a living, but a few faithful watchmen with their charts spread out before them, steering their own course and occasionally calling out to the helmman steady,—keep her steady! with a bold and fearless reply, Aye Aye Sir.

From your brother in Christ,  
A. G. JENNISON.

FOR THE WESTERN MIDNIGHT CRY.

LETTER FROM BRO. BARTHOLOMEW.

"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The apostle Paul in his letter to the Thessalonians, speaking of the latter days, and the signs which should precede the second advent of the blessed Lord, seems perfectly to have understood the position or course, that a degenerate and worldly priesthood would take; and what manner or kind of an oplate the D. D's. would administer, to quiet the festful apprehensions of a professing church in her Laodicean state. And the very sign, or premonition, which he gave, as a sure and infallible proof, of the sudden destruction of this sinful world, is now being most literally fulfilled, by the almost universal proclamation of the falacious doctrine—or fable, of one thousand years, of what they call a temporal (thousand years) millennium, a time of universal peace and prosperity, as also, the return of the discarded carnal Jews to the land of Palestine. And this all will most assuredly take place, according to the doctrine and commandments of man, (not the Bible) before the appearing of the great God and our Saviour Jesus Christ. And as the world is now undergoing such a great political and moral revolution, that as elder Jones stated in a sermon, in which he attempted to say something against the speedy advent, that it would be impolitic for God to destroy the world now, in his milky mate, its under such rapid improvements. Perhaps such watchmen can prescribe a better course of policy, for the government of this world, than that revealed in the book of books. There might have been some in the days of Noah, and Lot, who were as wise as the teachers of the present day. This watchman may, if this should meet his eye



deny the statement, as he has none others, but they are susceptible of good and sufficient proof.

The prophet Jeremiah, in the 23d c. from the 16th to the 21st verses inclusive, seems to have had a special reference to those of the present day, who prophecy so long, and loud, of peace and safety, teaching for doctrines the commandments of men. Hear him, verse 16th, "Thus saith the Lord of hosts, hearken not unto the words of the prophets, that prophesy unto you, they make you vain, they speak a vision of their own heart, and not out of the mouth (or word) of the Lord; they say still unto them that despise me, the Lord hath said ye shall have peace (for at least one thousand years, which will soon commence, at the sound of the seventh (and third wee) trumpet,) and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you, (the Lord cannot, or will not come, until the close of our millennium, then the whole world is to be converted, and the earth filled with the knowledge and glory of God, as the waters cover the sea; Fear not, see the Jews, the descendants of Abraham, scattered over the face of the earth; They must all be gathered by some means, natural, or supernatural, to the land of Palestine, and build up old Jerusalem: Yes, we may again, fear not, what these Millerites say about the speedy advent, false prophets are they all;) 18th, For who hath stood in the counsel of the Lord, and hath perceived and heard his word, who hath marked his word and heard it, (surely, not these false prophets, and wild fanatics, the "Millerites,") no man knows the day or the hour, we know when it will not come, and the time that must intervene before the consummation; but these Millerites pretend to know, or understand, at least, some of the mysteries contained in the prophecy's and revelations, but it is no revelation, for we do not believe these hidden mysteries ever was, or ever will be understood by man. It is true, the apostle John tells us, "but ye have an unction from the Holy One, and ye know all things, and the Spirit shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And the apostle tells us, that all scripture is given by inspiration of God, and is profitable for correction, instruction, &c. But we think the apostle Paul, could not have understood this matter as we do, for we know that no doctrine advanced, can in any way be profitable, or give us the least instruction, if it be so shrouded in mystery, that we can in no wise understand it. The apostle must have meant in an accommodated sense, such parts as are plain and simple, to wit, No man knows the day and the hour, this is plain. The evangelist tells us, at the commencement of his mysterious book, Blessed is he that readeth, and they that hear, (obey attend to) the words of this prophecy, and keep those things which are written therein, that is, the part or things they understand, in an accommodated sense. In the last chapter he tells us, he was commanded, not to seal the sayings of the prophecy of this book, for the time is at hand; we do not think that the revelator was strictly obedient to this command, for we think, and are sure that the greater part of the things contained therein, ever have been, still are, and will be sealed while time endures.

Peter, in his 2d epistle 3d chap. speaking of the second advent, says, that our beloved brother Paul also, according to the wisdom given unto him, both written unto you, as also in all his epistles, speaking in them of these things, (the coming of Christ,) in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also other scripture, (that does not speak of the advent) to their own destruction. Some say they must have had a special reference to the Millerites, for none are more ignorant, and how very unstable they are, just see how they are leaving the churches, calling them Babylon, &c. Yes, they pretend to believe that the prophets have ever enquired and searched diligently into these things, who prophesied of the grace that should come unto you, (or them)

searching what, or what manner of time, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow unto whom it was revealed, that we write unto them, but unto us, they did minister, the things which are now reported unto you, &c. We say still, fear not, keep your minds eye still on the one thousand years, peace and safety, and all is well. 19th. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20th. The anger of the Lord, shall not return, until he have executed, and all he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. Some things are now taken into serious consideration, which prove a fruitful source of many serious reflections, and most unpleasant sensations. 21st. I have not sent these prophets, yet they see, I have not spoken to them, yet they prophesied, and still they continue to say peace and safety, but when they shall say peace and safety, then sudden destruction cometh upon them. In conclusion we would say, hearken not to the words of the prophets who prophecy unto you, they make you vain, or cause you, in vain to look for the fulfillment of their prophecy, of peace and safety. But let us rather gird up the loins of our mind, and hope to the end, for the glory that is to be brought unto us at the revelation of Jesus Christ, for surely the signs of the times indicate that the coming of the Lord draweth nigh. In confident assurance of the blessed hope we are still looking.

Aurora, Ia., June 3d, 1844.

We have a number of communications on hand, all of about the same character and wisdom in the same spirit. The following is a sample.

MARLBOROUGH, WASHAM CO., ILL., May 4th, 1844.

DEAR BRO. JACOB:

Inclosed in this, I send you one dollar to pay for the "Western Midnight Cry," which I receive and read with deep interest. Please send me one more copy commencing with the first number if you have them. I received the last volume from Bro. Chaplain, from the reading of which I have been led to see that we are living in the last days, and soon the Lord will come and take the weary pilgrim home to rest. But many of the dear brethren in Christ are slumbering upon the verge of eternity, and many who have heard the midnight cry, seem to remain inactive and unconcerned upon this soul-shocking event; and who, I awfully fear, God will spew out of his mouth: For surely if they loved his appearing they would not remain stupid in the cause of Christ. Yours in the blessed hope,

J. N. SRAAN.

HANSTON, May 30th, 1844.

DEAR BRO. JACOB:

Our prospects here are not very encouraging, but yet we have a little band that remain steadfast. We prize the Midnight Cry above any other publication that we have ever read, and cannot think of parting with it as long as it continues to be the advocate of Bible truth, and dictated by a christian spirit. Our desire is to do what we can for the support of the cause, but our means are very limited. I now send you inclosed, two dollars for the Western Midnight Cry.

Yours in the hope of the gospel,

ISAAC FAYTON.

LETTER FROM BRO. HICKLIN.

NOME CO., INDIANA, June 1, 1844.

DEAR BRO. JACOB:

A few in this vicinity are still waiting for the return of the blessed Saviour to translate them to the joys of paradise—to a restored earth, where Christ shall sit upon the Throne of his father David, and the whole earth shall be full of his glory; where we shall reign kings and priests forever, even forever and ever.

Among those who embraced the Second Advent faith few if any have turned away from the blessed hope of his "glorious appearing." They have neither turned infidel or committed their Bibles to the flames—nor given up their faith in the speedy coming of the Son of God. They believe fully and firmly in their Bibles, and believe that it shows clearly that the end of all things is at hand, at the very door.

Last Sabbath we formed an Advent Association of near twenty members, near Fort Wayne, and some others not then present is expected to unite; they did not think it necessary to withdraw from their several communions. Prayer, reading the Bible, christian conversation, and exhortation, are the objects of this association.

Brother Chaplin and I, propose making a tour to northern Indiana, if time continues, to lecture, and if not, we hope to meet you on the new earth and walk the streets of that golden city which hath foundation whose maker and builder is God.

There is a midnight slumber weighing down a carnal church, which nothing but the sign of the Son of Man vaulting the heavens in descending glory, can awake; even our Second Advent friends many of them, seem to sleep and slumber like the disciples when their Master agonized in Gethsemane—but while we slumber let us be careful to have oil in our vessels. Dear Brother Jacobs, though our Master tarry, we will wait for him, for he will surely come. Yours in hope of being found worthy through Christ to inherit eternal life.

LEWIS HICKLIN.

FOR THE WESTERN MIDNIGHT CRY.

THE MIDNIGHT CRY!

Behold the cry! The midnight cry  
Is sounding through the earth abroad,  
Awake, ye saints, the Bridegroom's night,  
Go forth to meet your coming Lord.

He comes to take into his arms  
His holy church, his spotless bride—  
To bless her with his heavenly charms,  
And place her by his glorious side.

With his own hand he'll wipe the tear  
Forever from her weeping eye—  
Dissolving all her grief and fear,  
Amid dissolving earth and sky.

Then on her lovely brow, a crown  
Of dazzling lustre, rich and bright,  
He'll place—then quick descending down  
Shall reign with her on Zion's height.

Then wake ye virgins! Sleep no more;  
The cry is made, awake! awake!  
'Tis time of slumbering now is o'er,  
Oil with your lamps in vessels take.

He comes! the Bridegroom quickly comes,  
The omens of God declare—  
The heaver of eternal doom—  
Of endless life—of sad despair.

Go forth to meet him, quickly go,  
No time to waste with idle dreams,  
'Tis time ere the seventh trumpet blow,  
The night 's far spent the morning gleams.

He comes, enthroned in dazzling light,  
A rainbow spans the shining heaven,  
While at his feet dark clouds of night,  
And coals of fire with fury's driven.

He comes! A cry both long and loud,  
Announces the Judge—the Saviour nigh,  
Saints rise and meet him in the cloud,  
Wise virgins, trim your lamps and fly.



## LETTER FROM J. H. DENHAM.

BETHEL, CHESHAM Co., C., June 3, 1844.

DEAR BRO. JACOB:

I take this opportunity of writing you a few lines more. I did not mean to convey the idea that God has any more respect for the carnal Jew than he has for the carnal Gentile. Paul says, all are not Israel that are of Israel. Neither do I suppose, on the same principle, that all are Israel that are of the Gentiles. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, Rom. 10: 12. For whosoever shall call upon the name of the Lord shall be saved, 13th verse. But it seems as if the spirit that was in the Jews at Christ's first coming, is transferred over to the Gentiles. The Gentile Churches seem so blind concerning the signs of the second advent, as the Jews were of the first advent. The Jews seem, by different accounts which I will now show, to have humbled themselves before God. See Eastern Midnight Cry, Vol. 8, number 9, page 279, last item. They seem to be returning to God in the latter or last days. Hosea 3: 4, 5. See Western Midnight Cry, Vol. 2, number 9.—There is one case of a Jew's conversion. In the Midnight Cry, by L. D. Fleming, he says, "Among the Jews throughout the world, there is a general movement and looking toward the land of their fathers; their cruel persecutions in Persia quicken their movements; for their affliction they will seek me early. Hosea 5: 15.) 4000 Jews have resolved to embrace the Gospel in one year (from 1842) if their expected Messiah does not come. 4000 more are under Christian instruction in Palestine, more than a third of whom have embraced Christ. See *ibid.*, 74th page. The missionary papers, I am credibly informed, give most astonishing accounts of the conversion of Jews. Now, with these facts before us, I would candidly enquire, are not those passages I referred you to, confirming us the more in the fact, that the coming of Christ is just upon us? That some of the Jews at least will say, blessed is he that cometh in the name of the Lord. Mat. 23: 39. It need not hinder the coming of the day of God's moment, as I can possibly perceive, by admitting that a remnant will acknowledge their offences; it is already done. Concerning the manner of their being saved, your views are so correct, that it is not worth while for me to try to straggle to rectify them. I just merely wrote in this first place, to try to show that an unusual number would come in true believers, at the fallow of times, or last days.

Yours, in the blessed hope,

J. H. DENHAM.

You wished me to send you a review of your views. They cannot be battered or made more clear, as I can perceive.

J. H. D.

[The letter to which Bro. D. refers, seems to us, to claim exclusive privileges for the Jews, which subject we considered as having been put to rest by the testimony of God. I will be seen, however, that the writer did not design to occupy such ground. The present letter, and the paragraphs to which he refers, contain all that was important in the former communication.—Ed.]

## EXTRACTS FROM WESLEY'S NOTES ON THE NEW TESTAMENT.

## BABYLON.

The following comment is upon Rev. 14, 8.

"And another angel followed—saying, Babylon is fallen—With the overthrow of Babylon, that of all the enemies of Christ, and consequently happier times are connected. Babylon the great—So the city of Rome is called upon many accounts. Babylon was magnificent, strong, proud, powerful. So is Rome also. Babylon was first,

Rome afterwards, the residence of the Emperors of the world. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

"Whenever Babylon is mentioned in this book, the great, is added: to teach us, That Rome then commenced Babylon, when it commenced the great city; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its spiritual greatness began in the fifth Century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

"Her fornication is, her idolatry, invocation of saints and angels, worship of images, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome; fleshly fornication is joined abundantly. Witness the stewes there, licensed by the pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature."

Comment upon Rev. 17: 4—6.

"And the woman was arrayed—With the utmost pomp and magnificence, in purple and scarlet—These were the colors of the imperial habit; the purple, in times of peace; and the scarlet, in times of war, having in her hand a golden cup. Like the ancient Babylon, Jer. li. 7, full of abominations. The most abominable doctrines as well as practices.

"And on her forehead a name written—Whereas the saints have the name of God and the Lamb on their foreheads, Mystery, This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. Babylon the great—Benedict XIII. in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, 'To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the Holy One of Israel: This Catholic and apostolical Roman church, is the head of the world, the mother of all believers, the faithful interpreter of God and mistress of all churches.' But God somewhat varies the style, the mother of harlots—The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, and abominations—Of every kind, spiritual and fleshy, of the the earth—in all lands. In this respect she is indeed catholic or universal.

"And I saw the woman drunk with the blood of the saints—So that Rome may well be called, The slaughter-house of the martyrs. She hath shed much christian blood in every age; but at length she is even drunk with it, at the time to which the vision refers. The witnesses of Jesus—The preachers of his word. And I wondered exceedingly—At her cruelty and the patience of God."

Comment upon Rev. 18: 2.

"And he cried Babylon is fallen—This fall was mentioned before, ch. xiv. 8, but is now declared at large, and is become an habitation, a free abode of devils, and an hold, a prison, of every unclean spirit—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon? Of invisible beings, devils, and unclean spirits: Of visible, every unclean beast, every filthy and hateful bird. Suppose then that Babylon to mean heathen Rome. What have the Romanists gained? Seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever."

On Rev. 17: 10, he fixes the probable destruction of Rome to take place about 1836.

THE TIME.

Comment upon Rev. 1: 3. Rev. 12: 12, 14—16.

"Happy is he that readeth, and they that hear the words of this prophecy—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God has shewn. They enquire after any thing rather than this: as if it were written, happy is he that doth not read this prophecy. Nay but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled."

"God has not given this prophecy, in so solemn a manner, only to shew his providence over his church; but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the little time? which is probably four-fifths of a chronos, or somewhat above 888 years. This, which is the time of the third wo, may reach from 947 to the year 1836."

"And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place—Eagles are the usual symbols of great potentates. So Ezekiel xvii. 3, by a great eagle means, the king of Babylon. Here the great eagle is the Roman empire; the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.
2. The birth of the child, which is caught up to God.



3. The fleeing of the woman into the wilderness.

4. The war in heaven, and the casting out the dragon.

5. The beginning of the third wo.

6. The persecution raised by the dragon against the woman.

7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1. The beginning of the twelve hundred and sixty days.

2. The beginning of the *little time*.

3. The beginning of the time, times, and half a time. This third period partly coincides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, christianity was exceedingly propagated, in the midst of various persecutions. About the year 943 it was again settled in Denmark: in 965 in Poland and Silesia: in 980 through all Russia. In 997 it was brought into Hungary; into Sweden and Norway both before and after. Transylvania received it about 1000, and soon after, other parts of Dacia.

Now all the countries in which christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon, may be understood by the wilderness, and by her place in particular. This place contained many countries; so that christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman, and provided a safe abode for her, where she is fed—By God rather than by man, having little human help, for a time, and times, and half a time—the length of several periods here mentioned, seem to be nearly this:

1. The non-chronos contains less than 1111 years.

2. The little time 880 years.

3. The time, times, and half a time 777 years.

4. The time of the beast 666 years.

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.

2. The 1260 days of the woman from 847 to 1524.

3. The little time from 947 to 1836.

4. The time, times, and a half time from 1058 to 1836.

5. The time of the beast is between the beginning and end of the three times and an half. In the year 1058 the empires had a good understanding with each other, and both protected the woman: the bishops of Rome likewise, particularly Victor II. were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, and has food herself. To this the sciences, transplanted into the west from the eastern coun-

tries, much contributed; the scriptures in the original tongues, brought into the west of Europe by the Jews and Greeks much more; and most of all the reformation grounded on those scriptures.

Water is an emblem of a great people; this water of the Turks in particular. About the year 1060 they over-ran the christian part of Asia. Afterward they poured into Europe, and spread farther and farther till they had overflowed many nations.

But the earth helped the woman—The powers of the earth; and indeed she needed help through this whole period. The time was from 1058 to 1280: during which the Turkish flood ran higher and higher, though frequently repress by the emperors, or their generals, helping the woman. The (two) times were from 1280 to 1725. During these likewise the Turkish powers flowed far and wide. But still from time to time the princes of the earth helped the woman, that she was not carried away by it. The half time is from 1725 to 1836. In the beginning of this period, the Turks began to meddle with the affairs of Prussia, wherein they have so entangled themselves as to be the less able to prevail against the two remaining christian empires. Yet this flood still reaches the woman in her place; and will till near the end of the half-time; itself will then be swallowed up, perhaps by means of Russia, which is risen in the room of the eastern empire.

On Rev. 10: 6, he makes the sounding of the seventh angel, when the mystery of God is to be finished to take place in 1836.

Had John Wesley lived among Methodists in this age, he would have been required to "desist from agitating the subject of the time" of the great events upon which he treated, or submitted to expiation seven or eight years ago. So much worse would he have been than a "Millenist." But, says one, time has proved his folly on these points; very well, How did you know that time would prove his folly? According to the course his professed followers in this section, have pursued towards their brethren, they would neither wait for time or scriptures to prove him in error, but would have shut him out of their churches long before either of them had done it.

His arguments, to our minds, prove this: That this pious, devoted servant of God, and student of the Bible, looked to about this time in the history of the world, for the consummation, or final overthrow of antichrist, and that for the best of reasons: Because the Bible teaches it. We however differ with his views of the nature of the Millennium.

#### OUR SPECULATIONS.

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by brother J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of bro. Himes, Resolved, that a committee be appointed to investigate his financial affairs, and report thereon.

#### Report of the Committee.

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report.

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. WALKER, Portsmouth, N. H.

T. W. HARKINS, Roxbury, Mass.

S. GOODRUE, Boston, Mass.

E. RIDER, Amoskeng, N. H.

J. PETTIS, Providence, R. I.

Committee.

Boston, May 2, 1844.

Advent Herald.

#### STATEMENT

TO THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren and Sisters,—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations of prophetic time, the advent must be nigh and the next event in order, in historical prophecy. I did not, for several months, embrace his views of the time, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of both sides of the question. During the publication of the first six months in which the arguments were given for and against the time, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible to the entire world. The instrumentalities to be used, were, the Press, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the



professors in every branch of the church, the general approbation of the doctrine by the more pious and spiritual members of the churches, and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first conviction of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which give a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example: in the second chapter of Daniel, we have the metallic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia united, Grecia, and Rome are here symbolized. A fifth universal and eternal kingdom was to succeed the entire destruction of the first four earthly ones. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.\* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "Second Woe," will have passed. And behold the "Third Woe, cometh quickly." And, "in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. 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 destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest

\*See Litch's Exposition, vol. 2.

evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door."*

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion: Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, we have events and signs there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompence of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 25, 39.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers, should be sustained. The publications should be scattered—and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

O! let all the soul within you,  
For the truth's sake go abroad!  
Strike! let every nerve and sinew,  
Tell on ages—tell for God.

#### MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself

as a steward, and have used the means put into my hands for the advancement of this; the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions*; my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes.—We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause!* Some, no doubt, *really believe it.* I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every felicity to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done good and faithful servant, enter thou into the joys of thy Lord." JOSHUA V. HIXES.

Boston, May 29, 1844.

Blessed are the pure in heart: for they shall see God.—Matt. 5: 8.



The following are selected from among some extracts compiled from the Bible, and English writers, and published in the last "Advent Herald." It appears that they have been printed in England upon a letter sheet, for distribution.

CHRIST CRUCIFIED.

\* \* \* "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, 'We preach Christ crucified,' as if the death of the Lord were the exclusive theme of his preaching;—this exposition is false \* \* \* the Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the GREEK translation of MESSIAH. Let us then substitute this word—'We preach a crucified MESSIAH,'—and the perversion will appear evident; for what does MESSIAH signify? MESSIAH is the name of our Lord's threefold office of Prophet, Priest and King. \* \* \* If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. \* \* \* The Prophets every where testify of two comings of the MESSIAH—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul."—*Plain Sermons*, p. 277, by the Rev. J. A. McCaul, D. D.

THE SECOND ADVENT.

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say now, because the signs are such as to leave no excuse for closing their eyes any longer against the broad clear light of advancing day."—*Charlotte Elizabeth Christian Lady's Magazine*, 1843.

\* \* \* "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so it will be in the case now before us. (See Luke, i: 32; Acts, i: 11.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNEIL, M. A.

\* \* \* "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious literal meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets literally, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the literal interpretation of Moses and the prophets is established."—*Lectures on the*

*Prophecies*, p. xxxi. by the Rev. H. McNEIL, M. A.

\* \* \* "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See Jer, xxxi. 42.)

\* \* \* "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that, little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See xxiv. and xxv. Matt.; xiii. Matt.; xxii. Luke.) *Plain Sermons*, p. 257-8-9, by the Rev. J. A. McCaul, D. D.

\* \* \* "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.

\* \* \* "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. Luke, xvii. 26-30, &c.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millennium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 85, by the Rev. H. McNEIL, M. A.

\* \* \* "Furthermore supposing the passage (xx. Rev. 7,) did imply this; supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be in that condition; still the objection would not hold good against our argument; for I proceed to show you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall continue in such a state till the Lord comes."—*Sermons on the Second Advent*, p. 61.

FURTHER PROOF.—\* \* \* "For the earth shall be filled with the knowledge of the Lord as the waters cover the seas." Such a period, you are well aware, is plainly and repeatedly

predicted. Now, I wish to show you, that the coming of the Lord Jesus Christ will precede, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness and happiness, and harmony, will be in a state resembling the wide-spread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the xvii. chap. of Luke."—*Sermons on the Second Advent*, p. 86.

\* \* \* "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth, (Mark xvi. 19,) as surely to come again in like manner as he went away, (Acts i. 11,) and so continues, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth!* Whatever, therefore, is written or spoken, concerning his or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.

[TO BE CONTINUED.]

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from P. H. Goss, Esq., of London:

"Your calculations of time are subject to a slight error, (amounting only to a single year however,) arising from an element in the process not being attended to, which is in fact little known except to Chronologists. It is the fact, that the year called 7, B. C., was followed, not by a year called 0, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall have, not the true date of the termination, but one just a year short of it. To give an example: a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4: answer 5 June, 4, A. D. But the true answer is 5th June, 5, A. D. as you will see by counting the years. The period begins 7th June, 7, B. C.

The 1st year has elapsed,	5th June, 8, B. C.
The 2d year "	5th June, 5, B. C.
The 3d year "	5th June, 4, B. C.
The 4th year "	5th June, 3, B. C.
The 5th year "	5th June, 2, B. C.
The 6th year "	5th June, 1, B. C.
The 7th year "	5th June, 1, A. D.
The 8th year "	5th June, 2, A. D.
The 9th year "	5th June, 3, A. D.
The 10th year "	5th June, 4, A. D.
The 11th year "	5th June, 5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year 0 does not exist in Chronology: I have considerable means of reference, having access to the largest library in England,

\* This is not at all affected by the actual time of Christ's birth, which was 4 B. C., but is a question of pure chronology.







# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, JUNE 29, 1844.

[No. 13.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

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

## FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

Note.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levil. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end [of the prophetic periods] it shall speak and not lie; though it tarry, [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry." *Advent Herald.*

## WESTERN MIDNIGHT CRY.

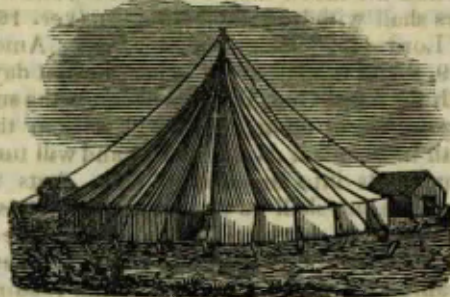
CINCINNATI, JUNE 29, 1844.

### LECTURES

Will be delivered (providence permitting) at the Fourth Street Hall, between Main and Sycamore, on Sabbath next, at the usual hours throughout the day and evening.

Lectures, prayer and conference meetings will be held at the Engine House on Fifth street, each evening in the week except Monday and Saturday.

### GREAT TENT MEETING.



The Great Tent (providence permitting) will be pitched at Madison, Indiana, at the junction of Main Cross, and Vernon Streets, in the west part of the city, sometime during next week, and the meeting commenced on July 7th, to continue eight or nine days, should the weather be favorable.

The Tent is of circular form, 100 feet in diameter, and will accommodate about 2000 persons.

Lectures may be expected from J. Litch, of Philadelphia, S. S. Brewer, of New York, and E. Jacobs, of Cincinnati, embracing all the great Scripture truths, relative to the Second Advent of our Lord and Saviour Jesus Christ, now especially "nigh, even at the doors."

All are invited to come and hear, and then judge for themselves; remembering that if "we be beside ourselves, it is to God; or whether we be sober, it is for your cause."

I have taken the entire responsibility of this appointment upon myself, trusting in God; without any assurance from a single individual, of receiving a dollar towards defraying the expenses, which will probably amount to more than \$200.

Those friends who may feel it their duty to aid this missionary enterprise, will make their remittances to me at Cincinnati, or communicate with me personally, at Madison.

E. JACOBS,

Superintendent of the Tent Meeting.

Cincinnati, June 29th, 1844.

### ARREARS.

Those persons that are owing us for either, or all, of the first three volumes of the Western Midnight Cry, will please make their remittances to J. V. Himes, Cincinnati, without delay. We are very sure that all honest persons that have it in their power will comply with this request, when we say to them, that it is very much needed at this time, to replace some funds that have been borrowed to complete the volume.

Brother Himes, writes us from the camp meeting at Adison, Vt., that Bro. Litch will be with us about the first of July, and remain about two weeks. He will probably lecture at the Tabernacle July 7th.

## WESTERN MIDNIGHT CRY, VOL. 2 AND 3.

About 40 copies of these two volumes can be had neatly bound together, in boards for \$1.50, or bound with paper covers for \$1.25 each. They contain Mr. Miller's Lectures, and a vast amount of reading matter upon all points connected with the Second Advent doctrine.

### VOLUME 4.

The present number completes volume 3, and if needed, the fourth volume will be commenced, so soon as funds are received for the purpose.

Brother Stuart arrived here from Philadelphia, on Sabbath last—Lectured on Tuesday and Wednesday evenings, and is now lecturing at New Richmond, in Clermont county, twenty miles from this place. His friends, who wish to communicate with him will direct to him at Cincinnati, Ohio.

An apology is due our friends for not making acknowledgments regularly. Our only excuse is, that the letters have not been regularly placed in our hands, and we have had nothing to do with the financial department of the office. We presume, for the most part, that monies received for the paper have been accredited on the mail books.

### THE DEPOT.

The depository of Second Advent books has been removed from Third, to Fifth street, three doors west of Smith street, south side—the residence of bro. Kiloh, who has kindly consented to take charge of all matters connected with the office. Friends from abroad will make their remittances for publications, and send their orders as formerly, to J. V. Himes, Cincinnati, Ohio.

### JOSIAH LITCH.

The peculiar views held by this brother for a number of years past, relative to some of the events marking the termination of the prophetic periods, will, of course, awaken an anxiety to hear upon the subject. Our friends will please spread the notice of his Lectures commencing at the Tabernacle, July 7th.

### SIXTH STREET CHURCH.

There are some who seem to think, that whatever cause "believers" in the soon coming of our Lord, may have had for withdrawing their fellowship from some churches in this city, they have had no sufficient reason for leaving such a charitable, free, orthodox, republican, and "mutual rights" body of people, as that comprising the membership of the Methodist Protestant Church in Sixth street; but alas! we are daily admonished that "all is not gold that shines." Says one, "Our principles are good, and if there be improper acts of administration, that does not alter the principle." So says the blinded devotee of Romanism: whatever acts of abomination the members of the Roman Catholic Church may be guilty of, "The Church" has never sinned, nor never can.

The following proceedings will speak for themselves, relative to the position said Church occupies.

Sister Metcalf, has been connected with the Methodist Church since 1815, and with the Methodist Protestant Church in this city since its organization, which was about fifteen years ago. During the whole of this time, no complaint was ever made against her, and she never failed to pay her *quarterage* till about eight months since. She testifies of having lived with a reference to the coming of the Lord from the time she embraced religion; and that the "Midnight Cry" was a glad sound to



her. About four weeks ago, the preacher in charge came to her enquiring her reasons for not attending her class? She gave in answer, that she was looking for her Lord, and her Leader, in the room of leading her into this Bible doctrine, had declined that he would leave the Church if it was preached there. The next day, the preacher in charge again called, and requested her to take her letter and leave the Church.

This she refused, hoping that they might yet learn to "look for" and love the Saviour's appearing. He then told her that it was made his painful duty to inform her that she would be brought to trial before the brethren, unless she took her letter; but would not tell her for what, and if he failed to inform her, the brethren would bring him to trial. Having lived in peace, and thus understanding that the decree had gone forth, she consented to receive her letter. The following is a copy:

"Harriet Metcalf, a member of the Methodist Protestant Church, being DESIROUS to withdraw, is entitled to this certificate of her good standing.

"James E. Watson, Superintendent.

"Cincinnati Station, May 28th, 1841."

Feeling some anxiety to know what charges could have been brought against her by those she had so long fellowshiped, she made inquiry, and was informed by a member of the official board, that the charges were "HETERODOXY and CONTUMACY"—for believing things contrary to the established opinion, and for disobedience to lawful authority. No definition of these terms refers to the word of God as an only and sufficient rule of faith and practice. What higher prerogatives has ever the Church of Rome assumed, than to try persons for Heterodoxy and Contumacy? We have been dejected of causing divisions in the Church—of breaking up churches, &c. In one sense, the charge is true; and the above account illustrates the manner in which it is done.

The Second Advent doctrine is doing to the Methodist Protestant Church in Sixth street, what Christ told Peter, the gates of hell should not do to HIS CHURCH. And is there any wonder, while said church continues to fellowship and acknowledge in "good standing," persons, who in their estimation, are guilty of Heterodoxy and Contumacy? Of which fact, sister Metcalf's letter is proof.

This looks like saying to Satan, If you will leave us, and not torment us before the time, we will acknowledge that you are in good standing with us; but if you will not go, we will just let people know that you are the Devil.

## SEVENTH SEAL.

BY E. JACOBS.

Rev. 8: 1, "And when he had opened the Seventh Seal there was silence in Heaven about the space of half an hour."

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12, "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the Sun became black as sackcloth of hair, and the moon became as blood; (ver. 13,) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27,) then shall they see the Son of man coming in a cloud," &c. Matt. 24: 29, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30,) and they shall see the Son of man com-

ing in the clouds of Heaven with power and great glory." Mark 13: 24, "The sun shall be darkened, and the moon shall not give her light, (ver. 25,) and the stars of Heaven shall fall, (ver. 26,) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 18: 10, "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7, "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, (ver. 10,) and their Kings shall be horribly afraid," &c. Joel 2: 10, "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11,) and the Lord shall utter his voice, &c., (ver. 31,) the sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord comes." Joel 3: 15, "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16,) the Lord shall come out of Zion," &c. Amos 8: 9, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver. 10,) and will turn your feasts into mourning," &c. Acts 2: 20, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel-texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

The first thing named as the commencement, or sign of this approaching earthquake, is the darkening of the sun.

The following scraps from history will show that this has taken place, and when:

"The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, [of Stamford,] was requested, he replied—'I am against the adjournment. The Day of Judgment is either at hand or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'—President Dwight, in *Cl. Historical Collections*."

"Dark Day of May 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and, before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

"The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark.

The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crow as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and tradition has preserved many anecdotes of terror."—*Portsmouth Journal, May 20, 1843.*

"In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours . . .

During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D., New Haven Daily Herald.*

The next in the catalogue of predictions in the text is the signs in the moon.

"The following is an extract of a letter from Mr. Beattie, at Aleppo, and published in the *Missionary Herald* of June, 1842, page 234. It is an account of an earthquake in that place in 1822. He says, 'On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'

"Night after the Dark Day of 1780.—The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage "to the Historical Society."*

Many accounts of similar appearances in the moon since 1780, might be added but the above will suffice.

The next event here predicted, and the last to transpire before the heavens depart as a scroll, is, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, &c."

The following is an extract from an article by Mr. Henry Dana Ward, published in the *N. Y. Journal of Commerce*, November 15, 1833, and now taken from the *Bible Reader*, No. 2. "Modern Phenomenon of the heavens," by Henry Jones. The phenomena here referred to, was on the morning of the 13th of November, 1833.

"One of the family arose at 5 o'clock, A. M., to prepare for leaving the city in the 7 o'clock boat. He threw up the windows to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow, and whitening the skies, he aroused the whole family. At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and merron. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold: and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but they fall toward the earth."



This remarkable *literal* fulfillment of prophecy, being fresh in the recollection of so many, we make no further extracts. But we are told again and again, that these things are not to be understood literally; and why not? Is there a single Scriptural reason why? The whole of the Christian era, down to near the close of the last century, has passed away without a single record, now to be found on the page of history, of events fulfilling these predictions on the inspired page, until those named in the above quotations. Similar statements to this have been denied, but we say again, although the world has been searched for the last few years, and large sums of money offered, yet every effort to prove that any similar events transpired prior to 1779 *have failed*. Yet Pharisees of these days, as well as Pharisees of old, are ready to say, "Master, we would see a sign from thee." Meteorologists are producing about the same effect upon the public mind, as did the magicians, and astrologers of Egypt.

The next thing to take place under the sixth seal is, "the heaven departed as a scroll when it is rolled together."

This is strong inferential proof that "the sign of Son of man in heaven," (Matt. 24: 30) is directly connected with his personal appearing.

Of the fulfillment of this prediction, we have no record, none can be found. It is not fulfilled, but it very soon must be, for it is the *next event*.

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meteorologists, soothsayers, &c., still find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men; until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be accounted for by the star gazers and meteorologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for *great men* to cry out—that would betray weakness. No particular fright till the face of Him that sitteth on the throne is seen. This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors; and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make an acknowledgment which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "Who shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26: 20, 21, "Come,

my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See also Rev. 15: 2 and 4: 8. The events under the sixth seal have left the great men, &c., in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under the last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise. (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic Church.

Here the sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Matt. 5: 5; Rev. 5: 10; Dan. 7: 18, 27; Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th ch. as it concludes the subject of the Seals; placing it in the first verse in chapter eight, is only man's work—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Hab. 2: 20. "But the Lord is in his holy temple: let all the earth keep silence before him." This required *silence* has an important connexion with the termination of the *vision* as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14,) to come to the earth with "ten thousand of his Saints" from whence they have been caught up. Zech. 14: 5, "With all his Saints." There is something very expressive in the terms representing

the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in connexion with the *silence*. See Ps. 68: 5. "A Father of the fatherless, and a Judge of the widow; is God in his holy habitation"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in the Heaven, [as Judge, Mat. 25, 31, 32; 1 Thess. 4: 17.] his eyes behold, his eyelids try the children of men, (ver. 6,) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. Zeph. 1: 7, "Hold thy peace (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11,) is burned. This silence just before the Lord descends with all his Saints to possess the kingdom forever—even forever and ever," is typified in Josh. 6: 10, 16, "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jerico, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16, "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of triumph as the Saints enter the new earth, is typified in Mat. 21: 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hossannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of *palm trees*, &c., and rejoice before the Lord seven days; which was to be a statute throughout their generations forever, to be celebrated in the *seventh month*. Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its



centre, and every mountain and island removed out of their places—the “mighty man weeping bitterly,” while yonder! in mid-Heavens, assembled around the Throne, the Saints clothed in bodies like unto Christ’s glorious body, look down upon the earth after its scenes of blood and carnage are well nigh done. At the command of Jesus they descend, with a shout! and once more Adam places his feet in his long lost Eden; Abraham finds his city that hath foundations, and his promised seed inherit Canaan *safely*. Job in his flesh sees God, and Daniel stands in his lot. Peter walks upon an earth where there is *no more sea* in which to sink; and Mary’s tears are dried forever. The torturing lash and cruel stocks will trouble Paul and Silas no more. Persecution, war, and bloodshed, are made to cease to the ends of the earth; and in the room of sighs, groans, and parting scenes, which now reach from one end to the other of this great charnel house: one harmonious song of praise will rise from millions of immortal tongues, where fond ties shall be no more severed, and Jesus shall wipe all tears away. O, who that has one spark of the love of God in his soul, for the hope of entering this glorious inheritance in a few short days, upon the sure testimony of God’s word; is not willing to yield his worldly prospects, sectarian creeds, and all of this fading world? Poor “pilgrim on the word’s highway!” cast your anchor here, in the hope of Christ’s speedy coming.

Remember, the next event is, *the Heaven’s departing as a scroll.*

#### DELIVERANCE FROM BONDAGE.

- 1 Our bondage it shall end, bye and bye, &c.  
From Egypt’s yoke set free;  
Hail the glorious jubilee,  
And to Canaan we’ll return, bye and bye.
- 2 Our Deliverer he will come, bye and bye.  
Our troubles have an end;  
When our Saviour shall descend,  
And glory crown the day, bye and bye.
- 3 Though our enemies are strong, we’ll go on,  
Though our hearts dissolve with fear;  
Yet Sinai’s God is near,  
While the fiery billows roll, we’ll go on.
- 4 Through Marah’s bitter streams, we’ll go on,  
Though Baca’s vale be dry,  
And the land yield no supply,  
To a land of corn and wine, we’ll go on.
- 5 And when to Jordan’s flood we are come,  
Jehovah rules the tide,  
And the waters he’ll divide;  
And the ransomed hosts will shout we are come.
- 6 There friends shall meet again who have loved,  
Our embraces shall be sweet,  
At the dear Redeemer’s feet,  
When we meet to part no more who have loved.
- 7 There with all the happy throng we’ll rejoice,  
Shouting glory to our King,  
Till the vaults of heaven ring;  
And through all eternity we’ll rejoice.

Blessed are the pure in heart: for they shall see God.—*Matt. 5: 8.*

#### GENTILE TALMUDISTS, OR SPIRITUALIZERS.

[CONCLUDED.]

QUESTION. Addressed most respectfully to all, but especially to the Clergy and other expounders of God’s Holy Word in the Established Church. “At what period of this dispensation do you think you ought to begin to warn your hearers to ‘WATCH’ for that ‘COMING’ of our Blessed Lord as promised, Acts 1. 11?”

As there will be some alive at the time of our Blessed Lord’s return to this Earth, and as Teachers under the baneful influence of the *spiritualizing* system do not look for such an event, until the end of the Millennium, and thus *virtually* not at all, the above “QUESTION” must be a very perplexing one. May it please God to put it into their hearts to examine the subject.

Clergymen, Biblical Students of all denominations, Committees of Missionaries and other Religious Societies, Editors of Religious Periodicals, (especially those of the “*RECORD*” Newspaper,) Teachers in Sunday Schools, are respectively entreated to consider well the contents of this paper.

A. B. C. QUESTION.

\*\*\* “If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D. D.

\*\*\* “It is easy to say that Zion, spiritually means the Church, and some perhaps might agree with certain of the Fathers in thinking that camels, and dromedaries, aptly symbolize proud, rich men.”—*Plain Sermons*, p. 206, by the Rev. J. A. McCaul, D. D.

\*\*\* “Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness, (2 Timothy iv. 8.) and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the speedy advent and glorious reign of the Lord Jesus Christ and all his saints; ‘who shall judge the quick and the dead at his appearing and his reign;’ or even to those who will not listen to the scriptural evidence of these truths. (2 Tim. iv. 1.) The Greek word *Basileia*, means the same as our word *reign, regnum, regia, potestas*, Scapula. If it be asked, where His reign shall be? Daniel answers it, vii. 13, 27—*It is under the whole heaven, that is, on earth.* What say our Doctors to this? We shall have another *Transubstantiation*. They will tell us, that UNDER the whole heaven means ABOVE the whole heaven.”—*Political Destiny of the Earth*, p. 27, Nisbet.

CONTROVERSY.

\*\*\* “And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as

Christians, from stagnation, than from storms.”—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.

CONVERSION OF THE WORLD.

\*\*\* “The Gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the Gospel, either amongst Jews or Gentiles: But an election is promised from both.”—*Plain Sermons*, p. 367, by the Rev. J. A. McCaul, D. D.

\*\*\* “The Scriptures no where hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it.”—*Plain Sermons*, p. 241.

DEATH AND THE SECOND COMING.

\*\*\* “Some may perhaps say that it is not yet time to expect the Lord’s Advent; it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in the congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant, whose portion is appointed, ‘with the unbelievers.’ He says, ‘*My Lord delayeth his coming.*’ It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason have you for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour, of which no man knoweth?”—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

DILEMMA.

\*\*\* “After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman, who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning points of the whole debate. The substance of his reply on each of these occasions was—The passage is very important, very important indeed; but I have not made up my mind as to the meaning of it.”—*Sermons on the Second Advent*, by the Rev. H. McNeile, M. A., p. 44.

FAITH AND REASON.

(To those who imagine that they hold the doctrine of “Justification by Faith,” the following will be found worthy of deep consideration.)

\*\*\* “If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason, than in the words of our Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says,—‘Blessed are those servants whom the Lord when he cometh shall find watching.’ But whatever you may think of your own state, you cannot possibly deny, that steadfastly to trust in Christ’s



promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples."—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

## GENERATION (THIS)

\* \* \* "Verily I say unto you the same generation, Luke xxi. 32, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts, that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the summer fruits of these glorious events."—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.

## MISSIONS.—LUKE XXIV. 47.

\* \* \* "The Gentile Church has arrogated to herself, presumptuously and exclusively, all the blessing of Gerizim, and cast the curses of Ebal alone on Judah."—*Missions*, p. 67, by the Rev. Mr. Mudge, B. A.

\* \* \* "Our public speakers or writers do not inform us how, or when, or under what peculiar circumstances the kingdoms of this world are to become the scene of Messiah's triumphant reign and rule."—*The same*, p. 25.

\* \* \* "Oh! says individuals, (we wish it were not superciliously asserted,) Jesus Christ himself declares—My Kingdom is not of this world." It might suffice to ask, in reply, Why then do you wish to convert the whole world unto him? Is not this your professed aim and expectation, by your present missionary agency?"—*The same*, p. 37.

## REMARKABLE TEXTS.

Matthew xiii. 38.—"The field is the world," (*o Kosmos*) signifying the whole planet.

Matthew xiii. 39.—"The harvest is the end of the world," (*aiou*, the age or dispensation.)

Matthew xiii. 39.—"The Harvest is (*sunteleia tou aionos*) the winding up of the age. Are not these most striking passages? !!!

Matthew xxiv. 37, 38.—"Comnu" is (*Parousia*) personal presence.

Philippians i. 26.—"Mr Comnu." (*Parousia*) to you.

2 Cor. x. 10.—"His bodily presence." (*de Parousia*.)

In Matthew xxiv. and xiii. there is no mention of a Resurrection or Millennium! but a description of the character of the times, the state of the world preceding the Lord's Advent, the signs, the manner, the consequences of His appearance.

In 1 Cor. xv. there is no mention of the rising of the wicked dead, Ps. i. 5. See Rev. xx. 5; 1 Thess. iv. 13-17.

Reader, "Think on these things, 1 Thess. v. 21.

"Thy Kingdom come." \* \* \* "In the prayer which our Lord hath taught us, we offer the same petitions, (see Ps. 68: 1-3,) at least if we understand the words aright.

"Thy kingdom come, thy will be done on earth as it is in heaven," is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say 'Thy Kingdom come,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence until the Son of God cometh in glory, vii. Dan. 13. \* \* \* The Lord himself speaks of a kingdom which is not yet come, for he has gone to receive it, xix. Luke, 12; 2 Tim. iv. 1."—*Plain Sermons*, p. 236.

"Unbelief exemplified." \* \* \* "In conversation with a person unacquainted with the Gospel, I quoted this passage, Matt. vii. 14, 'Do you know,' said he, 'I do not believe that.' 'I am glad,' I replied, 'to hear you say so: I have been endeavoring, all along, to convince you that you do not believe the Scriptures, and now you have acknowledged it.' 'But I do believe the Scriptures.' 'You said this moment that you did not believe this plain declaration.' 'Not in your sense of it.' 'But I gave no sense of it; I merely quoted it.'"—*Atonement, &c.*, by J. A. Haldane.

## "WATCH."

\* \* \* "What I say unto you, I say unto all, Watch, Mark xiii. 37. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing, but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?"—*Plain Sermons*, p. 300.

How common a thing it is, to find people shrinking, as it were, from the study of *unfulfilled* prophecy, even though it has pleased the Author thereof to promise a blessing on those who will "read and hear,"—Rev. i. 3, and who has in many instances, given an exposition thereof. (See Rev. i. 20, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries: It is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for *death* instead of the "Coming of the Lord," is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium; and thus, if the same system of instruction be carried on from generation to generation, the command to "Watch" for His return will be constantly disregarded. In England, which is considered, perhaps,

the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand? On the contrary, the prophecy by St. Paul, 2 Tim. iii. 1-5, is evidently and *rapidly fulfilling before our eyes*. Instead of a Millennium, it will be wisdom to be looking for a wide-spread *Apostacy*, under "a form of *Godliness*," and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "*worldly wisdom*" Act of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even *JESUS OF NAZARETH*, "who is overall, God blessed for ever," the KING OF KINGS and the LORD OF LORDS? Can we not see the Banner of the MAN OF SIN unfurled among us, and thousands, who have sworn fealty to the "*the Head of the Church lifting up their heel*" against him? See 2 Peter, ii. 1, 2; 1 Peter iv. 17. Reader, away with TALMUPS!—John v. 39; 1 Thess. v. 17; Luke xxi. 34-36; 2 Thess. iii. 5.

\* \* \* "The Woman of a thousand superstitions is indeed riding upon the Beast of a thousand blasphemies; the idol is set up; the princes, the governors, the captains, the judges, the treasurers, the councilors, the sheriffs and all the rulers of the provinces, are lending their aid to the dedication of the image; and at the varied toned sounds which proceed from the cornet, flute, harp, sackbut, psaltery and dulcimer of Liberalism; all people, and nations, and languages are falling down to worship the image which Satan hath set up."—"*Lectures on the Passion Week*, p. 103, by the Rev. H. McNEALE, M. A.

Surely, then, instead of preaching "*Peace and safety*," 1 Thess. v. 1-3, and "*speaking smooth things*," it is the duty of our watchmen to "*cry aloud and spare not*,"—Is. lvi. 1; and in lieu of prescribing those *Spiritualizing*, empirical, and benumbing opiates, to warn their flocks "*to flee from the wrath to come*."—Luke xxi. 34-36. The *Spiritualizing* system, if honestly weighed, will be found to be one of downright wickedness, and it is of no use to "mince the matter;" for if the "*adding to and taking from*" the Word of God, together with a wilful disregard to such plain commands as are recorded, Prov. xxx. 5, 6, and the teaching of others to do the same, be not acts of wickedness, what are? Let us hope some *troublers* for the truth—some *Boanerges*, will stand forth at our Public Meetings, and break the death-like silence which prevails on this subject.

Reader, let not "the whisper in your ear"—that because many excellent men have written and taught, and lived and died, holding the *Spiritualizing system*,—divert you from examining the subject; bear in mind that a majority in error can never render you *blameless*. Please to turn to John v. 39; Prov. xxx. 5, 6; Is. ii. 10-20; John xvii. 13; Dan. xii. 10. Take the Word of God, wherever the context will bear it, in its *literal and grammatical sense*; by doing this, no sophistry of man can drive you from your position. Obtain the two or three books



here most strongly recommended (they are not costly), if honestly desirous to avoid error, and open to conviction, you will find in them (and from the highest authority too) the system of *Spiritualizing* thoroughly annihilated. May the examining of their contents be blessed to you, and be the means of inducing you to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii: 13. When convinced of your error, strive to draw the attention of others. "Pray for the peace of JERUSALEM, they shall prosper that love thee." "LAIQUE." Member of the Established Church. August, 1843.

## SAINTS ARISE.

Soon we shall see, shall see the glorious morning  
 Saints arise, Saints arise!  
 Sinners attend, attend the notes of warning,  
 Saints arise, Saints arise!  
 The resurrection day draws near,  
 The king of saints shall soon appear,  
 And high unfold his banner here,  
 Saints arise, saints arise!

Hear ye the trump, the trump of God resounding,  
 Saints arise, Saints arise!  
 Through dearth the dark vaults, dark vaults its notes  
 resounding,  
 Saints arise, saints arise!  
 To meet the Bridegroom, haste, prepare,  
 Put on your bridal garments fair,  
 And hail your Saviour in the air.  
 Saints arise, Saints arise.

The saints who sleep, who sleep, with joy awaken,  
 All arise, all arise!  
 Their clay cold beds, cold beds are soon forsaken,  
 All arise, all arise!  
 Not one of all the faithful few,  
 Who have on earth the Saviour knew,  
 But start with joy their Lord to view,  
 All arise, all arise!

Pursue then on, then on their pathway glorious  
 All arise, all arise!  
 Led by their king, their king o'er death victorious,  
 All arise, all arise!  
 On Zion's hill secure they stand,  
 With palms of victory in their hands,  
 They now possess the promised land,  
 Praise the Lord, Praise the Lord.

Fast by the throne, the throne of God behold them!  
 Blissful scene, Blissful scene!  
 And in his arms, his arms the Saviour folds them,  
 Blissful scene, Blissful scene!  
 With wreaths of glory round their head,  
 No tears of sorrow now are shed,  
 To joy's full fountains all are led,  
 All is bliss, all is bliss.

## CONFESSIONS OF MR. MILLER AND OTHERS.

This appears to be a remarkably confessing time, particularly in reference to the Advent question. We begin with Mr. Miller's. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present, some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves confessed how

glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also confessed, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.

The sum and substance of his confession was to this effect: "That the time in which he had expected the end had passed—that he had no other definite point of time in view—that he was now continually looking for it—that he was satisfied it was near, and that he should not cease to look for it while he lived, should it be his lot to die, be the time longer or shorter.

The "Baptist Register" of June 12, gives currency to the reported confession as follows:

"MR. MILLER'S CONFESSION.—We learn from the Christian Herald that Mr. Miller preached at the Tabernacle, Boston, on the 29th ult., and made what he called his confession. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely—thought he should never have any thing more to say in public—he felt more on the account of others than he did himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

This is magnanimous and christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough."

And this is improved upon so that the current version now reads: that he never knew about the subject, has given it all up, does not profess to know anything of the matter.

We give below a notice of the confession, written by a hearer, which appeared in the Boston Post of June 1, which we consider very candid and very correct.

"FATHER MILLER'S CONFESSION.—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's

goodness, or in the entire fulfillment of His word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity. D."

Advent Herald.

## LETTER TO A BROTHER AT THE WEST.

Dear Brother D—, As we compute time, 1843 has now passed, and while the vision seems to tarry, you may wish to enquire what my present views are relative to the Second Advent?

I do not wish to be deceived, but I must embrace the truth whenever and wherever I may find it. Even though I may dig for it as for hidden treasure, yet, I would hail it as a pearl of great price, a precious gem. As a choice boon sent from heaven, I have carefully examined "that which is noted in the Scripture of truth," and my faith in the Advent at hand is not in the least shaken. I am still firm in the opinion that the Saviour is even at the doors. These are golden moments, emphatically so, as we are yet on praying ground. But it is a solemn thought that each hour, and each minute that steals upon us, speaks the knell of departed time, and I cannot now see from Scripture, that we have another moment's time promised us, neither can I find any license that gives me liberty to cease from watching until the Saviour shall come.

Now suppose that you should look at your watch and say, "My watch indicates that it is now time that the sun had set; how is it that he seems to linger on his journey, and is yet visible above the horizon?" Would it not be the height of folly, when we saw this great luminary of day fast sinking towards that point which must inevitably unfold to our view the shades of evening, to say that night was not near? I know that, in this case, you would not argue thus, but you would say, "My watch is a little too fast."

Such, my brother, is now our position. Our chronology has been kept; we know, by fallible and erring man, yet we are satisfied it is not far out of the way. Still, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it, because it will surely come, it will not tarry." Hab. ii. 3. We may be assured that just so certainly as the broad leaves of summer have succeeded the tender buds of spring, just so surely will the coming of the Son of man follow the signs which he foretold, and which have been literally fulfilled. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

These, my brother, are solemn considerations, and ought forcibly to remind us that we have not one moment's time to lose, that while we remain in unbelief, we are treading







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